THE WORKES OF THAT LEARNED MINISTER OF GODS HOLY WORD, Mr. WILLIAM PEMBLE, Master of Art, and late of *Magdalen* Hall in *Oxford*.

Containing sundry Treatises and Expositions, before extant in severall Tracts, and now collected into one intire Volumne.

The third Edition.



Johannes Cortonus.

Printed at *London* by *Tho. Cotes*, for *E. F.* and are to be sold by *Richard Royston* at the signe of the Angell in *Ivie Lane*. 1635.

DIVINITY SCHOOL
YALE UNIVERSITY

VINDICIÆ GRATIÆ.

A

PLEA FOR GRACE.

MORE ESPECIALLY

THE GRACE OF FAITH.

OR,

Certaine LECTVRES as touching the Nature and properties of GRACE and FAITH: Wherein, amongst other matters of great use, the maine sinewes of ARMINIVS doctrine are cut asunder.

DELIVERED BY THAT LATE LEARNED and godly man WILLIAM PEMBLE, in Magdalen Hall in *Oxford.*

The third Edition.

Aug. de Grat. & lib. Arbitrio. cap. 16.

Certum est nos velle cum volumus: sed ille facit ut velimus bonum. —— Certum est nos facere cum faciamus: sed ille facit ut faciamus, præbendo vires efficacissimas voluntati.

Printed at *London* by *Tho. Cotes*, for *John Bartlet*, at the signe of the gilt Cup in Cheape-side.

1635.

TO

THE RIGHT WORSHIP-

full NATHANAEL STEPHENS *Eſquire*,

Grace and Peace from *Jeſus Chriſt*.

SIR,

BOokes are more neceſſarie in a ſtate than armes: Armes are to defend us from the invaſion of foes, bookes are to preſerve us from the infection of errors; enemies can but kill the body, errors endanger the ſoule. There are crept into the Churches, a number of falſe opinions; ſome that oppugne, others that obſcure the grace of God. The earth is of it ſelfe prone enough to bring forth weedes, but ſhould one withall ſow tares, we ſhould have much adoe at harveſt. Our hearts are ranke enough to breede errors, and our wits cunning enough to defend them: but the Scripture tells us, that the envious man comes and ſowes the tares of falſe opinions; and of weedes, tares are the very worſt; ſith therefore errors are ſo plenty, bookes cannot but be very neceſſary. It is true there be many, and it may be, according to the complaint, too many bookes abroad already; becauſe many be to little purpoſe, ſome little to the purpoſe; but of good and learned bookes, bookes fitted to the errors and diſeaſes of the time (as this is) there neither be, nor well can be too many. Many errours require many bookes. Nay, I may ſafely ſay, that many bookes are more neceſſary now than ever; for that we are fallen into the very age of the Church,

wherein as diſeaſes in the body, ſo errors, the ſickneſſe of the ſoule do and muſt abound; for errors are neceſſary evils in the Church, that they that are approved may be made manifeſt, ſaith Saint *Paul*. And this is all that Satan hath gotten by ſtirring up the corrupt wits and pens of many abroad (and ſome at home) to write they care not what. Now we doe begin to ſee, that Truth is the daughter of time; Truth is never new, but let an old Truth be newly propoſed, and at firſt we ſuſpect it, let it ſettle a little, and in time truth gaines ground, and wins upon the judgement and conſciences of men; but erroneous opinions juſt like new faſhions, when they are firſt on foote, many doate upon them, give them but ſome time, and they grow ſtale and vaine; ſo now what by the decrees of Synods, and the writings and preachings of the learned, Time hath brought it ſo about, that there are few Schollars or others that minde theſe matters, but doe begin to ſee thorow the conceipts of the *Arminians*. Though then this Treatiſe might have beene abroad ſooner, yet I dare promiſe that it comes not too late; for he that reades it with judgement ſhall ſoone ſee, that in the doctrine of *Arminius*, there is more wit than truth.

I doe here commend it to your reading, as to one whom the Lord hath made willing to learne, and able to judge, as alſo under your name unto the good of the Church, to ſtand as a teſtimony of my duty and love unto you, and of your zeale and love unto the truth.

Yours in the Lord Jeſus,

RICH. CAPEL.

TO ALL THAT LOVE AND desire the Grace of God, and the glory of his Grace, in IESVS CHRIST.

MY deare and beloved brethren in Christ, who are sensible of the dangers of these dayes, and of the misery of this sinfull age (wherein the heresies of the old condemned hereticke Pelagius, that notable profest enemy of Gods grace, are againe revived and raised up out of the bottomlesse pit, by the malice and subtiltie of the restlesse enemie of mankinde that old serpent the Devill, working powerfully in and by that new upstart sect of Arminians, the Wolves of this age, who comming abroad in sheepes cloathing, and bearing the name of Protestants, yea professing themselves Preachers of the Gospell in the reformed Churches, are indeed Pelagian heretickes, and disciples also of blasphemous Servetus and Socinus; yea and also have joyned hearts and hands in many maine fundamentall errors with the Papists our enemies of the Romish Religion and Faction) I doubt not but that as you grieve and sorrow in your soules to see this smoake of pestilent heresies ascending upon the face of our land, obscuring the light, and eclipsing the glory of our Church: so you doe in your hearts earnestly desire to be made partakers of such worthy workes and painefull labours of Gods faithfull Ministers, as are in all probability like to prove by Gods grace and blessing most powerfull and effectuall meanes, both for the establishing of your hearts in the love of Gods truth, and in the knowledge of the true doctrine of his grace, and also for the confirming of your minds, that they may neither be daunted with the reproachfull calumnies and slanders, nor troubled and entangled with the deceitfull cavils and carnall reasons, which these subtile Sophisters have devised against Gods sacred truth in our Church professed: And therefore I doe presume to commend unto you this ensuing Treatise, which I (having occasion to peruse while it was under

under the Presse) doe perceive to be, as most necessary for these times, so also most excellent and profitable for your purpose. For I finde in it, First, the doctrines of truth concerning the grace of God, and the powerfull worke of grace in the effectuall calling, conversion and regeneration of the elect, most plainely propounded, and strongly proved out of the Sacred Scriptures: Also true saving and justifying Faith most accurately described and unfolded, with the whole nature, and all the speciall properties of it, by which it may be distinctly knowne and discerned from common fading hypocriticall Faith. Secondly, the maine errors of Arminians and Papists, and their most grosse absurdities about universall grace, and mans freewill, and power in working his owne salvation, truely related; their calumnies and slanders of our Churches doctrine, detected and discovered, and their principall arguments, carnall reasons and objections, with wonderfull brevity and singular dexterity answered and refuted. Thirdly, by the way, the authority, perspicuity, and certaintie of the holy Scriptures strongly maintained, and Popish errours, about the uncertainty and obscurity of them, beaten downe by strength of reason, and by the Word of God; as by a hammer that beates the rockes in pieces.

Though the stile and manner of handling the things therein contained be somewhat deepe, lofty, and Scholasticall, fitted and applyed to the place and persons, where and among whom these Exercises were first performed (to wit, in one of the Schooles of the Prophets, in the famous University of Oxford;) yet I assure my selfe, that whosoever reades this booke with good attention and understanding, shall finde the Authors meditations therein so througly digested, and the nature, properties and proper acts of Grace and Faith so distinctly laid downe, and accurately distinguished, that he shall reape to himselfe much profit and comfort thereby, and shall with me admire the grace of God abounding toward the Author in all wisedome, and in all knowledge, lively sense and utterance of heavenly and supernaturall mysteries far above all which can be expected from, or is ordinarily found in one of his age and yeares. If, as wee know trees by their fruit, so we may passe our sentence upon the composer of this Treatise, by his worke; we cannot conceive or speake lesse of him, but that as he was from his childehood trained up in the Schooles of learning, and had profited above his equals in the studies of

of the best arts, humane and divine, so undoubtedly he hath from his tender yeares beene throughly disciplined in the Schoole of Christ, and hath by much and daily experience of afflictions and manifold temptations in himselfe, and of the inward sensible operations of Gods spirit and grace in his owne soule, attained to this high measure of heavenly knowledge and understanding, whereof he hath here given us a lively experiment. It is not the most strong out-stretched arme of humane reason, nor the most swift and farre flying arrow of the sharpest naturall wit, nor the farre extended lines of long continued studies, which can reach so high to these heavenly and supernaturall mysteries: It is onely the holy Spirit of grace comming upon all these, taking possession of mans soule, dwelling in him, and making him a new creature, which brings this kind and measure of profound wisedome, and this distinct knowledge of divine things: yea by the fiery tryall of inward temptations onely doth that blessed Spirit drive the thirsty soules of Gods militant Saints to digge and dive so deepe into the fountaines of the sacred Scriptures, and to draw such living waters from the very bottome of those Wells of salvation. In a word, as the Apostle saith of young Abel, *that by Faith having offered up a more excellent sacrifice than his elder brother* Cain, *he by it obtained witnesse that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh,* Heb. 11.4. *so I will not doubt, nor be affraid to say of the godly and learned Authour of this Booke (who having offered up to God in a publike place these Exercises, as the first fruits of his heavenly learning, did not long after leave this world in the flower of his age, and ascended up into that superceleſtiall glory, towards which he had ever bent all his studies and desires, and which alwayes he had sought after in the whole course of his life) that by faith he, though young in yeares, hath offered up a more excellent sacrifice than many of his elder brethren; by which, hee being dead, yet speaketh, and shall speake to future ages. And as hereby hee shall obtaine witnesse of all Gods surviving Saints, that he himselfe was a righteous and faithfull servant of Christ, excelling in grace and vertue in the dayes of his pilgrimage here on earth. So God also will testifie of this his gift, that it is holy and acceptable in the eyes of his Majesty, by making it powerfull and effectuall to the begetting and increasing of saving grace, faith, and knowledge*

in

in all such as read and peruse it with true Christian docili ty, diligence, and humble devotion. To the blessing of which gracious God I leave this worke, and to his grace commend you all; desiring in my daily prayers to be and continue

Your Brother, Companion, and fellow-souldier in seeking the glory of Gods grace, defending the truth of the Gospell, and fighting against the spreading errours and springing heresies of this age.

GEORGE WALKER.

A CATALOGVE OF the particular Tracts, Contained in this *Volume*.

I. *Indiciæ Gratiæ*; A Plea for Grace; More especially the Grace of Faith.

II. *Vindiciæ Fidei*, or a Treatise of Iustification by Faith.

III. A Treatise of the Providence of God.

IV. *Salomons* Recantation and Repentance; or the booke of *Eccleſiaſtes* briefly and fully explained.

V. The Period of the *Perſian* Monarchie; wherein ſundry places of *Ezra*, *Nehemiah*, and *Daniel* are cleered.

VI. A ſhort and ſweete Expoſition upon the firſt nine Chapters of *Zecharie*.

VII. A Fruitfull Sermon upon the 19 and 20. verſes of the 15 Chapter of the firſt Epiſtle to the *Corinthians*.

VIII. An Introduction to the worthy receiving of the Sacrament of the Lords Supper.

IX. Five Godly and profitable Sermons, Concerning

1 The ſlavery of Sinne.
2 The Miſchiefe of Ignorance.
3 The roote of Apoſtaſie.
4 The benefit of Gods Service.
5 The Chriſtians Love.

X. *De Formarum Origine*.

XI *De Senſibus Internis*.

XII. A briefe Intorduction to Geography.

XIII A Summe of Morall Philoſophie.

A

TABLE OF THE SEVERALL TREATISES, EXPOSITIONS, COMMENTARIES, and Sermons, conteined in the Workes that follow, with the particular Contents of each.

I.

A Plea for grace. More especially the grace of Faith. Where 1. the Preface, upon Heb. 6. 1, 2, 3. conteining, A briefe Analysis of the five Chapters before the Text. A briefe Partition of the Text it selfe. Two doctrinall conclusions:

1. It is a necessary and usefull practise in the Church of God, to teach the doctrine of Christian religion plainely and summarily to young beginners.

2. The knowledge of Christian Religion must be alwayes increasing and fruitfull.

With Application of both.

2. The Treatise it selfe: in which Pag. 15.

1. Of mans conversion and vocation, being Antecedents of Faith. 16

Threefold state of man. ibid.

The habite of grace, and Operations thereof. 18

The habite and Act of Faith. 19

Faith properly is not the root of all other graces, nor the first degree of our sanctification and spirituall life. 20

The impulsive and efficient causes of mans conversion. 22

Sanctification and inherent righteousnesse goes before our Iustification and imputed rgihteousnesse: Double distinction. 24

Faith is such an instrument of making us partakers of the benefits of Christs mediation, as is neither absolutely necessary in all the Elect, nor yet simply anteceding all manner of participation in those benefits. 25

Plantation of grace in us is meerely supernaturall. 28

It is so firmely wrought in us, as it shall never be abolished againe. 30

Application, for thankefulnesse and humility. 32

Subjects of Conversion, Infants and Aged. 34

Infants

Infants partakers of grace. 4. Concluſions from it. 35
For the Aged. God hath given ſufficient grace to all, and in thoſe to whom he hath given ſuch grace, it depends not on their Freewill, whether they will be converted or no. 40
The knowledge of God and goodneſſe, whereto a meere heathen devoyd of all ſupernaturall helpes may poßibly atteine by contemplation of the workes of Creation and providence, and by the light of his naturall conſcience, is not ſufficient to convert him to the right worſhip & obedience of God. 43
The meere naturall man cannot by the moſt induſtrious uſe of all Natures helpes atteine unto any the leaſt knowledge of God, as he is mans Redeemer in Chriſt. 45
The meere naturall man never goes ſo farre in the application of his knowledge unto practiſe as he might doe, and as he knowes he ſhould doe. 49
A falſe Propoſition of Arminians, that if the Heathen uſe the light of nature well, God is ready, yea bound in juſtice to beſtow on them ſupernaturall light of grace. 55
There is no ſupernaturall gift given unto the unregerate, which is ſufficient to worke his ſanctification, but that onely which is effectuall to worke it. 58
Sufficient grace for ſanctification is not given unto all. 59
Arminians opinion of mans power ſo to reſiſt the grace of God, as finally to hinder his owne converſion. 71
The Orthodox doctrine in this point. 81
2. Of the nature of Faith it ſelfe. 91
Knowledge, Opinion, and Beleefe: differences. 92
Certainety of aſſent in matters of faith: 3 grounds. 94
Faith taken improperly, and properly. 97
The object, ſubject, and Genus of faith. 98
Things revealed in Scripture, how they are evident: 3. concluſions. 101
Reaſonable creatures, the Subject of Faith. 110
The Vnderſtanding and will employed in it. 111
We are infallibly aſcerteined of the Scriptures Divinity by the Scriptures themſelves. 117
The greatneſſe and excellent worth of things there revealed. 121
We have manifeſt experience, of ſome part of the truth of thoſe things we beleeve. 122
Aſſent generall and particular: with the cauſes. 124
It is not juſtifying faith: 2. arguments. 126
Of the forme of faith, with Papiſts. 129
Eſſence of true juſtifying Faith: roote and object. 131
The ground of miſchievous error about faith. 134
Faith is a grace of ſanctification, wrought by the holy Ghoſt, in every regenerate man, whereby for his owne particular he truſteth perfectly unto the promiſe of remiſſion of ſinnes and ſalvation by Chriſts righteouſneſſe. 139

II.

A *Treatiſe of Iuſtification by faith.* 149
Diſtinction of Iuſtice and Iuſtification. ibid.

Iuſtification by Apologie, oppoſed by Papiſts, by us defended. 152
Papiſts confuted about Iuſtification by Infuſion. 156
The Orthodox opinion concerning free Iuſtification. 158
By faith, and faith onely ſhall a ſinner be juſtified: defended. 160
Faith juſtifies, not ſenſu proprio, *as it is an act of ours defended againſt Arminians.* 164
Other graces juſtifie not: defended againſt Papiſts. 167.
None is juſtified by inherent righteouſneſſe: nor hath any man perfection of holineſſe in this life inherent in him. 177
None can perfectly obey the law in performing all ſuch workes, both inward and outward, as each commandement requires. 185. *Papiſts arguments anſwered.* 187
None in this life can performe any particular good worke ſo exactly, that in every point it ſhall anſwer the rigour of the law, and the ſevere triall of Gods judgement. 195
Papiſts arguments anſwered. 200
Exceptions to the former truths rejected. 205
Vicious inclination and pronenceſſe of nature unto evill, as alſo the inordinate motions of concupiſcence which goe before conſent, are ſinnes even in a man regenerate.
The defects or want of perfection in mans righteouſneſſe is ſinne. 210
Thoſe ſinnes which the Church of Rome cals veniall, doe truely make a man unregenerate and his workes unrighteous in the ſight of God. 211
The Covenant of grace, and workes. 214
The difference betweene the law and the Goſpell: 217
With the erroneous doctrine of Papiſts concerning it. ibid.
Wherein Chriſtian Liberty ſtandeth. 223
A man regenerate, endued with true Faith in Chriſt, is not bound in conſcience unto the fulfilling of the whole law for his juſtification. 226
Paul *and* Iames *reconciled in point of Iuſtification.* 230
None can be juſtified by their owne ſatisfaction for the tranſgreſſion of the law. 247
Papiſts doctrine about humane ſatisfactions. 249
All ſinne whatſoever originall or actuall is remitted unto us wholly in the fault and puniſhment, as well temporall as eternall, for the onely ſatisfaction of Ieſus Chriſt; and not any ſatisfaction made by us unto the juſtice of God. 254

III.

A *Treatiſe of the providence of God.* 259
Shewing the Workes of God, perſonall and eſſentiall. 263
Decrees of God, and their Executions. 264
Creation of the world, which is not eternall: arguments. 265
The matter of creation: made in the beginning: what. 267
The forme and order of Creation. 268
Providence avowed and prooved. 270
Definition, object, degrees, and kindes of providence. 271
Preſervation and gubernation, parts of providence. 272

Neceſſity and contingencie of things. 274
Evill of puniſhment, and of fault. 275
Providence mediate and immediate. 278
Generall and ſpeciall: ibid.
Ordinary and extraordinary. 279

IV.

AN *Analyticall Expoſition of the whole booke of Eccleſiaſtes.* 281

V.

THe *Period of the Perſian Monarchy.* 345
A Chronologie of it. 347
Obſcure Scriptures explained. 349

VI.

AN *Expoſition of the firſt nine Chapters of the Prophet* Zecharie. 389
And part of the tenth Chapter. 471

VII.

A *Fruitfull Sermon upon,* 1 Cor. 15. 19, 20. If in this life onely we have hope in Chriſt, we are of all men the moſt miſerable. But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept. 477

Doctr. 1. *True Chriſtians are more unhappy then any other men, if their happineſſe be confined to this life onely.* 478

2. *The reſurrection of Chriſt is the cauſe of our reſurrection to life and glory.* 482

VIII.

AN *Introduction to the worthy receiving the Sacrament of the Lords Supper.* 491

Taken out of 1 Cor. 11. 24. 30.

Doctr. 1. *It is a neceſſary duty which lyes upon every one, often to frequent this Sacrament.* 492

2. *In the Sacrament we muſt make perpetuall commemoration of Chriſts death and paſſion, till he come againe to judgement.* 494

3. *They that celebrate this Sacrament in any other manner, with other mindes, for other ends, then Chriſt entended in his inſtitution of it, they obſerve it unworthily.* 501

4. *The quality of ſinne is not to be meaſured by ours, but by Gods judgement of it.* 505

5. *Many that profeſſe Chriſtianity, thinking that they love and honour Chriſt, may yet hate him as much as the Iewes did that crucified him.* 507

6. *It is a neceſſary duty of every one, firſt to examine himſelfe before he preſume to come to the Lords Table.* 511

7. *The worſhip of God is then profaned, when the ceremony and outward worke thereof is performed, but the ſpirituall inward ſervice neglected.* 520

8. *The profanation of Gods moſt holy worſhip deſerves eternall and temporall puniſhment.* 523

9. *Many men are puniſhed, who yet are ignorant of the cauſe why they are puniſhed.* 529

10. *Common ſinnes have common puniſhments.* 533

IX.

Five godly and profitable Sermons.

1. *The Slaverie of ſinne.*

Out of Ioh. 8. 34. Whoſoever committeth ſin, is the ſervant of ſin. 538

Doctr. *A ſinner is a bondſlave, and to live in ſin, is to live in thraldom.* 541

2. *The Miſchiefe of ignorance.*

Out of Hoſ. 4. 6. My people are deſtroyed for lacke of knowledge, &c. 551

Doctr. *Ignorance in matters of Religion, be it in whomſoever, is an hatefull and dangerous ſinne.* 552

3. *The Roote of Apoſtacie.*

Out of Heb. 3. 12, 13. Take heed leaſt there be in any of you, &c. 563

Doctr. *Infidelity is the cauſe of Apoſtaſie from Religion.* 564

4. *The Benefit of Gods ſervice.*

Out of Exod. 34. 23, 24. Thrice in the yeare, &c. 571

Doctr. 1. *None ſhall be a loſer by his obedience to God.* 573

2. *Triall in one thing ſhould make us truſt in God for all other matters.* ibid

5. *The Chriſtians love.*

Out of Cant. 2. 16. My beloved is mine, and I am his, &c. 583

Doctr. *Chriſt is the onely Well-beloved of a faithfull Chriſtian.* 584

A Table of ſome ſpeciall Texts of Scripture, receiving light by theſe Workes.

Ge. 1.2. The earth was without forme. 267
31. Every thing that was made, was very good. 269
15.13. A ſtranger foure hundred yeares. 354
1 *King.* 23.22. Not ſuch a Paſſeover. 581
2 *Chron.* 36.20. Servants to him, and his ſonnes. 349
Ezra. 1.1. The firſt yeare of *Cyrus*: 359
2.2. *Nehemiah* and *Mordecai*: 360
63. *Tirſhaſha*: *Vrim, and Thummim*: 361
3.16. They ſhall ſay no more, the Arke of the covenant: 362
4.5. Which *Darius* hindred the Temple from building: 363
8.7. Brought forth the veſſels: 358
10.11. Of now-marrying an Infidell: 364
Neh. 2.8. The Temple firſt built, then the City-walls: 366
8.9. *Tirſhaſha*: 368
17. Feaſt of Boothes: 4. uſes: 369
9.8. *Abrahams* heart was found faithfull: 368
20. Spirit to inſtruct them: *ibid*
13.28. Sonne of Iehojada. 370
14. and 22. Remember me in mercy. 371
17,18,19, 21. Of prophaning the Sabboth. 374
Pſal. 109. 7. Let him be condemned. 151
143.1,2. Anſwer me in thy righteouſneſſe. 197
Prov. 6.23. The Commandement is a lanterne, *&c.* 529
Cant. 1.6. I kept not my owne Vine. 586
Eccleſiaſtes: The booke wholly analyſed and expounded: 281
5.1. Take heede to thy foot, &c. 528
Eſa. 55.11. The word that goeth out of my mouth, &c. 66
64.6. All our righteouſneſſes, &c. 198
Ier. 1.5. Sanctified thee. 35
Dan. 1.8. Would not defile himſelfe. 373
2.46. *Nebuchadnezzar* bowed himſelfe to *Daniel*. *ibid*
4.53. *Nebuchadnezzar* driven forth. *ibid*
6.24. Seventy weekes are determined. 355
10.13. The Prince of the Kingdome of Perſia. 347
11.2. There ſhall ſtand up yet, three Kings in Perſia. 349
12.3. They that juſtifie many. 153
Hoſ. 7.9. Strangers have devoured his ſtrength. 555
Hag. 2.9. The glory of the latter houſe greater. 371
Zecharie: The nine firſt Chapters expounded: and part of the tenth.
12.10. Mourne for him. 497
Mat. 5.20. Except your righteouſneſſe, &c. 220
48. Be ye therefore perfect. 193
11.30. Yoke eaſie and burthen light. 187

12.14. Three dayes and three nights. 355
19.20. Goe, ſell that thou haſt, &c. 192
25.29. Vnto every one that hath, &c. 55
Ioh. 1.12. As many as received him, &c. 169
1.17. The law came by *Moſes*, &c. 222
5.26.—29. As the Father hath life, &c. 483
6.36, 37, 44. All that the Father giveth me, &c. 64
8.44. Abode not in the truth. 113
14.15. If ye love me, keepe my Commandements. 587
Act. 7.51. Ye have alwayes reſiſted the holy Ghoſt. 66
14.16, 17. Who in time paſt ſuffered all nations, &c. 43
Rom. 1.19, 20, 21. That which may be knowne of God, &c. 43
2.2. The judgement of God is according to truth. 180
14. When the Gentiles having not the law, &c. 43
3.27. By the law of faith. 176
7.23. When I would doe good. 88. I do that I would not. 109. led captive. 184
8.30. Whom God predeſtinated, &c. 154
1 *Cor.* 11.24. &c. This doe in remembrance of me, &c. 492
13.12. We ſee as in a glaſſe. 105, 106
2 *Cor.* 5.7. We walke by faith, not by ſight. 107
Gal. 3.19. Added becauſe of tranſgreſſions. 216
23. Shut up unto the faith, &c. 161
5.1. Stand faſt in the liberty, &c. 227
6. Faith workes by love. 130
Epheſ. 1.17. Spirit of revelation &c. 119
1 *Tim.* 1.4. Not giving heede to genealogies. 357
9. The law is not made for a righteous man. 229
Tit. 3.5. Saved us, &c. 153
Heb. 6.4, 5. and 10.26, 29; of them that fall away. 66
9.13, 14. If the blood, &c. 154
11.1. Things not ſeene, and things hoped for. 103. 105. 106
6. Without faith it is impoſſible to pleaſe God. 24
Jam. 1.8. A double minded man is unſtable in all his wayes. 566
2.10. Guilty of all. 136
26. Faith without workes is dead. 131
The whole Chapter analyſed and expounded. 235
1 *Pet.* 1.12. The Angels deſire to looke into. 111
23. Borne againe not of corruptible ſeed, &c. 31
1 *Joh.* 5.3. Commandements not grievous. 187
Reve. 11.14. For a time, and times, and halfe a time. 354
22.11. Let him be righteous ſtill. 153

AN ALPHABETICALL Table of the chiefe things contained in the Treatiſes and Sermons foregoing.

A

ABilities of man are not to be meaſured by his owne partiall judgement. Pag. 85

Abilities of man, perfect and ſufficient, avowed by Papiſts: how to be cenſured. 202

Abſurdities by Papiſts faſtened on our Doctrine of the imperfection of Workes: cenſured. 205

Actions morall: two things in them. 53

Actions of grace and holineſſe: how farre they are in a godly mans owne power. 86

Admonition threefold about the ſearching the Scriptures. 119

Affections twofold, ſenſuall, and rationall, deſcribed. 75

Affections not quickned, nor ſtirred up to love of goodneſſe, before converſion. 75 *not rightly moved toward ſpirituall things, but when they are affected ſpiritually.* 78

Analyſis of the ſecond Chapter of Saint Iames. 235

Apoſtaſie from Religion: in doctrine and practiſe: whence it comes. 564. *Motives to take heede of it.* 567

Articles of the Arminian faith. 40

Arminians, how they erre about Vniverſall grace. 41. *their errors about the worke of Gods Word, and mans calling.* 62. *their objections and reaſons anſwered.* 66. *their doctrine of Free-will.* 72. *their errors about the ſubjection of mans naturall affections to his reaſon diſcovered.* 75. *they give large allowance of grace to men unregenerate.* 76. *their abſurdities therein* 77. *their groſſe errors about mans will, diſcovered.* 78. *their errors in holding, that converſion doth begin and conſiſt in the act onely of beleeving.* 79. *the dangerous iſſue and concluſion of their errors.* 80

Arminians error about juſtification by faith. 164. *arguments againſt them.* 165

Aſſent differs in degree according to the diverſity of the Objects aſſented unto. 124

Aſſiſtance effectuall, why denied by God at ſome times to the Regenerate. 89

Authoritie and conſtitutions of man, how they binde or not binde the conſcience. 225

Faith or beliefe in generall, what it is. 92. *how it agrees with, and differs from knowledge and opinion.* ibid. *three grounds of the certainety of assent in faith, the first,* 94. *the second* 97. *the third.* 98
Faith a degree beyond beleefe, being an assent with confidence and reliance. 97
Faith taken in a speciall sense, and as it is Christian faith, described. 98. *divers acceptions of the word.* 97. 98. *the Object of faith described.* 98. *the subject, every reasonable creature.* 110
Faith is in the whole heart, even in the will aswell as in the understanding. 111
Faith which Papists call justifying, is the faith of devils and reprobates. 126. 239.
Faith foolishly distinguished by Papists into formed and imformed. 129. 237
Faith with out workes differs in nature from faith with workes. 130. *particular assent in faith, the roote and cause of it.* 131. *the object of it twofold.* 133
Faith of the Elect, wherein it differs from faith of Hypocrites. 134. 257
Faith unfaigned. 137. *two markes of true faith in Christ.* 516
Faith in the particular promise of grace, defined. 139. *the justifying act thereof propounded and proved.* ibid. *how it is wrought.* 140. *the comfort of it.* ibid.
Faith of hypocrites doth not assent to all divine truth at all times. 134
Faith implicite of Papists, confuted. 107
Faith temporary. 124. *the causes of it.* 125
Faith the condition of them that shalbe justified. 158
Faith living and dead, described, applied to use. 234. *how they differ.* 237
Faith of use in receiving the Sacrament, on two perswasions. 496
Faith upholds, first, in all truths, secondly, commandements. 565
Falling from grace, and finall resistance, described. 83
Feastes of the Iewes, three solemne, a little opened. 571
Freedome from sinne, the Law, and men, what. 224. *Freedome not rightly esteemed.* 547. *meanes of true Freedome.* 549

G

GOd useth the creatures, why: 278 *seeth no sinne in his children, how:* 185: *as creator, how farre he may be knowne to naturall men:* 46. *his friendship and justice divided by Papists.* 255
Good: how sinne restraines from it, some more, some lesse. 541, 542
Goodnesse of the creature, described and distinguished. 269
Goodnesse of the naturall man not generall. 53. *it respects others more then himselfe.* ibid
Gospell described by Papists: 218. *taken largely and strictly.* 219
Government of God, and the parts of it: 273. *what things in speciall are subject to it, and how.* ibid
Grace, what the habit of it is, 18. *it is infused all at once,* ibid. *the actions of it appeare, sooner or later, stronger or weaker in some,* ibid. *it is so firmely wrought in the Elect, that it shall never be blotted out:* 30
Grace preventing, assisting, inciting, helping. 31. *by what meanes it may be quenched:* 32
Grace sufficient for conversion not given to the Gentiles, while they are out of the Church: 41. *nor to all Christians in the visible Church.* 58
Grace of conversion frivolously distinguished into sufficient and effectuall. 57
Grace sufficient to conversion is alwayes effectuall, and effectuall grace onely is sufficient. 58
Grace doth not rectifie inferior faculties first. 76
Grace made voyd by Arminians. 80
Grace preparative to conversion, how it may be resisted. 81

Faith or beliefe in generall, what it is. 92. *how it agrees with, and differs from knowledge and opinion.* ibid. *three grounds of the certainety of assent in faith, the first,* 94, *the second* 97. *the third.* 98
Faith a degree beyond beleefe, being an assent with confidence and reliance. 97
Faith taken in a speciall sense, and as it is Christian faith, described. 98. *divers acceptions of the word.* 97. 98. *the Object of faith described.* 98. *the subject, every reasonable creature.* 110
Faith is in the whole heart, even in the will aswell as in the understanding. 111
Faith which Papists call justifying, is the faith of devils and reprobates. 126.239.
Faith foolishly distinguished by Papists into formed and imformed. 129.237
Faith with out workes differs in nature from faith with workes. 130. *particular assent in faith, the roote and cause of it.* 131. *the object of it twofold.* 133
Faith of the Elect, wherein it differs from faith of Hypocrites. 134.257
Faith unfaigned. 137. *two markes of true faith in Christ.* 516
Faith in the particular promise of grace, defined. 139. *the justifying act thereof propounded and proved.* ibid. *how it is wrought.* 140. *the comfort of it.* ibid.
Faith of hypocrites doth not assent to all divine truth at all times. 134
Faith implicite of Papists, confuted. 107
Faith temporary. 124. *the causes of it.* 125
Faith the condition of them that shalbe justified. 158
Faith living and dead, described, applied to use. 234. *how they differ.* 237
Faith of use in receiving the Sacrament, on two perswasions. 496
Faith upholds, first, in all truths, secondly, commandements. 565
Falling from grace, and finall resistance, described. 83
Feastes of the Iewes, three solemne, a little opened. 571
Freedome from sinne, the Law, and men, what. 224. *Freedome not rightly esteemed.* 547. *meanes of true Freedome.* 549

G

God useth the creatures, why: 278 *seeth no sinne in his children, how:* 185: *as creator, how farre he may be knowne to naturall men:* 46. *his friendship and justice divided by Papists.* 255
Good: how sinne restraines from it, some more, some lesse. 541, 542
Goodnesse of the creature, described and distinguished. 269
Goodnesse of the naturall man not generall. 53. *it respects others more then himselfe.* ibid
Gospell described by Papists: 218. *taken largely and strictly.* 219
Government of God, and the parts of it: 273. *what things in speciall are subject to it, and how.* ibid
Grace, what the habit of it is, 18. *it is infused all at once,* ibid. *the actions of it appeare, sooner or later, stronger or weaker in some,* ibid. *it is so firmely wrought in the Elect, that it shall never be blotted out:* 30
Grace preventing, assisting, inciting, helping. 31. *by what meanes it may be quenched:* 32
Grace sufficient for conversion not given to the Gentiles, while they are out of the Church: 41. *nor to all Christians in the visible Church.* 58
Grace of conversion frivolously distinguished into sufficient and effectuall. 57
Grace sufficient to conversion is alwayes effectuall, and effectuall grace onely is sufficient. 58
Grace doth not rectifie inferior faculties first. 76
Grace made voyd by Arminians. 80
Grace preparative to conversion, how it may be resisted. 81

Grace given to thoſe that are within the Church, ſet forth in the divers kindes thereof. 60
Grace ſufficient to beleeve and turne to God, is no other but the grace of regeneration 59. *it is not given to all.* ibid
Grace given by the Goſpell, what, and how farre. 221
Greatneſſe and grievouſneſſe of ſpirituall bondage. 545
Guiltie of Chriſts body and blood, who are. 506

H

Happineſſe beyond this life: elſe the beſt men were moſt unhappie. 478. *no happy man who lookes for no happineſſe out in this life.* 481
Heart not to be truſted about love to Chriſt and his ſervants. 509
Hiſtorinall faith with the cauſes. 124.125
Holy Ghoſt given two wayes. 26
Humane ſatisfaction examined and diſcarded. 247. *named in ſpeciall, and are onely to get money.* 257

I

Jeſuits ſhifts for the merit of faith. 162
Ignorance of the very time of our converſion, no juſt cauſe of doubting, and feare that we are not converted: and why. 35
Ignorance in all, an hatefull and dangerous ſinne: nature, cauſes, effects. 552
Ignorance, how it excuſeth, or not. 556
Ignorant perſons receive the Sacrament, unworthily: ſinne and danger. 501. *two ſorts of ignorant perſons reprooved.* 557
Illumination, both naturall and ſpirituall, deſcribed: 60. *common illumination not given to all hearers of the Word:* 63. *when it is not ſufficient for ſanctification of the heart:* ibid. *what is requiſite beſide cleare evidence of the Object.* 73
Image of God wherein Adam *was made.* 17
Implicite faith of Papiſts confuted. 107
Imperfection of grace, no ſinne among Papiſts. 210
Infants dying without Baptiſme may be ſaved. 36. *charitably ſuppoſed to be regenerate in Baptiſme.* ibid. *why they may not receive the Lords Supper.* 38
Infidelity the cauſe of Apoſtaſie from Religion, how, and why. 564
Infuſion of grace hath no concurrence of mans naturall abilities; but onely requires in him a paſſive capacitie to receive. 29
Indge of true Chriſtians, not by their outwurd and preſent eſtate of afflictions. 480
Judgement of charity, and of verity or infallibility. 238
Juſtice ſee Righteouſneſſe.
Juſtification applied to God and man. 155
Juſtification and ſanctification are to be diſtinguiſhed not confounded. 157. *they are not all one,* 168. *See more,* 232. 232
Juſtification how it is by faith. 159. *three erronious aſſertions about it, examined and refuted.* 160
Juſtification by workes makes void the covenant of grace. 214. *overthrowes our Chriſtian liberty.* 223. *ſubjects us to the rigour and curſe of the Law,* 226. *fulfilling of the Law not neceſſary to juſtification.* ibid. *proved by arguments.* 227
Juſtification firſt and ſecond, according to Papiſts. 231
Juſtification containes abſolution in Gods ſight, or declaration of righteouſneſſe before men. 233
Juſtification cannot be by any of our owne ſatisfactions. 247

B

Baptizing of Infants lawfull. 37
Beleefe, how it differs from faith and truſt. 97
Bellarmine *and* Becan *anſwered touching juſtification by infuſion.* 153,156,157 *touching juſtification by other graces as well as Faith.* 168. *touching the keeping of the Law.* 187.228. *touching the power of concupiſcence.* 200. *touching the perfection of workes.* 203. *touching poore naturals.* 207. *touching veniall ſinnes.* 211 *touching the Law and Goſpel, how they differ.* 217. *touching the Doctrine and Grace of the Goſpel.* 219.221. *touching lively and dead faith.* 237, 239, 245. *touching the faith of devils and hypocrites.* 240. *touching mans ſatisfactions,* 248 *and merits.* 252. *touching ſinne forgiven, and puniſhment required.* 254
Body of Chriſt in the Sacrament, not diſcerned: what and by whom. 520
Bondage of ſinne, what, what, wherein, degrees, how grievous. 541. *motives to get out of this bondage.* 548
Burdenſomeneſſe and eaſineſſe of the Law. 187

C

Calamities to be referred to our prophaning of holy Ordinances. 524. *ſerve to worke us to the right knowledge of our ſelves, and how.* 529
Calling ſpeciall: whether it may be neglected for Gods ſervice, 579
Calling outward and inward, deſcribed. 34.60
Calling: how the Arminians conceive of it. 62
Calumnies of Arminians and Ieſuites. 90
Charity in comming to the Sacrament, examined. 517
Charity is not the forme of faith. 246
Certainety of Aſſent in faith ſprings from three grounds: the firſt, 114. *the ſecond.* 121. *the third.* 122
Chriſt hated, of many who profeſſe to love him, and who they be. 507. *and whence this ariſeth.* 509. *he is the onely wel-beloved of a faithfull Chriſtian: reaſ.* 584 *excellencies of his perſon.* 585. *what he is to the Church.* ibid. *who are reproved, as baſtard Chriſtians.* 586
Chriſtians more unhappy than others, if their happineſſe be confined to this life only: and why. 478
Church of God not to be judged by afflictions. 480
Churches teſtimony concerning the Scriptures, weighed and examined. 116
Cooperation of Gods Spirit neceſſary in all holy actions of men regenerate, 86,88
Communion with Chriſt towfold. 21
Conference about holy matters, very uſefull. 561
Concupiſcence in the tenth Commandement, how it is flattered by Papiſts. 190.200 206
Conſolation to trne Chriſtians in all hardſhip of the world. 483
Conſtancy in Gods ſervice, perſwaded. 58
Conſtitutions Eccleſiaſticall and Politicall have power over the conſcience, how. 225
Contingency what: and diſtinguiſhed. 274
Converſion of a ſinner to God. 17. *the cauſes of it.* 22. *the manner how it is wrought.* 27. *the Subject.* 34. *we are meerely paſſive in it.* 84. *it ſignifies,* 1. *Gods infuſing of habituall grace.* 2. *the regenerate mans actuall employing of grace infuſed.* 57, 58. *how it is to be truely diſcerned.* 70. *preparative meanes unto it.* 81. *how weake they are, and in a man unregenerate how they are ſaid to be ſinfull.* 82. *that they may be reſiſted, and how.* 83
Converſion miſtaken by Arminians, which is a cauſe of confuſion in their writings. 59

Corruption of nature, what it is. 17. *extenuated, and even made nothing by Arminians.* 80
Covenant of workes: what. 215
Covenant of grace observed in foure periods of time: and what it is. 214. *how these covenants are opposed.* 215
Creation what, and the causes. 265. *the matter of it, what.* 267. *what the forme of of it.* 268. *why in sixe dayes.* ibid. *what the end of it.* 269

D

Damnation, what it signifies, incurred by prophaning the Lords Table. 522
Danger of Apostasie and infidelity. 568
Decree of God, and the execution, what, and what sorts. 264
Defect, or want of perfection in mans righteousnesse, is sinne. 210
Degrees of the bondage of sinne. 544
Dependance of all on the Vniversall cause: two rules for it. 272
Desire of spirituall things after a naturall manner is a corrupt desire. 77
Difference betweene the Law and the Gospel. 217
Difference betweene Papists and us about justification. 157
Doctrine of Gods Providence very usefull. 261

E

Easie to fall into Infidelity and apostasie, and to whom. 567
Elect onely are the proper Subject of true conversion unto God. 34
Ends of permitting sinne. 277
Epistle of Saint Iames questioned. 231
Eternity of the world disproved. 266
Evidence of narration, and of a thing it selfe. 99
Evidence of the Scripture, declared and proved. 99. *conclusions touching it: the first,* 100. *the second,* 102. *the third,* 103. 103
Evill, how decreed and permitted of God. 264
Evill of punishment, and of fault. 276
Examination of our knowledge and practise. 569
Examination whether we be Christs free-men, or slaves of sinne. 547
Examination of our selves necessary, before wee come to the Lords Table: in two respects. 511. *even alwayes.* 519. *blessed effects that come of it, three,* 512. *two directions for this duty.* 514. *instances of graces to be examined,* 3. 516. *what is to be done of them that finde themselves unworthy.* 519
Examples of Saints keeping the Law, interpreted. 193
Experience of the truth of some of Gods promises must confirme our faith in the beliefe of others. 573

F

Faith in Christ, a part of sanctification. 19. *the habit and act of it, and when it is wrought.* ibid. *it is not properly the roote of all grace.* 20. *there is some spirituall life before it,* ibid. *and some participation with Christ.* 21. *it helps forward, and increaseth grace and all gracious actions.* ibid.
Faith is commanded in the morall Law. 68. *Faith legall and Evangelicall, the same in substance, and differ use in the rule and object,* ibid. *excellencie of faith.* 91

K

Knowledge, what it is in generall. 92
Knowledge, abſtractive and intuitive. 95
Knowledge meere-naturall of the morall Law brings little practiſe. 48
Knowledge more certaine than beleefe, in things of the ſame kinde. 95
Knowledge perfect takes away all beliefe. ibid.
Knowledge by ſight ſo farre as ſight goes, takes away faith. 107
Knowledge diſtinct and explicite of divine things neceſſary to the being of faith. ibi. *words of knowledge (in divine things) imply the affections.* 495. *what meaſure of knowledge is required of each one.* 556. *meanes to get knowledge, five.* 560

L

Law Morall, how farre it may be knowne to a naturall man. 47
Law Morall and Ceremoniall, verified by Chriſt in two priviledges. 221
Law good and juſt, though it cannot be kept. 192
Law preſuppoſeth reaſon, and condemneth luſts that are ſenſitive. 209. *what the uſe of the Law is* 222. *what the power.* 229
Liberty to be had in Chriſt onely. 549
Libertie Chriſtian what it is, and wherein it ſtands. 223
Light of nature well uſed by the Heathen, doth not binde God in juſtice to give them ſupernaturall light. 55
Love of God reacheth to the Elect, before they be regenerate. 22. *conſidered in it ſelfe, it differs from the manifeſtation of it to us.* 23. *his love to our perſons and actions.* 24
Love of God in us not perfect, as Papiſts conceit and plead. 188
Love of man in us not perfect, as they conceit. 190
Love of Chriſt in the holy Sacrament, and how to be teſtified. 498. *two things to be done, that we may love Chriſt.* 589
Love of the Godly, and others, examined whether true or no. 518

M

Meanes of common faith. 125
Meditation on the Word heard, very uſefull. 560
Meditation of what things will ſtirre us up to praiſe Gods rich grace and mercy in our converſion. 32
Merit of faith rejected. 161
Merit of condignity and congruity. 162. *of merits, more.* 252. *Chriſt merited not, that we might merit.* 255
Miniſters duty in preaching the Word. 69. *they were unhappy, and are moſt in danger, if it were not for heaven.* 478
Miracles, to prove our faith, required by Papiſts, cenſured. 238
Miraculous faith grounded on immediate revelations. 98
Motions naturall and ſpirituall which are wrought by the Word, deſcribed. 60
Motions to evill, before conſent are ſinnes. 206

N

Naturall man cannot by the moſt induſtrious uſe of all helps naturall atteine to the leaſt knowledge of God as he is mans Redeemer in Chriſt. 45 *how far his knowledge*

ledge of God, as Creator, reacheth. 46. *he never goeth ſo far in practiſe as he might, and as he knowes he ought to doe.* 49. *he neither knowes the cauſe, nor can judge aright of the nature of ſinne.* 50, 51. *his vertue and goodneſſe how farre it goes, and is approved of God.* ibid. *he cannot poſſibly deſire grace and mercy, and why:* 55. *his knowledge of God confined within two limits.* 45
Neceſſarie and voluntary workes of God. 263
Neceſſitie abſolute and conditionall: what. 271. *ſee more.* 274
Neceſſitie doth well ſtand together with liberty in the will regenerate. 90

O

OBedience of regenerate men, how it is made irregular. 88
Obedience to the morall law: none juſtified by it, arguments. 179. *none can perfectlyfulfill the law: and Papiſts objections anſwered.* 185. *none a loſer by his obedience to God: three reaſons.* 573
Obligation of conſcience to Gods law, twofold. 226
Obligation of a ſinner to obedience, and puniſhment. 248
Obſcuritie in the Object of faith, as it is held by Papiſts, confuted. 104
Obſervation of Gods mercies and judgements, on our ſelves or others, a ſpeciall meanes to increaſe faith. 123
Oppoſition betweene the covenant of grace, and of workes. 215
Ordinary and extraordinary providence of God. 279
Originall ſinne, how taken away in baptiſme. 207

P

PApiſts converted by reading our treatiſes of juſtification. 147
Papiſts error, that we are juſtified by other graces as well as by faith, confuted. 167. *their ſlaunders about inherent righteouſneſſe.* 182
Papiſts doctrine of mans ſatisfactions for ſinne. 248
Pardons and indulgences: their uſe and vertue, according to Papiſts. 250
Paſſions and afflictions naturall, not ſubject to reaſon. 75
Penances of Papiſts. 250
Perfection and imperfection conſidered abſolutely, or comparatively. 210
Perfection of workes: none ſuch, as to anſwere the lawes rigour, or Gods ſevere triall: three wayes proved. 195. *Papiſts objections anſwered.* 197. 199
Perfection of grace and holineſſe inherent: none hath in this life. 181. *Papiſts errour about the utter aboliſhing of ſinne, in the juſtified, and arguments anſwered:* 182. *about perfect keeping the law: arguments anſwered.* 187
Prayer for perfect grace, how anſwered by God. 192
Preparations to grace, what, how farre: 30. *good, neceſſary, uſefull.* 81. *errors of the Papiſts about them.* 169
Profanation of Gods holy worſhip deſerves temporall and eternall puniſhment: opened and proved. 523. *Vſes.* 524
Profeſſors of religion ſhould ſoundly evidence their love to Chriſt. 510
Promiſes the object of faith. 97
Providence of God is to be beleeved. 270. *Why it is doubted of* ibid. *arguments to prove it,* ibid. *the diſinition of it,* 271. *the object of providence:* ibid. *providence extended to all proofes of Scripture,* 272, *the degrees or parts of it,* ibid. *how it ſtands with things neceſſary and contingent,* 275. *how it concurres to evill things.* 276. *the kindes of it, in three diſtinctions.* 278.
Puniſhment of ſinne, temporall and eternall; and how taken away among Papiſt. 249. *many are puniſhed, who yet are ignorant of the cauſe why they are*

are punished. 529. *by punishment finde out sinne, how.* 530. *universall and common sinnes have common punishments, and uses thereof.* 533. *punishments ordered of God differently according to the sinnes and sinners.* 534
Pure naturals. 207
Purgatory, and the punishments there inflicted. 251. *two meanes of delivery.* ibid.

Q

Qualitie of sinne is not to be measured by ours, but by Gods judgement of it, reason and use. 505
Qualities in the reasonable soule differ three wayes, according to the threefold state of man. 16
Questions, whether ignorance excuse, and measure of knowledge is necessary. 556
Questions, What may be thought of them that suffer evill for the service of God? 574 *whether we may neglect the businesse of our calling to employ our selves in the service of God?* 575.

R

Reading of Scriptures and other good bookes very usefull. 561
Reconciliation of seeming opposition betweene Saint Paul *and Saint* Iames *in point of justification,* 230. *false and insufficient, brought by Papists.* 231. *a true one, twofold.* 233. 234.
Regeneration improperly ascribed to the word. 61
Regenerate not bound to fulfill the whole law for justification. 226
Regenerate man hath in him two contrary qualities, grace and corruption, as he is spirituall, he never resists the worke of grace. 86. *he sinnes still. Objections answered.* 193
Remission of all sinnes and punishments, by Christ alone, and no satisfactions of our owne. 254
Remembrance of Christs death in the Sacrament, what it imports. 494. *instances, and who are reproved.* 495. *what graces specially are set on worke about it.* 496. *faith and repentance,* ibid. *thankefulnesse.* 497. *love,* 498. *and who are reproved in this respect.* 499
Repentance usefull in receiving the Sacrament on two motives. 496. 497. *the truth of it examined.* 517
Resistance of grace in regenerate men, whence it flowes. 87. *how the prevailing act of it is taken away.* 88. *why it prevailes many times.* 89
Resurrection of Christ, the cause of our resurrection to life and glory, reasons. 482. *the wicked rise by Christ, with difference.* 483
Resurrection proved. 477. *beleeve it, and be comforted.* 483
Revelations divine, immediate and mediate. 98
Righteousnesse of the naturall man, more outward than inward. 51. *rather negative than positive.* 53. *not acceptable to God.* ibid.
Righteousnesse legall (of obedience and punishment) and Evangelicall. 150
Righteousnesse inherent, not denied by Protestants. 156
Righteousnesse inherent, and imputed. 178
Righteousnesse legall implieth two things, fulfilling the Law, and satisfying for the breach. 178
Righteousnesse habituall and actuall, and three propositions about actuall. 180

S

Salvation, two degrees of it. 263. *whether it might be otherwise than by Christ.* 178

Sacrament of the Lords Supper, to be often celebrated, reas. 492. *reproofe of negligence therein.* 493. *the end of it, to remember Christs death.* 494. *if otherwise celebrated, than Christ intended, it is received unworthily: and of whom.* 501. *not to be frequented without selfe-examination.* 511

Sanctification how it goes before justification. 24. *wrought in a manner meerely supernaturall.* 28. *how it hath mans free-will concurring to it, two wayes.* 29. *it is infused into infants.*

Satisfaction for offenders, threefold. 151

Satisfactions of man, defended by Papists. 248. *kindes and lawes of satisfaction.* 252

Satisfactions of one man for another. 250

Scriptures freed from Popish imputations of obscurity. 99, 100. *how they are certainely knowne to be Gods Word.* 115. *by themselves,* 117. *and by the Spirit,* 118

Security, or senslesnesse, an effect of ignorance. 555

Servants doing evill at their masters command, doe sinne, defended. 377

Servants of sinne, and of men: comparison in two things. 540

Service of God, we shall be no losers by it. 573. *how some suffer evill for it.* 574. *those censured, who judge it unprofitable.* 578. *be constant in it.* 582

Sinne compared to spots, bonds, sicknesse, death. 282

Sinne hath three things, offence, obligation, and staine. 183. 248

Sinne mortall and veniall: Romes rotten Pillar. 193. 211

Sinne, what a snare it hath laid to intrap wicked men. 82. *not to be esteemed by mans corrupt judgement, but Gods.* 505

Sinne wholly done away by Christ. 254

Sinne good in respect of the subject and end, how. 276

Sinne, why permitted by God. 277

Sinnes to be avoided, as wee would avoid punishments. 533

Sinners are bondslaves: and wherein this bondage consisteth. 541

Slavery spirituall, worse than corporall, in three respects. 545

Supererogation of Papists, censured. 191. 253

Superstitious persons receive the Sacrament unworthily. 502

Spirit, how farre and in what respect said to be quenched. 32. *how infallibly victorious in the maine acts of repentance and love.* 89

T

Terrors of sinne to the wicked, from the threefold cause. 543

Thankefulnesse and humility after grace received, how cherished. 32

Theologie, the end of it in respect of man. 263

Tropicall speaches usuall. 161

Truth and goodnesse one and the same in naturall things. 113

V

Veniall sinnes make a man and his workes unrighteous in the sight of God. 211

Vocation outward and inward. 34. 60. *inward may be in Infants.* 35

Vnbeleefe, what and wherein. 565. *motives to take heede of it.* 567

Understanding and will doe mutually include one another. 112

Understanding of things necessary to the beleefe of them. 108

Vnion betweene Christ and his Church. 482
Vniverſall grace, how maintained by Arminians. 40. *their grounds and arguments for it confuted.* 42
Vnprofitableneſſe under Gods afflicting hand, whence. 529
Vnreformed in life, receive the Sacrament unworthily, and who they be. 503
Vnregenerate, ſinning in good duties, what they ſhould doe. 82. *both elect and reprobate have power to reſiſt grace and the meanes of it.* 83
Vnworthineſſe in receiving the Sacrament, what. 500. *three ſorts receive unworthily.* 501

W

Will of God approving and effecting. 67
Will of man unregenerate, vicious in qualitie. 78. *it hath no freedome to chuſe ſpiritnall good.* 79
Will regenerate is not neuter betweene ſinne and grace, but conſtantly and altogether inclined to obey God. 86. *all power of reſiſting taken from it by the ſpirit.* 87. *it wils neceſſarily, and yet freely.* 90
Word of God, onely a paſſive inſtrument of regeneration. 61. *how it workes grace.* 62
Word not preached with purpoſe to damne men. 68. *when heard as Gods Word.* 72
World not eternall, arguments. 265
Worke of the Spirit by the word, how it is. 61
Worke of grace preventing and aſſiſting. 31. *the firſt makes us good trees, the other makes us to beare good fruit.* ibid.
Workes of God, perſonall and eſſentiall. 263. *they are his decree, and the execution of it.* 264
Workes of naturall men, how farre approved of God. 51. 53.
Workes before grace, and after it, juſtifie not. 173. *before faith and after.* 231
Workes of regenerate men are their owne, though performed by the aſſiſtance of the Spirit. 29
Workes demonſtrate faith, what and how. 238
Workes never perfect, no not in one point of the Law. 195. *how good, and pleaſe God, yet ſinfull in part.*
Worſhip due from man to God in the ſtate of innocency was wholly ſpirituall. 49
Worſhip of God prophaned, when the outward act is done, and the inward part neglected, demonſtrated in particulars. 520, 521. *danger of ſuch prophanation.* 523

FINIS.

THE PREFACE VPON HEB. 6. VERS. 1. 2. 3.

TO ſpeake without ſome Preface, where wee owe dutie and reſpect, is not leſſe unmannerly, than it is on the other ſide tedious and unpleaſant to uſe long Apologies. Vnto my apprehenſion, ſuch Prologues, how ever ſleeked over, doe yet feele rough and uneven, and ſmell ranke of Lying or Flattery, when they are moſt ſeaſoned with artificiall and trimme conveyance: but of all, moſt unhandſomly doth this Rhetorick ſuite with ſuch as pleade Gods cauſe before mortall men; who, if they will acknowledge their alleageance, muſt yeeld attention upon a *Sic dicit Dominus*, without further intreaty. For your ſelves (dearely Beloved, and duely reſpected in our Lord Chriſt Ieſus) I verily ſuppoſe there is none among you, who reſpects to heare his owne prayſes; if there be, I come not hither to give ſatisfaction to ſuch their deſire. And touching my ſelfe, I ſay onely thus much; 'Tis the vaineſt thing in the world, for *Albinus* a *Roman* to write a Booke in Greek, and preſent it to *Cato* with an Epiſtle Apologeticall: he'le ſurely cenſure him for a foole, one *Qui maluit excuſare culpam, quàm non committere*, who had rather doe ill, and get a pardon for it by an Apologie, than be faultleſſe, and ſtand in neede of neither. And ſo I have done with perſons: Give me leave yet to make way unto our after-diſcourſes by a neceſſary and reall Introduction, whereby wee ſhall all learne ſomewhat of our dueties, and you my purpoſe and intention in this exerciſe. Wherein, to give way to cuſtome more than neceſſity in this caſe, I will confine my diſcourſe to that of the Apoſtle,

Heb. 6. 1. *Therefore leaving the principles of the Doctrine of Chriſt, let us goe on unto perfection, not laying againe the foundation of Repentance from dead workes, and of Faith towards God.*

2. *Of the Doctrine of Baptiſmes, and of laying on of hands, and of Reſurrection of the dead, and of eternall Iudgement.*

3. *And this will we doe if God permit.*

THe holy Apoſtle having in the firſt and ſecond Chapters diſcourſed of the Divinity of Chriſt, and the glorious dignity of his perſon, together with the excellent vertue of his Prieſthood, in taſting death for all men, that ſo he might bring many children unto glory; enters thereupon into a large Declaration of the effect which theſe things ſhould worke in the Iewes, *viz.* Repentance and Obedience to the voyce of the *Meſsias*. This is proſecuted with much variety of exhortation and argument, in the ſecond, third, and fourth Chapters; after which, the Apoſtle reſumes his former argument of Chriſts Prieſthood in the fift Chapter, ſhewing

the ſimilitude and diſparity that was betweene it and the Leviticall Prieſthood. The Prieſts after the order of *Aaron*; were 1. Men, 2. Men ordained for men in things pertaining to God, to offer gifts and ſacrifices for ſinnes. 3. Men compaſſed with infirmities the more feelingly to compaſſionate and pitty their brethren: 4. Men called to this office, not intruders without lawfull election. And hitherto Chriſts Prieſthood and *Aarons* agree: He alſo was 1. the ſonne of man, the man Ieſus Chriſt; 2. the Mediator betweene God and man. 3. a man of infirmities and ſorrowes, conſecrated through afflictions: 4. Laſtly, a man that tooke not the honour to himſelfe; but he that called him, ſaid unto him; *Thou, &c.* But now ſee the difference: 1. *Aaron* was a man, and no more; Chriſt the Sonne of God too: 2. *Aaron* a ſinneſull man that muſt ſacrifice for himſelfe alſo, aſwell as others; Chriſt touched with a feeling of our infirmities, and tempted in all things like us, but without ſinne: 3. *Aaron* but a typicall Miniſter, Chriſt a reall author of ſalvation to all that obey him: 4. *Aaron* a temporall Prieſt, a Prieſt onely and no Prince, a Prieſt after an inferiour and ſucceſſive order; but Chriſt an eternall High-Prieſt for ever, after the order of *Melchiſedec*, wherein there is neither change nor ſucceſſion, wherein Crowne and Mitre, Kingdome and Prieſthood meet together in the perſon of Chriſt. Other differences there are, but the Apoſtle falling upon the mention of *Melchiſedec*'s Prieſthood, a point of a high nature and hard underſtanding, he breakes off his diſpute, and on the ſuddaine runnes into an excellent digreſſion whereby to prepare the mindes of the *Hebrewes* more heedfully to marke what was after to be ſpoken. This digreſſion, from the 11. Verſ. of the 5. to the end of the 6. Chapter, conſiſts of three parts.

Zach. 6. 13.

1. A tart reproofe of their ignorance & uncapableneſſe of divine myſteries, from 11. Verſ. to the end of the 5. Chapter. The Apoſtle tels them, they were dull of hearing; but that's not all, their ignorance was affected: they might for their time and meanes have bin teachers, & yet now they muſt be taught; and, which is ſtrange, the very principles of the Word of God. Notorious truants, growne old in ignorance and age; but our Apoſtle is plaine with them, they were but children, and of the youngeſt ſize too, babes, infants, ſucklings: and if they take ſnuffe to be thus diſgraced, he will prove it to be ſo; like a wiſe Nurſe he knowes what fits their diet, they muſt be fed with milke, and that's childrens foode; *i. e.* plaine and eaſie doctrine for young beginners, who are unexpert in the word of righteouſneſſe: not with ſtrong meate of harder and higher myſteries of Religion which are for men of age, which through long cuſtome have their wits exerciſed to diſcern both good & evill.

2. An earneſt exhortation to increaſe both in Knowledge and Obedience; Let us be led forward to perfection: which is ſtrengthened with a dreadfull threatning of vengeance againſt non-proficients and Apoſtataes, betweene whom there is no *medium*, the condition of Grace being unlike to that of Nature admitting no degree of conſiſtencie or ſtay betweene growing and decaying. This exhortation reacheth to the 9. Verſ. of this 6. Chapter.

3. A ſweete conſolation againſt all diſcouragements that might hinder their perſeverance; by propoſing unto them, 1. the examples of the old Saints in times paſt, who through Faith and Patience now inherit the Promiſes. 2. the ſtableneſſe of Gods counſels and purpoſes; who hath not only promiſed but ſworne to performe it: by which two immutable things, Gods Word, and Gods Oath, wee may have ſtrong conſolation, and firme ground whereupon to caſt the anchor of our Hope ſure and ſtedfaſt, to the end of the 6. Chapter.

You now ſee by this briefe Analyſis, whereto theſe words which I have read, doe tend; namely, to a growth after a plantation a finiſhing after a foundation laid, to perfection after a beginning. Theſe *Ebrewes* had gone to ſchoole long, and the principles of Chriſtianity had beene taught them a great while agoe, now 'twas a ſhame for them like children to be alwayes in their horne-bookes, and never take forth a higher leſſon. The Apoſtle will now no longer favour their ignorance; 'twas not infirmity but negligence in them: and therfore he purpoſes to reade them a harder lecture, and to ſtick no longer on common points of Catechiſme, which he onely names, and ſo paſſes on. The words then deſcribe unto us the progreſſe that

Preacher

Preacher and People are to make in the knowledge and practice of Christianity. I joyne both together, because it is manifest by the threatning and consolations following, that this exhortation perswades the increase of obedience as well as knowledge, though the words seeme to speake most for the later. This proceeding in Christian piety, is expressed by an opposition of the two *Termini* or limits thereof.

1. Where it begins, and that is in the plaine and fundamentall points of Christian Religion, which must be knowne and left. [*Therefore leaving the principles of the doctrine of Christ.*]
2. Where it ends, and that is at perfection, so farre as is attainable in this life, whereto we must strive [*Let us be led forward, or goe on unto perfection.*]

The former part is amplified and expounded more at large in the next words, wherein the Apostle declares,

1. What hee meanes by [*Leaving*] the principles and rudiments of Religion. Wee must not learne and leave them, *i.e.* forget them, No. But wee may not sticke fast there and goe no further. Hee is an idle and unskilfull Architect, that is alwayes busie in laying of a foundation, but never reares up a building upon it: And no lesse unprofitable is that Hearer or Preacher, who still is learning or preaching nought but the first elements of sacred science; and this is that he signifies by [*not laying againe the foundation*] which by his and other Apostles preaching had beene laid before.
2. What he meanes by [*the Doctrine of the beginning of Christ*] (for so the words runne.) Now, that hee here calls a foundation, from the use that Doctrinall principles have in the spirituall building of Christianity, like to that of a foundation in materiall edifices. Of these fundamentall points, six are here reckoned up, as so many heads and common places of the ancient Catechisme, 1. Repentance from dead workes: 2. Faith towards God: 3. the Doctrine of Baptismes: 4. Laying on of hands: 5. Resurrection of the dead: 6. Lastly, Eternall judgement.

The later part of attaining to perfection, is amplified two wayes:

1. By the meanes that must bring us to it, which is Gods grace, not our owne or others abilities, [*And this will we doe if God permit.*]
2. By its contrary and the punishment thereof, *viz.* backsliding, in the Verse following.

It is not my meaning to goe over every particular, as they lye in the words, nor to stand now upon the discussing of all the difficulties which trouble the Text; but purposing to handle them hereafter, as just occasion shall offer them unto us, I shall for this present commend to your observation two conclusions, which the words naturally afford. The first shall be this:

That it is a necessary and usefull practice in the Church of God, to teach the doctrine of Christian Religion plainely and summarily to young beginners.

I neede not goe farre to make this good; Nature shewes it: 'Tis in Grace as in Nature, wee are first babes in Christ, then perfect men: and the difference of spirituall food, fetcht from our naturall sustenance, approves it. Children must have milke, which is of effectuall nourishment, but yet easie digestion: Men must have strong meat, στερεὰ βρῶσις, solider or harder meates, who have teeth to chew and stomacks to digest them; that is, larger capacities and riper judgements, to pierce into the deeper mysteries of Divinity. Reason and Comparison in all other knowledge teach the same, wherein infinite Conclusions are deducted out of a few Principles, which first learned, give light of knowledge and strength of proofe to every one of them: Your owne experience shall save mee the labour of instances. If we looke but to the words, the excellent definition of Catechisme which the Apostle here gives, yeelds us two good proofes of its necessity.

1. Its the Doctrine of the beginning of Christ (ὁ τῆς ἀρχῆς τοῦ χριστοῦ λόγος:) by some rendred not unfitly for the sense, *Sermo qui rudes in Christo inchoat*, that gives beginning in Christ. This entrance into the knowledge of Christianity, being that meanes whereby Christ is first formed within us, and the seede out of which that holy conception of his glorious Image is at first shaped in our soules. A bles-

ſed inſtitution of younger yeares, when Reaſon and Religion are together moulded and faſhioned in tender mindes; ſo that Religion ſhall not onely ſanctifie, but alſo perfect Natures abilities, which ever from their firſt employment are as ſinfull as they are weake.

2. Its a foundation that beares up all the building, and though it make the leaſt ſhew, is yet of greateſt uſe. Nor is their hereſie more damnable, who lay any other foundation beſides Ieſus Chriſt, than their hereſie is juſtly reproveable, who build upon their own or others any ſpeculations, without the tryed ground-worke of infallible Principles, ſurely laid and throughly underſtood.

If you will bee pleaſed to take a briefe ſurvey of the practice of this inſtitution, you ſhall eaſily perceive that it is no new or needleſſe invention. In the ancient Church before *Moſes* time, as the doctrine of Religion was more obſcure, ſo the manner of its delivery is ſomewhat uncertaine; yet we may not unfitly ſay, that all teaching then was but Catechiſme, when the fathers to the children delivered by word of mouth ſo much of ſacred truth, as themſelves had either received by tradition from the Anceſtors, or learned by new revelation from God himſelfe. When the Church grew out of a family into a Nation, and that as men multiplied, ſo ignorance and corruption increaſed; God himſelfe writes a Catechiſme for the *Iewes*, deſcribing a ſhort compendium of Religion in the two Authenticke Tables of the Law, containing Ten words; ſo few and ſo plaine, that the ſhorteſt memory and ſhalloweſt wit might eaſily comprehend them. And withall, God now layes an expreſſe command upon his people, both for themſelves and for their children, *Deut.* 6. 6. 7. *And theſe words which I command thee this day ſhall bee in thine heart; And thou ſhalt rehearſe them unto thy children, and ſhalt talke of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.* The word is emphaticall [*Thou ſhalt rehearſe them continually* ושננתם] thou ſhalt ſharpen them by often and ſeaſonable inſtruction, giving an edge or point to the precepts of the Law, that they may pierce into the mindes of the unlearned. How carefully this ſtrict injunction was afterward obſerved, either by the Levites in publick, or in private by maſters of Families, wee cannot certainely define, where Scripture is ſilent of both their practiſes; but if we may judge of the careſulneſſe of former times by the careleſneſſe of theſe, there is good cauſe to thinke, that both Levites in the Synagogues, and Governours in their private houſes were negligent enough in diſcharging this duty. Yet we may well preſume, that there were both of the one and other not a few, whoſe godly induſtry in this particular, may juſtly ſhame the impious ſlothfulneſſe of Miniſters and people in later ages. Where will a *David* and *Bathſheba* be now found, perſonages of higheſt quality, yet counting it no diſgrace to reade a Lecture of Religion and morality to a young *Salomon*? You ſhall finde their practice, 1 *Chron.* 28. 8. *Prov.* 31. 1. And *Salomon* himſelfe ſeemes to give that precept out of the experience of his owne moſt excellent education [*Teach a childe the trade of his way, and when he is old he ſhall not depart from it*] though himſelfe ſcarce did ſo. Yea, albeit infinite corruptions have at this day deformed all Religion among the *Iewes*, yet even to theſe times may bee ſeene ſome prints of their ancient diſcipline among them, whoſe children are in tender yeares firſt taught the Law and bookes of *Moſes*, and after that their Talmudicall Traditions, with ſuch care and induſtry, as their skill in Iudaiſme at 17. exceedes the knowledge of many among us in Chriſtianity at 70. whereof, ſee the learned *Buxt. Synag. Iudaic. c.* 3.

But come we unto thoſe times when the Sunne of righteouſneſſe aroſe, and the knowledge of holy things ſhone in its full ſtrength by the miniſtery of Chriſt and his Apoſtles, & we may trace this practice by its apparant footſteps, even from the firſt age of the Chriſtian Church, and downeward. The words which I have read, are but a copie and briefe deſcription of the primitive Catechiſme; and the Apoſtle *Paul* commends to *Timothies* cuſtody ὑποτύπωσιν ὑγιαινόντων λόγων, a patterne and delineation of wholeſome doctrine, which he had learned from the Apoſtle, 2 *Tim.* 1. 13. which alſo, *Rom.* 12. 6. hee calls ἀναλογίαν πίστεως the Analogy of faith, containing all fundamentall points of ſacred doctrine, with which all interpre-

tations

tations of Scripture must beare due proportion. Now very necessity drave them in those primitive times, to draw Religion into compendious heads and short summaries, partly in regard of Infidels, who being converted to the faith, were to be instructed in the maine point of Christian Beliefe; a thorow knowledge and open confession whereof was required of them at their Baptisme: partly in respect of the children of Christian parents, who because of the dangerous sollicitations of idolatrous Gentiles and hereticall Christians privily creeping in, to beguile by craftinesse ignorant and unstable soules, were of necessity to have their mindes setled in the chiefe and generall conclusions of Christian doctrine, by which they might defend themselves against all sophisticall seducements. Both these, whether new Converts or young Christians, were anciently called κατηχούμενοι, till their Baptisme and Confirmation; and for such whose narrow wits could not comprehend large discourses, it was needfull to make use of Epitomes. Touching the Word, we find it more ancient than this custome, and more generally understood than of it onely. In generall, κατηχέω in its Metonymicall signification is to teach others *vivâ voce*, by speech sounding into their eares; in speciall, to instruct any in the first rudiments of an Art or Science: because such as are ignorant learne more by others teaching than their owne study. In the generall acception, besides profane authors, wee finde it used in the New Testament five severall times, *Luke* 1. 4. That thou mightest acknowledge the certainty of those things, περὶ ὧν κατηχήθης whereof thou hast beene instructed, saith S. *Luke* to *Theophilus*, rendring the reason of the dedication of his Gospel unto him. Of *Apollos*, an eloquent man, and mighty in the Scriptures, 'tis said he was κατηχημένος τὴν ὁδὸν τοῦ κυρίου instructed in the way of the Lord, *Act.* 18. 25. &, *Rom.* 2. 18. κατηχούμενος ἐκ τοῦ νόμου, instructed by the Law; againe, 1. *Cor.* 14. 19. I had rather in the Church speake five words with mine understanding, ἵνα καὶ ἄλλους κατηχήσω, that I might also teach others, than ten thousand words in a strange tongue. But most notable is that place, *Gal.* 6. 6. κοινωνείτω ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς, Let him that is taught in the word, make him that hath taught him partaker in all his goods. In all which places, κατηχέω is no more than διδάσκω, to be taught or instructed, as the circumstances of the Texts doe evidently demonstrate. But in times presently succeeding the Apostles, and since, the word hath beene usually taken by Ecclesiasticall Writers in the strictest sense, for the first instruction of young beginners in the rudiments of Christianity: For now began the Gentiles in great multitudes to joyne themselves unto the Church, and the number of those that were to be catechised daily increasing, gave occasion to the Pastors of every Congregation to be more frequently imployed in this businesse. And as the burden grew heavier, so new meanes were devised for their better institution. Hence, besides the Pastors and Bishops of the Churches, there were some specially deputed to attend this office, who from their imployment were called *Catechistæ*; and not onely in the Temples, but also in Schooles opened for that purpose, did teach such as were rude and ignorant the elements of Christian Religion. Famous above others is that Schoole at *Alexandria* in *Egypt*, wherein so many learned men taught, and so many holy Martyrs & Confessors, had their first education: There it was that *Origen* having first taught a Grammar Schoole, did afterward succeede *Clemens* in the office of Catechist; and such was either the necessity of those times, or the excellent abilities of the man, that at 18 yeares of age hee tooke upon him that charge of publicke teaching: ὅτι δ' ἦν ἀνὴρ τοσοῦτος ἐφάνη τοῦτο saith *Eusebius*, καθ' ὁ τῆς κατηχήσεως ἐκεῖσε διδασκαλεῖον. Very young yeares; and I know not whether he got so much honour by his learned teaching, as for his constant suffering, so many persecutions as were raised against him in that City. Yet was he in account for both, in so much that hee was not onely sent for to come into *Arabia* by the Governour of the Countrey, there to teach; but also being driven from *Alexandria* by troubles there, he repaired to *Cæsarea Stratonis*, there set up a Schoole, and was judged worthy to expound the Scriptures, and read Divinity in publicke. καίτοι τῆς τοῦ θεοσεβεστάτου ἐπισκόπου οὐδέπω τετυχηκότα as the same *Eusebius* witnesses, *Lib.* 6. *cap.* 13. But I must not write a story of him or others, who in those times bare this office in the Church; nor

Hist. lib 6. c. 3.

nor yet of the *Catechumeni*, and the ſeverall conſtitutions decreed of in Councells and Provinciall Synods, for their more convenient inſtitution; of the time of their admiſſion to Baptiſme, and after that to the Communion; of the manner of their being in the Congregation during the time of divine Service, where they were to ſtand not mixed with the reſt of the people, but ſeverally by themſelves, ὁπόθεν ἀμβῶνος: when they were to depart the aſſembly, *viz.* before the celebration of the Euchariſt, at which they were by no meanes to be preſent, though at the Sermons and Prayers of the Church for them, they might be: of divers caſes touching their Baptiſme, their relapſes and recoveries, their phrenſies and poſſeſſions by the Devill, their martyrdome before Baptiſme, with ſuch like queres and cuſtomes, of which now antiquated by time, we neede not trouble our ſelves to make any curious enquiry. The Acts and Canons of the ancient Councells, and Church Writers of thoſe times make frequent mention of them; out of whom to compile an exact Commentary upon this matter, is a worke of longer time than I can ſpare, & leſſer commodity than will pay for the paines.

Yet one word of the manner of teaching that was uſed towards theſe Novices in the faith: which, what ever it was in private, for the publicke ſeemes not to have beene Dialogue-wiſe by queſtion and anſwer, after the faſhion of theſe times, but in a continued ſpeech, with much plainneſſe and familiar eaſineſſe. That tract of S. *Auſtins, de Symbolo ad Catechumenos*, and theſe Catechiſmes of *Cyrill* Biſhop of *Ieruſalem*, which are preſerved to our times, ſhew us what courſe they followed in writing and preaching of Catechiſme; the one being a plaine expoſition of the Creede, the other nothing but Sermons upon the chiefe Articles of Faith, and points of manners, which *Cyrill* preached *extempore* to the νεοφώτιστοι, or newly baptized in his Church.

κατηχήσεις τῶν φωτιζομένων ἐν ἱερεσολύμοις αὐτοσχέδιαι τε καὶ, &c.

If now we come downe to later times, when all the world was become Chriſtian in outward profeſſion, we ſhall eaſily perceive, that when they wanted Converts of the Gentiles whom they might inſtruct, theſe ages began by degrees to neglect alſo the children of the Church. So that for many ages, whileſt ambition and tyrannie in Church-men wryed their thoughts more to the advancement of their owne greatneſſe, than to the furtherance of religion and godlineſſe in the Church, this ſacred inſtitution was even quite laid aſide; and after that, through ignorance, barbariſme and ſuperſtition eaſily crept in, and ſoone corrupted whatſoever was ſincere either in Gods worſhip or good manners. And now was this diſeaſe growne ſo deſperate, that its thought incurable by thoſe lazie and idle ſhepheards, which wealth and ſuperſtition had bred up, and advanced to the overſight of Gods flocks. I meane that Cloyſtred rabble of Monkes and Friers, who ſacrilegiouſly parting thoſe that God hath joyned together, made a profeſſion of Prayer without preaching, and thought by their devout oraiſons to bring men to heaven, how ignorant & wicked ſoever they were. Yet theſe were the men whoſe lips muſt be thought to preſerve knowledge, whoſe breſts muſt be the Oracles of Divinity, and in their heads muſt lye incloſed the more ſecret and precious treaſures of wiſedome: but they were indeed wells without water, deceiving the hope of weary and thirſty ſoules, empty cloudes they were without raine, that did not ſend forth one gracious ſhowre to refreſh the inheritance of the Lord. And now theſe dreamers, in ſtead of curing the peoples ignorance, which would have coſt them ſome paines, take a ſhorter courſe, and fall to commend it as a ſpeciall vertue and fruitfull Mother of true devotion. Which baſe impiety, as it hath beene deteſtable to Angels, to men upon whom any the leaſt beame of ſaving light ever ſhone; ſo ſince the reformation, hath the ſhame thereof beene ſufficiently diſcovered, and caſt upon the face of that Romiſh Strumpet, though her whores forehead cannot yet bluſh at it. Wee ſee, and now enjoy thoſe holy ordinances of Preaching and Catechiſing within our Churches, revived and obſerved with happy ſucceſſe in the increaſe of all piety. Our Adverſaries have ſeene it and ſorrowed for it, to behold the induſtry and care of the Churches in their proviſion for the due inſtruction of younger and weaker Chriſtians. And though they hope that their ignorance ſhall uphold their Church againſt our knowledge, yet very ſhame hath driven them to doe ſome-

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what: for which purpoſe, a Catechiſme there was hatcht in the Councell of *Trent*, and by it allowed, wherein of a litle milke of Gods Word, & ſuperfluity of ranke poyſon preſſed out of the breſts of the Babyloniſh Harlot, ſuch food was prepared as was thought fit for the nouriſhment of her infants.

But I muſt haſten; what I have ſpoken touching this point, ſhall be as for juſtification of our preſent exercife, ſo for a commendation of the paines of thoſe faithfull and skilfull worke-men in the Lords building, who have laboured by preaching and writing to lay a ſure foundation of knowledge, before they build up in the faith. I could heartily wiſh that thoſe among us, whom either eaſe or pride have made careleſſe in this office, would be pleaſed to looke abroad into ſuch Congregations where this courſe is held, and to compare them with their owne and others where 'tis neglected: they ſhould ſoone perceive how faire and open a paſſage is made for preaching to follow after, where diligent catechiſing hath gone before, and on the other ſide, how hopeleſſe their endeavour is, who labour to imprint in the heads of their people the knowledge of concluſions, before they have learned the principles of Divinity. If theſe men complaine and ſay, I have ſpent my ſtrength in vaine, and my labour without profit, preaching long and ſeeing litle reformation; I will not pitty them, who are like unwiſe Nurſes, who when their children thrive not, lay the blame upon their ſickly bodies, when the fault is in their owne indiſcretion, who feede them not with childrens bread; but force upon them ſtronger meate, which they cannot diſgeſt but vomit up againe.

And ſo I have done with my firſt Concluſion; I come unto the ſecond which the words afford unto us, and it ſhall be this,

That the knowledge of Chriſtian Religion muſt bee alwayes increaſing and fruitfull.

I couple both properties together, as both meant by the words of our Apoſtle [*Let us goe on unto perfection.*] Hee that knowes all and doth nothing, he knowes nothing as he ought to know; and he that doth his Maſters will and knowes it not, ſhall have no thankes for doing he knowes not what. Science and Conſcience joyned both together, make up a perfect man in Chriſt Ieſus; perfect indeede in all his parts, but yet imperfect ſtill in every degree: and therefore as they muſt bee, ſo they muſt alſo grow together. Gods Spirit never aroſe upon that mans heart by ſupernaturall light of ſaving knowledge, where the light growes darker and dimmer, and ſhines not more and more unto the perfect day, till at laſt it illighten the ſoule, as the Sunne at noonetide in its full ſtrength and brightneſſe. Never was that man borne againe of the immortall ſeede of the Word and Spirit, both which are of lively and mighty operation, who doth not proceede from ſtrength to ſtrength, adding one grace unto another, untill he abound and be filled with all the fruits of righteouſneſſe. It is a great eye-ſore to God, when he walkes in the beautifull garden of the Church, to delight himſelfe among the trees of the garden, and to gather of their pleaſant fruit; if then he ſhall ſee any plant which comes not forward in ſo kindely a ſoyle, or which growes great and greene, but beares no fruit at all: Certainely, wee may well thinke there's a canker at the roote, and that it will not be long, before ſuch a tree be blaſted by the breath of Gods fiery diſpleaſure, which in a moment ſhall conſume both branch and roote. You know the doome; Take it away, why ſhould it trouble the ground? And in this place of our Apoſtle, the ſentence is dreadfull againſt non-proficients: *The earth that drinketh in the raine that commeth often upon it, and bringeth forth herbes meet for them by whom it is dreſſed, receiveth bleſſing of God: But that which beareth thornes and bryers is reproved, and is neere unto curſing, whoſe end is to be burned.* For the godly it is not ſo with them, they that are good will be better, he that is holy will be holy ſtill, he that is juſt will bee yet more juſt. That of the Pſalmiſt is moſt heavenly: *The righteous ſhall flouriſh like a Palme-tree, and ſhall grow like a Cedar in Lebanon: Such as bee planted in the houſe of the Lord, ſhall flouriſh in the Courts of our God: They ſhall ſtill bring forth fruit, even in their age they ſhall be fat and flouriſhing, Pſal. 92. 11, 12, 13.* But no more in ſo plaine a caſe: let us turne our thoughts for a while unto ſome application to our ſelves and our preſent purpoſe. Heb. 6. 7. 8.

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For our ſelves, whoſe profeſſion is to know much, and deſire to know all; let it be our chiefeſt ſtudy to become good Chriſtians, as well as great Schollers. You will find it to be no needleſſe admonition, if you well conſider both how eaſie, and alſo how dangerous it is to be graceleſſe, and yet learned. Which unhappy ſeparation how oft it is made, the experience of former and preſent times doe witneſſe, and both Church and State in all ages have felt the miſchievous effects of it. Let mee but diſcover the dangers wherewith our peaceable and happy courſe of life is yet incompaſſed withall, and it ſhall be in ſtead of other motives to make us heedefull of our owne welfare. Our Adverſaries are chiefly two: 1. Our owne corruption, which being once ſtirred, workes ſtrangely. When civill education, morall inſtruction, and divine knowledge in part ſhall work upon a man unregenerate, they will begin to awaken the conſcience, rectifie the diſtempered affections, and give an aſſay to pluck up impiety and incivillity by the rootes: but altogether are too weake, where the Spirit of grace helpes not: and without its ingredient vertue, are like a potion that ſtirres the humours, but cannot purge them. Whence corruption once moved becomes violent, the affections rage, conſcience is overborne, the light is reſiſted, all thoſe bands wherewith ſinfull nature might ſeeme to be fettered, are broken like a threed of tow, and ſuch a one carried furiouſly beyond the limits of ordinary iniquity, to all tranſcendent wickedneſſe. For none ſo deſperately evill, as they that may be good and will not, or have beene good and are not.

But this is not all, wee have another enēmy, and that is 2. Satan by his moſt powerfull inſtigations, contrived with much cunning, inforced with ſecret and irreſiſtable violence. Good reaſon this Lion ſhould roare fierce upon ſo hopefull a prey: a Scholler is at leaſt one degree of eminencie above the common pitch, and his example prevailes much on either ſide. If knowledge dare venture, what ſhould ignorance doubt? If learning cannot defend it ſelfe from common vices, how ſhould rudeneſſe and ſimplicity be ſafe? And thus he periſheth not alone in his tranſgreſſion.

Againe, this is like poyſon in the fountaine, like a worme in the roote, like corruption and rottenneſſe in the ſeede, when thoſe that are *Spes gregis*, the hope of preſent and after times, whoſe ſhoulders ſhould beare up the glory of Church and State, are themſelves become vile, light, and vaine perſons, corrupt, and corrupting children. Surely, the Devill cannot worke a more compendious miſchiefe, than to deforme thoſe that ſhould be the meanes of others reformation. Thinke not then we are more ſecure from danger than other men: nay, my Brethren, Satan hath his quiver full of fiery ſhafts fitted for all occaſions, all affections, all callings; and we in our ſcholaſticall ſtudies lye as open to the ſtroake of his ſpiritual temptations, as others doe in their civill and mechanicall imployments. I will deſcribe ſome two or three of thoſe weapons of death prepared for our ruine, and ſo paſſe on.

1. The firſt are groſſer temptations to ill manners and open profaneneſſe: For ſome there are of a baſer mettall and more impure temper, fit to bee imployed in any the meaneſt ſervice the Devill ſhall put them to. Theſe ſhames of learning and ingenuous education, who bring up an ill report upon theſe places dedicated to piety and modeſty, you may commonly ſee, and doe (I hope) unfainedly deteſt. But this way ſucceedes not in all, in whom learning breedes civility at the leaſt: there is therefore a ſecond ſupply at hand of ſuch poyſons, as will be more generally and eaſily ſwallowed: of which drugges, there are as I conceive foure moſt deadly.

1. Pride and ſelfe-conceit, a baſtard begot betwixt a learned head and an unſanctified heart; which being once conceived in the ſoule, cauſeth it to ſwell till it burſt aſunder with unthankfulneſſe to God for the beſtowing, with envie, ſcorne, and diſdaine of men in the imparting of ſuch gifts as may be to them beneficiall.

2. Surfeiting upon humane and inferiour learning, with contempt of divine ſtudies. Thinke you that Chriſtian Academies are now growne ſo holy, that this

this age breeds no Politicians, nor *Lypſii*, who are ſo farre from being children of the Prophets, that they are deſpiſers of prophecie? True Humaniſts, that relliſh nothing but what is of man, having the ſacred Scriptures and myſteries of Divinity in baſeſt contempt, eſteeming the ſimplicity of Faith to be ſillineſſe and folly, the plaineneſſe of holy ſtile, to be but meere dunſery, the familiar delivery of wholeſome precepts, to be good, honeſt, and dry matter. A bawdie Epigram of ſome ranke Poet, a drunken ſong of ſome *Anacreon*, a flattering Ode of a *Pindarus*, a ſmart invective of ſome fleering Satyriſt, the obſcure phraſe of ſome cloudy-pated *Lycophron*, an acute morall diſcourſe of a *Seneca*, or a well compoſed ſtory of ſome *Tacitus*; All theſe, any of theſe deſerve more ſtudy, relliſh better to thoſe aguiſh tongues, carry with them more life and quickneſſe of ſenſe, more ſtrength of invention, more juyce and blood of ſound knowledge and ſatisfaction, than the holieſt ditty that ever the ſweete ſinger of *Iſrael* ſet, the moſt exemplary ſtory that Gods Spirit ever indited, the moſt powerfull Sermon that Prophet or Apoſtle ever preached, the deepeſt myſteries that not fleſh and blood but the Holy Ghoſt hath revealed. Strange contempt. Is it poſſible, that the creature ſhould be thus ignorant of his Creators voyce, thus preſumptuous to cenſure him of rudeneſſe? But 'tis ſo, the tongues, the pens, the practices of not a few diſcover unto us this leproſie of Atheiſticall contempt of Gods wiſedome ariſing in their foreheads. 'Tis well God hath not left himſelfe without witneſſe, that hee can ſpeake eloquently as well as plainely. But were it otherwiſe, yet were it well ſtill: and they would be found beſt Rhetoricians and Artiſts, that can learne Gods Art, and not teach him. I proceede to a third danger, and that is

3. Prophane ſtudy of ſacred things, to know onely, not to doe, to ſatisfie curioſity, or give contentment to an all-ſearching and comprehending wit; who ſtudy Divinity as they would doe other Arts, looking for no further ayde than Natures ability, or as men doe trades and occupations, meerely to make a living by it, who reade the Scriptures as we doe morall authors, collecting what pleaſeth their fancie, to be ſcattered as flowres of Rhetorick here and there for the garniſh of their diſcourſe, but no whit for ſanctification of the heart. In all theſe there lyes a poyſonous humour which banes the ſoule; and you ſhall obſerve it, that there are few in whom is found ſuch invincible hardneſſe of heart, conſciences ſo farre ſtupified and ſenſeleſſe in ſinne, mindes ſo devoyde of all true touch of piety, as thoſe, who frequently converſing in holy things, doe as often pollute them by unhallowed hearts. There is yet a fourth diſeaſe mortall to him that's ſick of it, and alſo ſpreading its contagion unto others, that is

4. Hereticall and Schiſmaticall opinions, bred and maintained by pride and ſelf-love, or ſome other unſanctified affection which men give way unto, joyned with bitter oppoſing of the truth. And heer's a miſchiefe able to trouble a whole world: Councels, Conferences, Perſwaſions, Arguments, Edicts of baniſhment, confiſcation and death; all the wiſedome of the Word, and power of the ſword joyned together, ſhall ſcarce be able to put to death this monſtrous birth of an hereticall braine, ſo tenderly cheriſhed by the Maſter and his deare diſciples.

Well then, you ſee in how ſlippery places we ſtand, and how eaſily we are ſupplanted by that ſtrong one againſt whom wee wraſtle: looke but a litle into the ſtory of times, and you ſhall plainely reade your owne dangers in others misfortune. Never had Chriſt ſo much to doe with any as with the learned Scribes and Phariſees, who by malicious depravations, captious interrogatories, ſecret practiſe, and open violence, moſt deſperately reſiſted his Miniſtery, inſomuch that our Saviour profeſſeth the poore ignorant Publicans ſhould goe to heaven before them, who had the key of knowledge, and would neither enter themſelves, nor ſuffer others that would, to come in. The Athenians were the learneſt of the *Grecians*, accounted then the onely learned Nation of the world: yet you ſee how courſe entertainment they gave unto the Goſpel in the Apoſtles times, ſcornfully deſpiſing the fooliſhneſſe thereof, in compariſon of their owne ſuperfine wiſedome; and in after-

after-times wee know, that those *Grecian* wits proved thē most dangerous Hereticks. 'Tis true, that the Devill can make a Mercury, a lying deceiver, of any wood; *Iohn à Leyden*, *Cnipperdolling*, or our *Henry Nicholls* the father of the Familists, with such other blocks, are instruments fitte enough for a common disturbance: but yet for the generall in all the shop of Hell, there is no anvill so well set whereon to forge, no engine so apt whereby to execute any choyce piece of mischiefe, as that man who is learned and lewde. The Heresies of all times approve it, bred by men as vicious as learned, even from *Arius* and upward, downe unto *Arminius*. The fire of persecution alwayes burnes hotteſt in the reigne of some *Iulian*; and none so bitter cavillers against the Truth as a *Libanius*, a *Porphyrie*, an *Appion*, a *Crescennius*. But once for all, and worst of all, take the Iesuites of these last times, who as they have almost ingrost all the learning and honour from the rest of the shaven Friers, so exceede them all in villany and impiety. Being men, who of all others, are found to bee the most impudent and shameleſſe perverters of truth, forgers of new and sublimated superstition, corrupters of antiquity; and not content to live in their owne element, most dangerous intermedlers in all affaires of State, most mischievous contrivers of the destruction of Kingdomes.

Wherefore let me exhort you in the words of the Apostle, Grow in grace, in the knowledge and acknowledgement of our Lord and Saviour Iesus Christ. And let me beseech you, that you would be pleas'd so to order your courses, that your Learning may grace your Religion, your Religion may blesse your Learning: this is but the halfe, the lesser, the worser halfe of Gods image, and of a good man; have both, and be for ever perfect Christians, compleate Schollars.

Which that you may be, let me perswade you to two things:

1. To a constant and serious study of the Scriptures: But herein take heede, that an holy and humble minde doe alwayes beare thee company. Thinke when thou openest this booke, thou seest in the title of every booke, in the contents of every chapter this inscription, *Holinesse to the Lord*. Nay, every line breathes holinesse, brings the very breath of that ever blessed and most holy Ghost. And bee assured, that a heart surcharged with covetous desires, ambitious thoughts, voluptuous, uncleane, and impure affections, is farre unfit for the study and meditation of these sacred writings, and shall never attaine to the saving understanding thereof. Againe, be humble and not proud, sober and not curious: neglect no helpes of Nature, or Art that may be gotten; nor relye too much upon either, as fooliſh Anabaptists doe on the one side, and presumptuous wits on the other, whose stocke will soone decay. Study to obey, not to dispute, turne not conscience into questions and controversies, lest whilst thou art resolving what to doe, thou doe just nothing. Draw not all to reason, leave something for faith; where thou canst not sound the bottome, admire the depth, kisse the booke and lay it downe, weepe over thine ignorance, and send one hearty wish to heaven; Oh when shall I come to know as I am knowne! Goe not without nor before thy guide, but let thine eyes bee alwayes towards that Lambe who onely can open this booke, and thy understanding. And then, Blessed is hee that readeth, and he that heareth the words of the prophecie of this Booke, for the time is at hand: Yea, the time is at hand when all shall bee accomplished, and wee must bee accountable; when Arts shall cease, tongues shall be abolished, knowledge shall vanish away: Doe but thinke now one thought what will bee the joy of thy conscience in that day, when thou mayst truly say, Lord, thou hast written to mee the great things of thy Law, and I have not accounted them a strange thing; or with *David*, *I have hidde thy word within my heart, that I might not erre from thy Commandements*.

2. This for your private, in the second place attend to hearing as well as reading. It is a fault greatly reproveable in many, who despise all but their owne study; Gods ordinance of Preaching, and a moneths paines of the learned cannot do them so much good as an houres study of their owne; who therefore out of scorne of Gods ordinance and other mens abilities, will keepe home. And I could wish, that yet it were so, that whom God lookes for at the Church, he might finde them in their studies: they should be though not so well busied as they ought, yet not so

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ill imployed as now they are. But I ſpare them in this place, hoping that none heares me, who doth not hate this practice, and tremble to caſt ſuch contempt upon the ſacred office and ordination of the publick Miniſtery. I'le rather touch upon our private, an exerciſe of an inferiour nature, yet of excellent uſe and great neceſſity. Let that before ſpoken perſwade your attention and diligence in thriving by it; and beſides that, know the worke of providence to be ſuch, that how ſimple ſoever the meſſenger bee that brings it, yet Gods word will alwayes accompliſh that whereto it is ſent, in hardening or ſoftening the heart. Here onely let mee commend unto your acceptance aud expectation a double plaineneſſe needfull to be uſed:

1. Of ſtile and ſpeech, that matter may have leave to command words, and not bee conſtrained to follow them in ſervile attendance. How many excellent diſcourſes are tortured, wreſted, and pinched in, and obſcured through curioſity of penning, hidden alluſions, forced phraſes, uncouth Epithites, with other deformities of plaine ſpeaking; your owne eares and eyes may be ſufficient judges. A great ſlavery, to make the minde a ſervant to the tongue, and ſo to tye her up in fetters, that ſhee may not walke but by number and meaſure. Good ſpeech (make the moſt on't) is but the garment of truth: and ſhee is ſo glorious within, ſhee needs no outward decking: yet if ſhee doe appeare in a rayment of needle-worke, it's but for a more majeſtick comelineſſe, not gawdy gayneſſe. Truth is like our firſt Parents, moſt beautifull when naked; 'twas ſinne covered them, 'tis ignorance hides this. Let perſpicuity and method be ever the graces of ſpeech; and diſtinctneſſe of delivery the daughter of cleere apprehenſion: for my ſelfe, I muſt alwayes thinke they know not what they ſay, who ſo ſpeake, as others know not what they meane. If they doe it of purpoſe, they are envious to others, and injurious to Nature: and the beſt interpretation I can make of ſuch miſty and cloudy eloquence, is, that it ſerves onely to ſhadow an ignorant minde, or an ill meaning. 'Tis naught in all diſcourſe, about Religion much more; as if the darkeneſſe of our underſtanding were not hinderance enough, without obſcurity of ſpeech: and of all, I am ſure in this kinde of exerciſe moſt unfit, where both matter and auditors require plaineneſſe. Catechiſmes are penn'd like lawes, in plaine not eloquent tearmes, and 'tis a great abſurdity in definitions and ſummary deciſions to ſeeke after tropes & figures. Wherfore for curious diſcourſes fitted to rubbe itching eares, let *Ælian*'s grave cenſure of *Myrmerides* τέθριππα, coaches with foure horſes, ſo litle, you might hide them under a flies wing, or *Callicrates* his ἁλιτύπια, copies of Verſes written ſo ſmall as a chery-ſtone might hold them, paſſe likewiſe upon them, they are to ſay the leaſt, χρόνου παραπάλωμα, a laborious loſſe of time. Certainely, I finde both the one and the other condemned in *Pauls* practice, and the *Iewes* example. He was learned, and ſpake all languages, and that exactly eloquently; if Gods teaching can doe any thing more than a Grammarians or Rhetoricians Schoole, yet in caſe of preaching he would not doe that which he condemned in the falſe Apoſtles, but profeſſeth his opinion and practice, 1. *Cor.* 2. 1. *I came not to you with excellencie of words or of wiſedome*: and verſe 4. *nor ſtood my word and my preaching in the entiſing ſpeech of mans wiſedome, but in plaine evidance of the Spirit and of Power*; and he gives a reaſon for it, verſ. 5. *That your faith ſhould not be in the wiſedome of men* [as wrought by mans perſwaſion] *but in the power of God*. Againe, *Ezekiel* was an eloquent man, and the *Iewes* tooke a pleaſure to heare him, but where grace wanted what could his eloquence helpe? Yee ſhall have it in Gods owne words, *Ezek.* 33. 31, 32. *They come unto thee as a people uſeth to come, and my people ſit before thee, and heare thy words, but they will not doe them: for with their mouths they* * [make jeſts,] *and their heart goeth after their covetouſneſſe*. But it may be *Ezekiel*'s utterance was harſh, and they were offended at it. No, it followes; *And loe thou art unto them as a very lovely ſong of one that hath a pleaſant voyce, and can play well on an inſtrument; for they heare thy words, but they doe them not*. This for ſpeech, the other plaineneſſe is,

Ælian. Var. hiſt. l. 1. c. 17.

[* *ſhew much love*] n. tranſ.

2. Of the matter, that yee will give mee leave to enquire after the old way and to walke in it, I meane that plaine path which the Scriptures have laid forth before

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us, the eaſieſt I aſſure me, to be found, the ſafeſt to travell in. Mens writings are infinite, their opinions changeable, their reſolutions doubtfull: and if wee begin there, wee are out of the way at the firſt entrance; and 'tis hazzard but wee loſe truth and our ſelves among ſo many turnings and windings of errours, hereſies, opinions, conjectures, quarelſome contradictions, diſputes, and brawling controverſies as wee ſhall meete withall. Who would be ſo troubled in his way to heaven, thus wearied and vexed with endleſſe and needleſſe diſcourſes, which like the envious *Amalekites* ſet upon us in our ſore travell towards *Canaan*, aſſaulting the ſimplicity of our faith, diſquieting the peace of conſcience by ſtrange deciſions of doubtfull caſes, darkening the cleere light of ſacred Scripture which ſhines dimme through ſuch painted glaſſe, and in briefe, mingling the ſincere milke of the Word with the noyſome ingredieuts of carnall reaſon, and corrupt affections? Surely, we doe not beleeve when we reade that in the 12. of *Eccl.* verſ. 12. *There is no end of making of bookes, and much reading is a wearineſſe to the fleſh*: if we did, we would hence learne to ſee a fault, which an eager deſire of learning, not well guided, drawes upon us all that would be Schollars. A ſtrange curioſitie, to prie into all bookes of the ſame kinde, thinking we never know the truth till we know what all men have ſaid of it. And are we certaine then we have it? It were ſomewhat if it were in learning as 'tis in bearing of a burden, where many weake men may beare that which one or few cannot. But in the ſearch of knowledge it fares as in deſcrying a thing a farre off, where one quick ſight will ſee further than a thouſand bleare eyes. It is moſt uſuall in comparing of humane authors: for the Scriptures, 'tis certaine that they alone without other helpes are ſufficient for our direction in all neceſſary truth; and were our hearts inflamed with love of their excellent holineſſe, and our heads a litle more acquainted with ſtudy and meditation therein, wee ſhould finde by experience, that more light ſhineth in this ſunne than in all the ſtarres of the Church, which doe but borrow their light from hence. For mine owne part, I have alwayes wondred at the diſcord betweene the doctrine and practice of many Divines, who ſtiffely and truly maintaining againſt the *Papiſts* the all-ſufficiencie of Scriptures for heavenly inſtructions, doe yet in their private ſtudies condemne them of inſufficiencie, beſtowing (to ſay the leaſt) three parts of their times and paines in the weariſome reading of thoſe huge volumes of Fathers, Schoole-men, and other Writers, for one part which they ſpend in the meditation of the Scriptures. We love to ſeeke gold among droſſe, when we may have it ready tried and purified to our hands; yea pure as mettall tried in a furnace and fined ſeven times, as the Prophet ſpeakes, *Pſal.* 12.6. Blame not my reſolution to follow *Salomon*'s admonition. By theſe things, my ſonne be admoniſhed; and to goe to the living not to the dead, to the Law and Teſtimony, the lively Oracles of God; ever ſpeaking lowde enough, if we have eares to heare what the Spirit ſaith; and plaine enough, if, as our Apoſtle ſpeakes, we had our wits exerciſed to diſcerne both good and evill. You ſhall doe me wrong, to conceive any ſuch meaning by my words, as if I would daſh out all writings of men with one ſtroake, or condemne all Libraries to the fire: an arrogant impiety it were ſo to thinke or ſpeake of mens paines in writing, and Gods providence in * preſerving their bookes. No, I touch none but thoſe who conſult onely with fleſh and blood, men like themſelves, out of whoſe diſcourſes they frame to themſelves an humane divinity, making ſuch to bee pillars that ſhould be but helpers of their faith: which how likely it is to faile in time of triall, I wiſh them to forecaſt betime, before they feele it too late. Among you, my Brethren, I ſuppoſe there is none who had not rather have his ſoule ſaved, than his fancie pleaſed: and therefore will be willing to beleeve where God affirmes, to obey where he commands, without mans authority to convince your reaſon or perſwade your affections. And if ſo, I am eaſed of the moſt troubleſome and leaſt profitable toyle, the curious ſearch and allegations of Authors: which if you doe expect, you overburden me; if I ſhould promiſe, I ſhould belye mine owne knowledge, and as I ſuppoſe, your opinion of my meanneſſe. Furthermore, for deeper ſpeculations, new-minted Divinity, or elder Hereſies buried in hell with their authors, or ſtrange opinions huſht up in ſilence,

* Whereof yet many, are left unto us, as the *Cananites* among the *Iſraelites*.

ſilence, it will be a wrong to imbroyle the mindes of ſuch an auditory, and to ſhake them with the unſeaſonable blaſts of doubtfull diſputes, before they have taken deeper roote in the faith. You muſt pardon mee, I ſpeake to thoſe whom this exerciſe moſt concernes, that are the younger in age and knowledge. And therefore I muſt beſeech you beloved, and much reſpected in the Lord, who are the elder and ſtronger in the Lords flocke, to give me leave to drive on in *Iacobs* pace, ſo as I weary not, nor leave behinde the more tender Lambes. I dare ſay we may all at laſt come to *Canaan*, and yet breake no company. Hee that gives to them that want, takes not away from them that have: and you know that men may be nouriſhed with milke, though infants cannot live with ſtronger meate.

Finis PROLOGI.

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THE NATVRE AND PROPERTIE OF *GRACE* AND FAITH.

THe ſumme of all Chriſtian duties is briefly compriſed under theſe two heads, *Agenda* and *Credenda*, Doing and Beleeving. Which the Apoſtle, 2 *Tim.* 1. 13. makes the two maine parts of all wholeſome doctrine; Hold faſt the forme of ſound words which thou haſt heard of mee, in Faith and Love which is in Chriſt Ieſus. The Epitome of Love is the morall Law, briefly contained in tenne, more briefly in two precepts; Thou ſhalt love the Lord thy God with all thine heart; and, Thou ſhalt love thy neighbour as thy ſelfe. The ſumme of Faith more at large delivered in the Apoſtolicall writings, is ſhortly drawne into that excellent *compendium* which wee now uſe, and call the Apoſtles Creede, containing the ſubſtance of Evangelicall doctrine. Both theſe, Faith and Love, have one common Adverſary, Satan, by whom they have beene continually aſſaulted, and whether more dangerouſly, it is not eaſie to determine: they ſeeme both to bee imbarked together in the ſame bottome; and if Conſcience ſuffer ſhipwrack, Faith ſinkes too: and if Faith the moſt precious lading be throwne over-board, I doubt how Charity will be able to make a ſaving voyage. As *Paul* ſaid of the Marriners attempting an eſcape in their dangerous paſſage, ſo I of thoſe, Except they abide in the ſhip, they cannot be ſaved: and you may obſerve it equally difficult, to finde an Heretick vertuous, or an Atheiſticall vicious liver, a true beleever. Wherefore the Devill cares not much where he begins his battery, yet if I be not deceived, he had rather enter upon the Church by undermining the Faith with Hereſies, than at an open breach upon good manners. Ill manners finde more reſiſtance; there is feare of lawes and rod of diſcipline to curbe them, they want their apologies and colourable excuſes, and ſo lye open to the reproofe and hatred of morall honeſty; they come accompanied with ſhame and diſgrace following at the heeles, which hinders their appearing and entertainment in publick. But Hereſie eaſily enters and quickly ſpreads abroad: it findes favourers enough, having the advantage of mens common infirmity, who are apt to entertaine novelties, and take a pride to be ſingular, it comes armed with reaſon and ſuch juſtifications, as it thinkes it needs not bluſh, being painted over with the colour of truth: Laſtly, it aymes at the faireſt, the Leaders of the flock, whoſe authority and example ſpeedily infects the reſt. With this weapon hath the Dragon made warre with the woman, raiſing up even of her owne children ſuch as have fought againſt her by damnable Hereſies againſt all the Articles of Faith. Of which, part have beene cut aſunder by the ſword of the Spirit; and yet ſome againe reviving, have beene brought into the field under new colours:

Acts 27. 31.

colours: part though convicted and condemned, yet ſtand it out under the ſupport of tyrannicall violence, and remaine to this day in that Augean ſtable, that ſinke or common ſewer of the *Romiſh* Synagogue, whereto all Hereſies almoſt of former and later times have made their confluence. Beſides a new breed of Hereticall opinions, not plainely denying, but by conſequent overturning *ſurſum vorſum* the maine Articles of Chriſtian Beliefe: and therefore are ſo much the more dangerous, by how much the leſſe eaſily they are diſcernable in their damnable iſſues; So as the Doctrine thereof is no leſſe perplexed with ſtrange diſputes and difficulties, than the Grace it ſelfe is continually aſſaulted by fearefull doubting and diſtruſt. Whether it be mans infelicity to be ignorant of that which ſtands him in moſt ſtead, or the Devils malice to leſſen our comforts in the uſe of Faith, by confounding our underſtanding in the knowledge of the nature thereof, that ſo we might either dangerouſly erre, or diſcomfortably doubt touching the truth of it in our ſelves, or Writers miſexplication of that excellent grace through their owne weakeneſſe or want of faith: ſure I am, if any point of Divinity, this touching faith is full of much obſcurity and contention. 'Tis much, men ſhould have a grace ſo divine and powerfull, and yet know not what it is, but as the Apoſtle ſpeakes of men, Faith is not of all, ſo may we ſay of Writers, All have not faith that write of it, eſpecially *Popiſh* Doctors, who ſpeaking of faith but by imagination, have profanely cenſured the faith of Gods elect, expounded by *Proteſtants* according to Scripture, to bee but a very fancie. Among whoſe curious and Metaphyſicall diſcourſes of this ſubject, he that wants faith ſhall never finde it; and hee that hath faith may chance loſe it: at leaſt the life and powerfull practice of it, whilſt his head is intangled in ſubtle and nice ſpeculations about it. For our ſelves, let it be our care ſo to ſpeake and judge of faith, as that moſt precious grace which is given us to ſave our ſoules, not exerciſe our wits; the knowledge whereof by contemplation is moſt empty and vaine, without the reall inhabitation of it within our ſoules. It ſhall bee my weake and yet beſt endeavour, by the helpe of Gods aſſiſtance, to give you the knowledge thereof, ſo farre as the word in manifold precepts and examples of the Saints, together with the paines of the learned have diſcovered it to my poore underſtanding. In the unfolding of the nature of it, I muſt ſpend more time than at firſt I purpoſed to doe, becauſe in this point, ſome other parts of Divinity are ſo enterwoven and linked one with another, that without the knowledge of all, we ſhall not cleerely diſcerne of any alone. Such are our Vocation the forerunner, and our Iuſtification the follower of our faith. All that I haue to ſay, I will reduce to theſe foure generalls:

1. Touching the antecedents of Faith, namely our Converſion & Vocation: of which ſo much, as ſhall ſerve to diſcover unto us the generation & birth of Faith.

2. Touching the nature of Faith it ſelfe, wherein the beeing of that moſt heavenly vertue conſiſts.

3. Concerning the conſequents and concomitants of Faith, both in regard of God, as Iuſtification; and our ſelves, as Obedience, whereby wee may be able to judge as of the benefit, ſo of the truth of our Faith.

4. Concerning the oppoſites and enemies of faith, the knowledge whereof may arme us againſt them.

For the firſt, namely our Converſion, the knowledge thereof will giue us ſome light, to finde out how faith is wrought in us: which by Divines is made the firſt degree of our Converſion, and laſt *Terminus* of our effectuall Vocation. However, a part it is, and that a principall one too, of our firſt reſurrection from the death of ſinne, to the ſupernaturall life of grace. Which that it may appeare, wee muſt diſtinctly conſider of the threefold difference of ſuch qualities as are in the reaſonable ſoule, and doe either helpe or hinder it in its operations. This difference is according to mans triple eſtate:

1. In the ſtate of innocencie man was created right or upright, *Eccl.* 7. 29. and very good, *Gen.* 1. *ult.* endowed with ſuch ſtrength and integrity in all parts, as did wholly diſpoſe them to all operations comformable to Gods will. His underſtanding, ſo farre as was needfull before his tranſlation, had a cleere apprehenſion of the Deity

Deity in his nature, attributes, and worſhip, as alſo of the creatures in their eſſence and qualities. His will embraced and clave faſt unto God, whom *Adam* knew to be the author of his beeing and happineſſe. His affections and all inferiour faculties, obeyed without all reſiſtance the rule of reaſon and motions of the ſanctified Will. This univerſall holineſſe and perfection in the whole man, was that Image of God, or originall juſtice wherein *Adam* was created, but continued not. For in the ſecond place,

2. After his fall, for a puniſhment of his wilfull tranſgreſſion, God withdrew from *Adam* this his Image, and ſtript him naked of that habit of grace and perfect holineſſe, wherewith he was before in all parts qualified: leaving onely here and there ſome few traces or lines of that excellent Character unblotted out. And now in place of originall juſtice ſucceedes originall corruption, being an univerſall depravation and diſability of mans whole nature, to worke well and conformably to the law of his firſt creation. The underſtanding is darke, erroneous, confuſed in the apprehenſion of naturall, ſtarke blinde in perceiving ſpirituall things. The will froward and averſe from affecting or chooſing its chiefe good. The affections and lower faculties diſorderly, violent, untameable. And this univerſall corruption of mans nature is that which wee call the Image of Satan, to whom *Adam* by his fall became like; and in Scripture it is tearmed, The fleſh, The old man, The ſinne that dwelleth in us, The ſinne of the world, The law of ſinne, The law in our members, The body of death, Concupiſcence or Luſt, alſo The firſt death of the ſoule, which *Adam* died immediately upon his ſin; in which death and ſeparation of grace from the ſoule, all *Adams* poſterity remaine dead and rotten till they be quickned againe by Chriſt. Whereas then the ſoule being of a lively and active ſubſtance, worketh altogether by and according to its inherent qualities; where they are onely good, all the actions thereof are regular; where naught, there all its operations muſt needs be crooked and incongruous: as in men unregenerate, of whom the Apoſtle gives this definitive ſentence, *They that are in the fleſh cannot pleaſe God.* And out of this roote growes that fruit which we properly call mans averſion or turning from God to himſelfe, to Satan, to any creature, yeelding ſervice and love to any but to God, to whom onely he owes it.

3. But there is yet a third eſtate, wherein the habits of righteouſneſſe and ſinne are not ſevered as in the former two, but coupled both together: and this is in the ſtate of grace, when holineſſe is againe infuſed into our natures, and corruption done away in part. Which worke of the Holy Ghoſt upon us, is ſet forth by ſundry appellations in Scriptures, all ſignifying but divers circumſtances of one and the ſame thing. It is called the Spirit, the new man, the new creature, our regeneration or begetting againe, our *renaſcentia* or new birth, our renovation or renewing, the law of our mindes, *viz.* renewed, the firſt reſurrection from the dead, our effectuall vocation, our converſion; and in one word which compriſeth & expoundeth the extent of all the reſt, *Our Sanctification*, which is nothing but that Image of God, which we had and loſt in *Adam*, reſtored unto us againe by the ſupernaturall worke of Gods Spirit, creating holineſſe or grace in our unholy and graceleſſe hearts. For then only are we renewed being made new men & new creatures, then onely begot and borne againe by the Spirit, then raiſed to life, effectually called and turned from darkneſſe to light, when we are ſanctified throughout by this new quality of grace brought into us, rectifying & repairing every part of our whole man. In which ſtate the operations of the ſoule are mixt, neither ſimply good as in the firſt, nor ſimply evill as in the ſecond, but partaking of both qualities, according to the different habits of corruption & grace, whereby the ſoule is depraved or perfected in her working. Now the proper fruit of this renewed grace, is our Converſion or Turning unto God, when upon the infuſion of ſpirituall life & grace, we begin againe to acknowledge our Creator, & forſaking our luſts, Satan, & the creature, to faſten again our love upon God that made our ſoules, & beſt deſerves our ſervice.

A clean heart, a right ſpirit.

But yet touching this our ſanctification or inherent righteouſneſſe, wee are to enquire a litle more diſtinctly: and for the clerer underſtanding of it, to diſtinguiſh betweene

1. The Habit of Grace.
2. The Operations proceeding from thence.

The ſacred habit of grace is one ſupernaturall qualitie of holineſſe, univerſally infuſed into all the powers of the ſoule at once, and ſpreading it ſelfe over all, leaves no part unſanctified, as corruption on the contrary leaves no part untainted. And as this being one, containes in it originally the ſeede of every ſinne, ſo doth the other of every gracious action. It is beſtowed on every elect perſon, through the worke of the Holy Ghoſt; who when he enters to take poſſeſſion of the heart by his quickning and ſanctifying vertue, brings life and holineſſe not to one onely part, but to all at once. I ſay to all at once, in the habituall renovation of every part: For grace comes into the ſoule like light into the ayre, which, before darke, is in all parts at once illuminated; or as heate into cold water, that ſpreads it ſelfe through the whole ſubſtance; or as the ſoule into the body of *Lazarus*, or the *Sbunamites* childe, not by degrees but all at once infuſed, and giving life to every part. So is our new man borne at once, though he grow by degrees: that is, the ſoule in our converſion is at once re-inveſted with the Image of God in all its faculties: ſo that howſoever the actions of grace doe not preſently appeare in each one, yet the habit, the ſeede, the roote of all divine vertues is firmely re-implanted in them, and by the ſtrength of this grace given, they are conſtantly diſpoſed to all ſanctified operations.

The operations flowing from this bleſſed habit of renewed grace, are many: For Grace, as in all parts it works imperfectly during this life, ſo in divers parts it workes diverſly: or rather, becauſe habits are not active *per ſe*, thus, Every faculty having proper operations belonging to it different from others, which it produceth by the ſtrength of its proper nature: if it bee perverted by corruption, it doth the action ill; if it be rectified by grace, it performes it well. As, to know, to aſſent, to chooſe, to deſire, to joy, to love, &c. are naturall workes of the underſtanding and will, or reaſonable appetite. But when they ſhall put themſelves forth to action, nothing will be done in a right manner, nor directed to a right object, unleſſe the faculties be re-indued with their primitive perfection totally or in part. For this rule is ſure, Nothing can worke as God would have it, unleſſe it be ſuch as God made it. Now by the reſtoring of grace or Gods image, a man becomes in part like unto that he was in his firſt creation, and conſequently, the motions of every faculty comformable to their firſt regularity. Well then, Grace like the Ocean is one Element, but takes divers names, according to the ſeverall regions and parts of the ſoule which it waſheth and ſanctifieth, according to the ſeverall objects about which they are imployed; and laſtly, according to the ſeverall occaſions that ſtirre them up to action. As for inſtance; Grace in the underſtanding is called ſpirituall wiſedome in diſcerning of holy things; Grace in the will is a rectified choyce, and embracing of its right object, God and his goodneſſe; Grace in the affections are their pure and ſanctified motions towards their proper objects; Grace in the outward man, is its prompt and ready obedience in doing the commands of a ſanctified ſoule. Now in all theſe parts, albeit the ſeede of renewing grace be ſo deepely ſowne and rooted, that as S. *Iohn* ſpeakes, 1 *Iob.* 3. 9. it remaines within us (the Image of God being though more imperfectly, yet more firmely imprinted on the regenerate than on *Adam* himſelfe) yet the *Actus ſecundi*, the actuall operations of this Grace appeare neither perfectly nor equally in every part, but ſhew themſelves ſooner or later, more ſtrongly or weakely, according as the ſtrength of ſinnefull corruption abates more or leſſe, or as there is greater neceſſity and uſe of one grace more than another: For the caſe is not altogether alike in our New as in our Naturall birth: here all parts are nouriſhed alike, and grow proportionably unto full perfection, if the body be healthy and of good temper. But in the birth of the new creature it is otherwiſe; hee is crazie and ſickly from the very wombe and firſt conception, infirmity and corruption hangs upon every joynt and limbe of him: ſo that although life be in every part, yet every part thrives not equally, nor is alike active in its operations. It is with him, as with infants that are ἀποπλῆκτοι, *Syderati*, planet ſtrucken, or as we ſay, taken with ſome

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ill ayre, in whom ſome parts grow weariſh and withered, whilſt others grow ſtrong and luſty. All grow and have life, but thoſe more ſlowly and weakely; which diverſity makes the body ſomewhat deformed, though not monſtrous: So in Grace, every faculty is quickened with ſpirituall life and ſtrength, and yet one may have a more free exerciſe of this gracious power, than another, which may be hindered and kept under through ſome ſtopping of the Spirit, ſome ill humour unpurged, ſome corrupt cuſtome, company, or example inclining it another way. And this appeares by manifeſt experience of that great diverſity of the degrees of grace which are found even in one regenerate man, who many times proves eminent in ſome one or few graces, and yet in others attaines but to a very meane mediocrity.

This diſtinction betweene the Vnity of the Habit, and Multiplicity of the Operations of Grace infuſed, may be further cleered by compariſon with other things: as namely, with originall juſtice, and originall ſinne. That was but one Image of God ingraven univerſally in *Adams* whole nature, poſſeſſing and ſanctifying every part, which were thereby diſpoſed at all occaſions, to all convenient and due operations without let. This alſo is not a particular but univerſall * depravation, indiſpoſing all parts to good, ill-diſpoſing them to naught. Which (as originall juſtice ſhould have beene) is in all infants together with life, but ſhewes it by degrees and with much diverſity, as with increaſe of yeares, cuſtome of education, force of temperature, ſtrength of temptations provoke and inflame it. So our ſanctification being the reſtoring of originall righteouſneſſe, and doing away of originall corruption, is for its inherence one generall habit ſanctifying all at once, and working in every part a gracious diſpoſition to its proper holy performances, though the execution it ſelfe be with much variety, as alſo hinderance and difficulty by reaſon of the contrary habit of corruption.

* Therefore it is our body of death, which yet hath many earthly members.

Againe, health is not a particular but univerſall εὐκρασία or right temper of the whole body, which in divers parts hath divers names, by which every part workes diverſly, and all orderly: In a univerſall δυσκρασία on the contrary. And ſuch are the habits of Grace and Corruption. Laſtly, as the reaſonable ſoule in infants hath all its faculties entirely, though the exerciſe of each of them appeare not, but in time by degrees, ſo in our regeneration, Grace is entire even in its infancie and firſt birth, though the operations of it are more or leſſe according to our growth in Chriſt.

The new man is created a perfect man, though but an infant.

Now to make application of this to our enquiry touching the originall of faith, you may perceive by what is ſpoken, Whereof Faith is a part, and When Faith is wrought in the ſoule: Namely, that Faith is a part of our ſanctification *, that Faith is wrought in the ſoule then, when we are regenerate by the infuſion of the habit of Grace into our whole man. This will appeare if we diſtinguiſh betweene

* As infidelity of our corruption. *Gal.* 5. 22.

1. The habit of Faith, which is in generall the renued quality of the ſoule, whereby it is made able to diſcerne and yeeld aſſent unto, and alſo willing to put affiance in all divine truth revealed.

2. The act of Faith, when the underſtanding and will doe actually know and relye upon Gods truth and goodneſſe. This is a fruit of the former, and followes it in time; the former is a branch of the Image of God reſtored unto us, a ſtreame of the common fountaine of ſanctification, whence all graces flow, a part of our inherent righteouſneſſe, as is moſt apparant: It being impoſſible, that the underſtanding and will of man ſhould be effectually inclined towards their ſpirituall and ſupernaturall object, to give credence and put confidence in it, untill ſuch time as they be firſt rectified by grace, and purged from their habituall inbred blindneſſe and rebellion. Which change when it is wrought in the ſoule by the Spirit of grace, ſanctifying and quickning it in all the powers thereof with ſpirituall life: then follow thoſe living actions of Faith, Hope, Love, &c. performed by the ſtrength of inherent and aſſiſting grace. Wherefore wee are not to imagine, that faith is infuſed either before, or without other graces, or that the ſoule is not at the ſame time, and as ſoone diſpoſed to love and feare God, as to beleeve in him, or to Humility, to Patience, to Charity, to Repentance; as for Faith. The ſeede

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Sanctification called Sanctity, its proper Subject: Treat. pag. 31.

of all theſe graces is ſowne at once; and for their habits, they are coequall ſtemmes of one common roote of inherent ſanctity: though yet ſome of them ſhoote up faſter, and beare fruit ſooner than other. Thoſe that doe ſo are the two principall graces of Faith and Repentance: the actions of both which ſeeme to appeare firſt in the regenerate: which of them ſhew firſt, I will not now diſpute; but certaine it is, that the regenerate ſoule workes here moſt lively and ſtirring, and after the infuſion of ſpirituall life, the pulſe beates ſtrongeſt in thoſe arteries. The reaſon whereof I take it is, the ſingular uſe of theſe two graces ariſing from the manner of our converſion: which being wrought by the ſight of ſinne and miſery on the one ſide, and the repreſentation of grace and mercy on the other, of neceſſity drawes the newly-regenerate ſoule by ſtrong motions immediately to conceive ſorrow for, and deteſtation of its ſinnefull miſery, and alſo to a vehement deſiring and looking after the promiſe of grace, which may bring it deliverance from an eſtate ſo damnable. But in this point of the priority of one grace before another, wee may not bee too bold nor curious; for as the working of the Holy Ghoſt is ſecret and wonderfull, in making us wilde gourds partakers of the ſap and ſweetneſſe of the true Vine; ſo is it not poſſibly obſervable in all or the moſt, where, and in what branch this ſap firſt buds forth into bloſſomes and fruit. Hence this Concluſion is to be obſerved:

1. *That Faith properly is not the roote of all other graces, nor the firſt degree of our ſanctification and ſpirituall life.*

Take Faith in which ſenſe we pleaſe, for the Act, or for the Habit: If for the Act, the Habit is before that, and the roote of it; If for the Habit, that is not before, but a part of our ſanctification, nor yet a ſolitary Habit infuſed alone by it ſelfe, but together with the *Actus primi*, or Habits of all ſupernaturall graces whatſoever. 'Tis true in ſome ſenſe, that before Faith there is no life nor ſanctity in the ſoule: becauſe Faith is a part of our life of grace, and of ſanctity. But there are other parts too, Hope, Charity, &c. and of theſe it may be ſaid as well as of Faith, there is no grace in the ſoule till hope and charity be wrought in it. All are parts of our ſpirituall life wrought together. For as the corporall, ſo the ſpirituall life is not one diſtinct, but *omnes actus primi*, of every faculty whereby it can worke regularly. And though in the body ſome part may live alone, and others be dead, yet in our ſpirituall life 'tis farre otherwiſe, all powers are quickned and live together: where the habit of one grace is, there are all, and aſſoone all as one, every faculty being rectified as well as any; and all the operations of each faculty tending to all its objects, renewed as well as any one operation directed to ſome one object. Wherefore I ſee not, under correction of quicke eyes, how Faith can be accounted the roote whence ſpring all other fruits of righteouſneſſe, the efficient * cauſe of our ſanctification, the onely pipe through which the waters of life flow into the ſoule, that firſt-borne grace in our ſpirituall regeneration, ſo much that before its actuall operation there is no jot of ſpirituall life and ſanctity in our hearts. Many divine Elogies are given to Faith in the Scriptures, but none ſuch as to cauſe us to make it the fountaine of all graces. That the heart is regenerate before the act of beleeving and other graces wrought therein, together with the habit of Faith, may appeare by theſe reaſons:

As the Will renued is at once diſpoſed to love our neighbour, as well as to love God, &c.

* So *Tilenus*, with others generally, makes Faith to be the inſtrument of Iuſtification and ſanctification, with this difference; *Fides Iuſtificationem percipit, Sanctificationem etiam efficit.* In the one Faith is an inſtrument only, in the other an efficient cauſe alſo. Tilen. Syntag. part. 2. diſp. 45. theſ. 42.

1. It is the true and generall doctrine of all Divines, that actuall Faith is never wrought in the ſoule, till beſides the ſupernaturall illumination of the underſtanding, the will be alſo changed and freed in part from its naturall perverſneſſe: For till this be done, 'tis utterly impoſſible it ſhould ever embrace the promiſe. Now the doing away of this ignorance and rebellion, what is it but an effect of the grace of ſanctification implanted in the ſoule, by which it is ſweetly and freely inclined to all heavenly things?

2. To beleeve is an action of a man living by grace, not dead in ſinne. The ſoule therefore is firſt endued with the life of grace, before it can performe this living action.

3. There can be no reaſon given, why in our regeneration it ſhould be neceſſary firſt to have Faith before we can have any other grace of ſanctification, no more

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than that it ſhould be needfull to have ſome other grace, before we can have faith; or, why we are more fit being unconverted to receive the grace of faith rather than any other grace as of Repentance, &c. A man unregenerate having no preparations at all to any grace, is alike diſpoſed to receive every one: and ſo there is no difference on mans part. If any ſay, that the Spirit which muſt worke other graces is not received, till wee doe actually beleeve: in ſo ſaying he confutes himſelfe; it being moſt apparant, that the Spirit is given to men incredulous, to the end to make them beleevers: and no man ſhould ever be converted, were not the Holy Ghoſt given to him, whilſt he is unconverted, to worke his converſion. Now God that for Chriſts ſake gives faith unto us when we had none, without any prediſpoſition in us to receive it, can and doth for the ſame Chriſts ſake give us all other graces as well at the ſame time.

4. It cannot well be ſhewne how faith produceth all other vertues in us, ſeeing that all habits of grace are infuſed, not acquired; and one habit cannot produce another, nor doth one habit bring forth the operations of another. 'Tis true that faith lends a hand to helpe forward all gracious actions, and does much in their guidance and direction; but 'tis like as the underſtanding guides the actions of the will and inferiour faculties; or as prudence moderates the actions of all other morall vertues; which actions notwithſtanding come from their proper faculties and habits, as their immediate *principia* and fountaines. But of this point more at large when we come to ſhew the dependance that obedience hath upon faith.

Againſt this may be objected: That we live by faith, *Gal.* 2. 20 that by faith Chriſt dwels in our hearts, *Eph.* 3. 17. that through faith we are riſen with Chriſt, *Col.* 2. 12. that by faith we receive the Holy Ghoſt, *Ioh.* 7. 38, 39 *Eph.* 1. 13.

Ob.

So that we have no life till we be in Chriſt, no being in him till we have faith to beleeve on him, no ſap from the vine, no vertue from the body till we be united as branches, as members, which union is by faith onely; no Spirit of grace to give us life, till wee have faith to receive it. In briefe thus: Chriſt by his Spirit is the author of all our ſpirituall life and ſanctification. But till we beleeve, we have no participation nor fellowſhip with Chriſt and his Spirit. Therefore till wee * beleeve we have in us no life at all, and conſequently by faith we are made partakers of all life and grace. To which I anſwer:

* As who ſhould ſay, A dead man muſt firſt ſee, ſpeak, and goe, before he haue life in him.

Sol.

We muſt carefully diſtinguiſh betweene a twofold Vnion and Communion we have with Chriſt.

1. By the Spirit on his part: for Chriſt as by his Death hee is the meritorious cauſe of life and grace unto the elect, ſo by his Spirit he is the onely efficient of life and grace in the regenerate. To whom whilſt they are yet dead in ſinne, and deſtitute of all grace, ſo as they neither doe, nor poſſibly can beleeve, Chriſt ſends his Spirit which breathes life into them, changes and purifies their nature, by working all holy and rectified abilities in every part. Now this firſt worke of the Spirit creating of grace in the ſoule, doth moſt apparantly precede not onely the act of beleeving, but the habit alſo: for the habit it ſelfe is infuſed by this worke. And therefore it is alſo manifeſt, that before all faith, wee have and muſt have ſome participation with Chriſt, even to this end that we may have faith. But this union with him is wrought meerely by the holy Spirit, which is that band whereby Chriſt knits himſelfe to us, communicating all gracious and quickning vertue from himſelfe to us, and thereby making us living members of his body.

Eph. 1. 22. & 4. 15. Gal. 2. 20. 1 Cor. 6. 17.

None can call Chriſt Lord but by the Holy Ghoſt.

2. By our faith on our parts: when being quickned by infuſed grace, wee actually apply our ſelves to embrace the promiſe, and to relye upon Chriſt onely. And here we knit our ſelves to Chriſt, reſting upon him alone for all comfort. By which uniting of our ſelves to Chriſt we receive a greater increaſe and larger meaſure of grace from him. In the firſt union wee were inſenſible of it, and grace is given to us *non petentibus*, that asked not after it: In this ſecond union we are moſt ſenſible of its comfort and benefit; and here an augmentation of grace is beſtowed on us *petentes*, earneſtly ſuing for it, and by faith expecting the receiving of it. Wherefore I conclude, All grace and vertue whatſoever in us, is given us from the fulneſſe of Chriſt, the fountaine of all ſupernaturall life; but yet all is not wrought by Chriſt

Rom. 10. 20.

Chriſt is made unto us life, righteouſneſſe, &c.

Christ embraced by our faith, but by Christ conveying his grace unto us by his Spirit. This first quickens us: we then with *Lazarus*, after life put into us, can awake, stand up, come forth, and by faith looke on him that raised us, fall downe, worship, and beleeve in him as our Lord and God. The places alleadged either touch not our sanctification at all, or speake onely of the increase of grace, not of its first infusion, faith being a meanes of that, but no efficient or instrument of this.

Having thus shewed the nature of our conversion or sanctification, it remaineth that for the further cleering of many doubts and our more easie passage unto other points, wee speake somewhat touching three materiall circumstances necessary to be considered in this point of our conversion and vocation, and they are these:

1. The cause whereby,
2. The manner how,
3. The subject wherein conversion is wrought. Of the cause first: which is double;
1. The impulsive or moving cause,
2. The efficient or working cause.

That which moves God to bestow the grace of sanctification upon man, is nothing in man, but all in God himselfe; namely, his free love to his elect in Christ; which love of God is from eternity before the foundations of the world were laid: and though it be revealed unto the elect in time, or at their conversion, yet doth it not then begin, when it begins to be manifested. When we yet lay in the shadow of death, strangers from the life of God through ignorance that was in us; when we were cast out polluted in our blood, not yet washed and seasoned with salt, even then God looked on us with tender compassions, he pittied us, he loved us as chosen vessels prepared for glory, as heires of grace and life; and because hee thus loved us, he said to us, Live; he covered our nakednesse, and cloathed us with righteousnesse. Now that God doth thus actually love the elect before they are regenerate, or can actually beleeve, may further appeare by these reasons:

1. Where God is actually reconciled, there hee actually loveth; for love and reconciliation are inseparable;

But with the elect before they convert and beleeve, God is actually reconciled:

Ergo,

He loves them before their faith and conversion.

The *Minor* is evident, because before they are borne, much more before they are regenerate, a full attonement and satisfaction for all offences is made by Christ, and accepted on Gods part. Whereupon actuall reconciliation must needs follow. And this the Scriptures make manifest, Christ being [*the Lambe slaine from the beginning of the world*:] and God testifying of him at his Baptisme long before his death, in that speech of admirable consolation [*This is my beloved Sonne in whom I am well pleased*] well pleased with him for the unspotted holinesse of his owne person, well pleased with us in him for his unvaluable merits. And hence a second reason *à pari*.

2. If God did actually love the elect before Christs time, when an actuall reconciliation was not yet made, then much more may he actually love the elect after the attonement is really made by Christs death, even before they doe beleeve it.

Vnlesse wee will maintaine the Popish *Limbus*.

He hath loved us, and chosen us, &c. Deut. 7 7,8,& 10.15. 1 Ioh. 4.19. 1 Pet. 1.3. Tit. 3.5.7. Eph. 1.4.9. 2 Tim. 1.9. Rom. 11. 5. & 9.11.

But the former is true, as appeares by the salvation of the Patriarches: and therefore the later may not well be denied. The reason of the consequence is this, Because it is farre more probable, that God should love us upon satisfaction made, before our faith, than love them upon their faith before satisfaction was given. Specially seeing neither their faith nor ours, is any efficient cause why God loves either them or us.

3. Election, effectuall Vocation, and Faith, all are fruites and consequents of Gods actuall love unto the Elect: which graces and favours he therefore bestowes upon them, because he loves them. And therefore 'tis vaine to say, *Deus elegit homines diligendos, non dilectos*; or that faith and sanctity are bestowed on us, onely to make us capable of Gods love. Is not the bestowing of them a fruit of his great mercy and love unto us? Yea, the whole *series* and chaine of all Gods gracious

workes

workes for mans ſalvation, have Gods love for their firſt linke ; as is apparant, *Ioh.* 1. 13.

4. Theſe affections of love and hatred in God are perpetuall; being eternall and unchangeable acts of his will. Whom he loves, he loves alwayes ; whom he hates, he hates for ever. Nor doth he as man at any time begin to love that perſon, whom before hee hated ; or hate that perſon, whom before he loved. Theſe things agree not with Gods immutability, or omniſciencie. For it cannot bee, that like a man, he ſhould be deceived in the placing of his affection, or that hee ſhould change his minde where the things themſelves change not : foraſmuch as he that is once hated of God, will be for ever hatefull, for who ſhould make him otherwiſe ? and hee that is once beloved, ſhall bee for ever lovely, for God that loves him, will make him ſo. Wherefore Gods love to the regenerate is not a thing of yeſterday, as themſelves are : but one of thoſe ancient favours which have beene laid up for us in the treaſury of his old and everlaſting counſels.

5. God loves and ſaves thoſe of his elect who dye infants, and cannot have actuall faith : Of which more anon. Wherefore I conclude, that before converſion, much more before actuall faith, God actually loves the elect, and out of that his great love, beſtowes upon them the grace of converſion. But here I would have you obſerve a twofold diſtinction ;

1. Betweene { Gods love in it ſelfe. / The manifeſtation of it to us.

That is perpetuall and one, from all to all eternity, without change, increaſe or leſſening towards every one of the elect : But the manifeſtation of this love to our hearts and conſciences begins in time, at our converſion, and is variable according to the ſeverall degrees of grace given, and our more or leſſe carefull exerciſe of Piety, whereby the light of Gods countenance at one time ſhines bright upon our ſoules, at another time is in the eclipſe. Which divers degrees of revelation argue no difference in Gods affection (nay in earthly Parents it doth not alway, for a ſtrong affection may be concealed:) But we may truely ſay, that Gods love to us when he decreed to ſave us, is one and the ſame without addition with that which he manifeſteth unto us, when hee glorifieth us. That holy flame of divine love towards us doth burne as hot now as then ; though till then wee ſhall not bee ſo throughly heated with it.

2. Betweene { Gods love to our perſons, / Gods love to our qualities and actions.

A diſtinction which God well knowes how to make, and wee ſhould ſometimes learne to uſe it, not hating mens perſons, becauſe of ſome infirmities. Parents, I am ſure, are well skilled in putting this difference betweene the vices and perſons of their children, thoſe they hate, theſe they love ; and when for their vices they chaſtiſe their perſons, they remember with much compaſſion, that it is a childe whom they have under the rod. To the point ; the caſe is alike betweene God and the Elect ; his love to their perſons is from everlaſting the ſame ; nor doth their ſinfulneſſe leſſen it, nor their ſanctity increaſe it : Becauſe God in loving their perſons never conſidered them otherwiſe than as moſt perfectly holy and unblameable in Chriſt. But Gods love to their qualities and workes then begins, when both the one and other become holy by the grace of converſion: before which time and after too, God is angry even with his Elect, and teſtifies his hatred of their ſinnes as much as of any others, by manifold chaſtiſements upon their perſons for their offences. Wherefore though *Paul* were a choſen veſſell, dearely beloved of God for his perſon, even then when in ignorant zeale hee furiouſly perſecuted the Church, yet for his conditions they were hatefull and highly diſpleaſing to God, till after his converſion. Moſt true it is, that ſinne doth juſtly make that perſon hatefull in whom it is ; and it doth ſo in the reprobate, whoſe ſinnes God hates, and for their ſinnes their perſons, which he alwayes beholds polluted in their uncleanneſſe : yet in the Elect whom he hath loved for ever, this difference of affection is manifeſt, God approves of their perſons, whilſt hee diſallowes their corruptions; and when his fierceſt wrath was ſhewed againſt the ſinnes of the Elect in the perſon of Chriſt, then

God ſo loved the world, &c.

then did God moſt compaſſionately love the perſons both of Chriſt and of all the Elect. Wherefore God might eaſily take away his Image from *Adams* nature, yet not his favour from his perſon, which he loved as elect in Chriſt, whilſt yet he puniſhed his tranſgreſſion ſharply: and wee ſee nothing more common in Chriſtian obſervation, than for men, after ſuch time as they are converted and aſſured of Gods tender love unto them, yet then to feele the bittereſt ſtormes of his diſpleaſure, raiſed up againſt them for their ſinnes.

Hence then it appeares, that our effectuall Vocation and Converſion is juſtly to be accounted a fruit or effect of Gods ſingular favour towards the perſons of his Elected, with whom being actually reconciled in Chriſt, having juſtified them from all their ſinnes by his merits, hee afterwards ſends forth his holy Spirit into their hearts, calling them from darkneſſe to light, from under the power of Satan and their corruption, to the liberty of Gods ſonnes; that being thus ſanctified, they may be made meete to be partakers of the inheritance with the Saints in light. And whereas that place of the Apoſtle, *Heb.* 11. 6. *Without faith it is impoſſible to pleaſe God*, may breede a doubt againſt this which hath beene ſpoken, as ſeeming to imply, that before our actuall Converſion and Beleeving, we are no way at all pleaſing unto God, nor beloved of him: For the removing of this ſcruple, wee are, according to the ſecond diſtinction, to underſtand this place of the Actions, not of the Perſons of the Elect. Towards their perſons he beareth perpetuall good will: but this is ſecret, they feele it not, nor doth ſo much appeare unto them or others till their converſion, when onely God declares himſelfe to bee pleaſed both with their perſons and actions. But for their actions, 'tis certaine, no worke whatſoever any of the Elect doth before the infuſion of ſaving faith, can be done according to Gods will, and ſo be pleaſing unto him. Of which ordinary courſe of pleaſing of God in our workes, according to his revealed will, this place is to be interpreted, and that out of the place it ſelfe; for it is apparant, the Apoſtle gives a reaſon why *Abels* Sacrifice pleaſed God, not *Cain's*, why *Enoch's* life and religious walking with God was pleaſing to him, namely becauſe they had faith, in and by which they performed thoſe ſervices acceptably. Without which faith it is impoſſible, ſaith the Apoſtle, to pleaſe God, namely in any Worke that we goe about; and he addes the reaſon, [*For he that commeth to God,*] whether in ſacrifices, prayers, or any other religious duties to be performed to God, [*he muſt beleeve that God is, and that hee is a rewarder of them that diligently ſeeke him.*] Here therefore is nothing againſt that Love of God which hee alwayes beares towards his Elect in Chriſt, through whom they are pleaſing unto him, when yet their workes pleaſe him not.

And thus much of the Moving cauſe of our Effectuall Vocation, *viz.* Gods Love and Actuall Reconciliation with the Elect. From hence I deduce two corollaries.

1. *That Sanctification and inherent Righteouſneſſe goes before our Juſtification and imputed righteouſneſſe: but with a diſtinction of a double juſtification.*

1. *In Foro Divino*, in Gods ſight; and this goeth before all our ſanctification: for even whilſt the Elect are unconverted, they are then actually juſtified and freed from all ſinne by the death of Chriſt: and God ſo eſteemes of them as free, and having accepted of that ſatisfaction, is actually reconciled to them. By this Iuſtification we are freed from the guilt of our ſinnes, and becauſe that is done away, God in due time proceedes to give us the grace of Sanctification, to free us from ſinnes corruption ſtill inherent in our Perſons. Col. 2. 13.

2. *In Foro Conſcientiæ*, in our owne ſenſe, which is but the revelation and certaine declaration of Gods former ſecret act of accepting Chriſts righteouſneſſe to our juſtification. The manifeſtation of which to our hearts and conſciences, is the only ground of all our peace and comfort: and it followes our Sanctification, upon and after the infuſion of ſaving Faith, the only inſtrument of this our Iuſtification. This diſtinction is needfull to bee obſerved, as giving light to many things; and without it I know not what reaſonable conſtruction can be made of theſe words of *Tilenus, Syn. part. 2. cap. 45. Theſ. 38. Perperam & abſurdè prorſus inter effecta Sanctificationis numeratur juſtificatio, quæ illam naturâ præcedit; neque enim ſanctificatur quiſquam niſi jam juſtificatus; omninoque neceſſe eſt, ut arbor bona ſit, priuſquam*

quam bonos ferat fructus. If he meane that no man is ſanctified, but hee that is firſt juſtified in Gods ſight by Chriſts righteouſneſſe accepted for him, 'tis true: but if, that none is ſanctified but hee that is firſt juſtified in his owne ſenſe through the apprehenſion of Chriſts righteouſneſſe by faith, 'tis apparantly falſe, ſeeing a man cannot have faith, nor uſe faith till he be firſt ſanctified. And the reaſon he gives is exceeding weake, The tree muſt be good before it bring forth good fruits. True, but what makes us good trees? our Iuſtification, or our Sanctification? Surely our Sanctification. For though by Iuſtification wee are accounted good and holy before God; yet we are not ſo in our ſelves, but moſt evill and corrupt, till we be indued with the grace of ſanctification. And then onely we become good trees, fit to beare the fruit of good workes: ſo that the reaſon is in effect, as if hee had ſaid, we muſt firſt be ſanctified before our workes be holy: and that is true; for even to beleeve is a good and holy worke, and therefore though it goe before Iuſtification, yet of neceſſity preſuppoſeth Sanctification. Ioh. 6 29.

2. *That Faith is ſuch an inſtrument of making us partakers of the Benefites of Chriſts mediation, as is neither abſolutely neceſſary in all the Elect, nor yet ſimply anteceding all manner of participation in thoſe benefites.*

That it is not abſolutely neceſſary in all, appeares in the Elect dying infants: who enjoy all the benefits of Chriſts merits in their Iuſtification, Sanctification, and Glorification, without this inſtrumentall meanes of their actuall Faith, as we ſhall ſee more at large anon.

That Faith doth not ſimply precede all manner of participation with Chriſt, appeares by a double benefit we enjoy by and from Chriſt, before ſuch time as we doe beleeve.

1. Our Sanctification wrought by the Spirit, which from Chriſt conveyes life and grace into our ſoules, when we were utterly devoid of all both faith and other graces, as hath beene ſhewed before at large. And this is the firſt benefit of Chriſts death beſtowed on us before we ſo much as aske it.

2. Our Iuſtification in Gods ſight, which even long before we were borne is purchaſed for us by Chriſt. For 'tis vaine to thinke with the *Arminians*, that Chriſts merits have made God onely *Placabilem*, not *Placatum*, procured a freedome that God may be reconciled if he will, and other things concurre, but not an actuall reconciliation. A ſilly ſhift deviſed to uphold the liberty of mans will, and univerſality of Grace. No, 'tis otherwiſe, the ranſome demanded is paid and accepted, full ſatisfaction to the Divine Iuſtice is given and taken, all the ſinnes of the Elect are actually pardoned. Gods wrath for them is ſuffered and overcome, he reſts contented and appeaſed, the debt booke is croſſed, and the hand-writing cancelled. This grand tranſaction betweene God and the Mediator Chriſt Ieſus, was concluded upon and diſpatcht in heaven long before we had any beeing, either in Nature or Grace: Yet the benefit of it was ours, and belonged to us at that time, though we never knew ſo much till after that by faith we did apprehend it. As in the like caſe, Lands may be purchaſed, the Writings confirmed, the eſtate conveyed and ſettled upon an Inſtant, though it know nothing of all, till it come to age, and finde by experience the preſent commodity of that which was provided for him long agoe. And the reaſon of all this, is, becauſe it is not our faith that workes Gods reconciliation with us, but Chriſt beleeved on by our faith: Now his merits are not therefore accepted of God, becauſe we doe beleeve, but becauſe they of themſelves are of ſuch worth and ſufficiencie as doe deſerve his moſt favourable acceptance of them for us. And what reaſon have we then to thinke why they have not alwayes procured as well as deſerved Gods love and actuall reconciliation for the Elect, not onely before their faith as in all, but alſo without their faith as in infants?

I proceede to the ſecond cauſe of our Converſion, *viz.* the Efficient cauſe which really produceth it, and that is the Holy Ghoſt, in whoſe perſon not excluding the Father and the Sonne, this worke of Sanctification is peculiarly

terminated. This blessed Spirit are those two golden pipes through which the two Olive branches empty out of themselves the golden Oyles of all precious graces into the Candlesticke, the Church, as it is *Zach.* 4. For which cause all the graces of God are called, the fruites of the Spirit, *Gal.* 5. 22. and *Eph.* 5. 9. [*For the fruit of the Spirit is in all goodnesse, and righteousnesse, and truth*;] yea, the whole worke of sanctification and renewed grace is stiled by the name of the Spirit, *Gal.* 5. 17. [*The flesh lusteth against the Spirit, and the Spirit against the flesh,*] *id est*, Grace fights against corruption, and this opposeth against grace. In respect of this operation which the Holy Ghost hath in sanctifying the Elect, hee is in Scripture set forth under a double similitude, of Water and Fire: which are Elements most apt to cleanse. The similitude is from the customes of the Leviticall Purifications, which were done by the use of both Elements. For all vessels and utensils polluted by any Legall uncleanenesse, were to bee purged by water, if they were of wood; but by fire, if made of mettall or other materialls that might endure it, as you may reade, *Num.* 31. 23. So what ever filthinesse cleaves unto us, or how deepely soever incorporated into our natures, the Holy Ghost by his most blessed vertue, as by water washeth away, as by fire consumeth. [*Then I will powre cleane water upon you, and yee shall be cleane from all your filthinesse, and from your Idols will I cleanse you,*] saith God unto the Church, *Ezech.* 36. 25. And what is this water? in Vers. 27. hee interprets himselfe in these words [*And I will put my Spirit within you.*] Hence we are said to be baptized with the Holy Ghost, *Ioh.* 1. 33. to be baptized by one Spirit into one body, 1 *Cor.* 12. 13. to be borne of water and of the Spirit, *Ioh.* 3. 5. Which baptizing or washing by the Holy Ghost is in plainer tearmes our Sanctification wrought by his power, cleansing us from inherent corruption, and creating in us purity and holinesse, as is cleare out of that of the Apostle. 1 *Cor.* 6. 11. [*And such were some of you; but yee are washed;*] What is that? the next words tell us, [*But yee are sanctified, but yee are justified in the name of the Lord Iesus, and by the Spirit of our God.*] Hence the bestowing of the abundant gifts of the Holy Ghost, is metaphorically described by effusion or powring out, as *Esay* 44. 3: [*I will powre water upon the thirsty, and floods upon the dry ground; I will powre my Spirit upon thy seede, and my blessing upon thy buds.*] *Ioel* 2. 18, [*I will powre out my Spirit upon all flesh*] fulfilled *Act.* 2. For that other appellation of Fire, we have it expressly, *Mat.* 3. 11. [*Hee will baptize you with the Holy Ghost, and with fire,*] and implied, *Marc.* 9. 49. Every man shall be salted with fire; and every sacrifice shall bee salted with salt. Grace therefore is of a divine off-spring, the immediate effect of the all-powerfull vertue of Gods Spirit, whereby he replants inherent holinesse in our soules, having purified them from all uncleanenesse, to make us holy vessels of pleasure fit for the service of Gods Sanctuary. Now whereas this worke of the Holy Spirit is by Divines called *Donatio Spiritus Sancti*, the giving of the Holy Ghost, that we be not mistaken, you are to note briefly, that the Holy Ghost is said to be given two wayes:

and 1 Cor. 12. *Per totum.*

Heb. 10, 22, 23.

1 Pet. 1, 22.

The love of God is shed abroad in our hearts by the Holy Ghost.

1. In his Essence and Graces both together; and so was hee given to Christ the Head of the Church, in whom dwelleth the fulnesse of the God-head bodily, or substantially, whom God hath annoynted with the Holy Ghost and with power, and that above all his brethren, having given him the Spirit without measure.

Col. 2. 9.

Act 10. 38.

2. In his Graces and Vertues onely; and so is he given unto the Church, the body of Christ. Touching this Sending forth of the Spirit into the hearts of the Elect, the inhabitation thereof in their hearts, how they are said to bee the Temples of the Holy Ghost, and partakers of the divine nature: albeit it bee most true, that the Holy Ghost being God, must needs be every where by his Essence, yet I take it to agree best with Christian modesty, to let passe curious speculations about such sacred mysteries, and to rest our selves contented with this, that it sufficeth abundantly for our comfort, if we enjoy his gracious presence, repleni shing us with all heavenly vertues and consolations. Now this

1 Cor. 3.

donation

donation of the Spirit, in his graces and vertues, is double;

1. One reſpecting the publicke, when an extraordinary meaſure either of inferiour gifts, or of ſanctifying graces is beſtowed upon ſome men for the greater benefit of the Church in common. And this was more peculiar to the times of the primitive Church. Of which donation of the Spirit you may reade, *Ioh.7.39. Act.2.* & *Act.* 19.2.6. *Eph.*4. 8.11.

2. Another in regard of the private good of every elect perſon, when the holy Spirit is given to him, effectually to call, convert, and ſanctifie him. And this only is that giving of the Holy Ghoſt which we now ſeeke after: when the power of that holy one overſhadowes our ſoules, and by the immortall ſeede of his owne moſt gracious vertue, frames in us the new man created according to God in righteouſneſſe and holineſſe.

Let this ſuffice concerning the cauſes of our Converſion, which are briefly wrapped up in that of the Apoſtle, *Rom.* 5.5. *The love of God ſhed abroad in our hearts by the Holy Ghoſt which is given unto us.* I goe on to the next Circumſtance, *viz.*

The manner how it is wrought in us. To inquire in what manner the Holy Ghoſt breathes into our ſoules the ſupernaturall life of grace, is a ſcruteny as difficult, as to ſearch whence and whither the winde blowes, or for a dead man raiſed up, to tell how life and ſenſe came into him, or for a man borne into the world, to deſcribe in what manner each of his members was faſhioned in the wombe. There is not, I ſuppoſe, any mortall man not inſpired with ſpeciall revelation, that can declare unto us this way of the heavenly Spirit, any more than the skilfulleſt Anatomiſt, the way of the earthly ſpirit, nor how the bones do grow in the wombe of her that is with child, as *Salomon* ſpeakes *Eccl.*11.5. To tell the moneth, day, or houre wherein they were converted, is in moſt converts impoſſible, in all of exceeding difficult obſervation; though I deny not but the time may be in ſome of ſenſible marke. But even in them or others, to ſhew us by which way the Spirit went out from God to ſpeake unto their hearts, by what ſecret motions it moved upon their ſoules, how and in which parts its quickning and ſanctifying vertue gave life and heate unto them, we cannot expect from them any declaration of that which they had no power to obſerve. Doe not looke then I ſhould make known unto you the manner of that in your, whereof I am ignorant in my ſelfe. This I truſt, that thorough the grace of our L. Ieſus Chriſt, both you and I may ſay with the blind man in the Goſpel, *One thing we know, that we were blind, but now we ſee*; we were dead, but now we are alive; we were loſt, but are now found; we were darkneſſe, but are now light in the Lord: albeit how our eyes are opened and illightned, how we were recovered from our wandring in the vale of death, wee cannot in every particular exactly recount. Bleſſed is he that findes this change in himſelfe: and farre more bleſſed than they, who bewray themſelves to have no part in the work by their pride and bitterneſſe in quarrelling the manner of it, who (as the learned *Moulin* cenſures not too ſharpely) are themſelves led by a reprobate ſpirit, whilſt captiouſly and carnally they inquire after the working of Gods Spirit. Ioh.9.25. *Anat. Armin.*

There are nevertheleſſe two things in the manner of Graces plantation in us, which we may deſcry, becauſe the Scriptures have diſcovered them unto us: namely,

1. That this plantation of Grace in us, is meerely ſupernaturall.

2. That this plantation of grace is conſtant and durable, not to be rooted up againe: two circumſtances about the infuſion of grace into mans heart, ſo neceſſary to be well obſerved, as nothing more. Becauſe in the one lyes the foundation of all Chriſtian humility, we having nothing but what we have received: on the other depends all our unconquerable comforts in this our pilgrimage, that we have ſo received grace, as we ſhall never loſe it again. In both theſe Satan hath not bin wanting by his inſtruments, men of corrupt minds, to pervert ſound doctrine, & poyſon religion even in the root, advancing the wiſdome of the fleſh, againſt the power of Gods Spirit; filling the heart with proud imagina-

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imaginations, by aſcribing ſo much unto the ſufficiency of its owne naturall abilities in point of Converſion, as it neede not be much beholding to God for his grace; and againe breeding in the ſoule terrours unſufferable, and feare-full doubtings of its perſeverance in grace received, upon the apprehenſion of no ſtronger ſupport in grace, than the reede of mans Free-will; which having received, may as eaſily reject grace; and having made them, may by the ſame power eternally undoe them againe. So looke how men are exalted in pride on the one ſide, as low are they throwne downe, in diſcomfort on the other ſide; and ſcarce is there any point of Religion wherein wee may erre more eaſily and dangerouſly. Well then, let this be our firſt Concluſion touching the manner of our converſion, that

The Grace of Sanctification is wrought in the Elect in ſuch a manner, as is meerely Supernaturall, id eſt, *above the ſtrength, without the concurrence of any abilities of our corrupted nature.*

God, though a ſupernaturall agent, yet worketh many things by naturall meanes, and in a naturall manner, whilſt he doth but only give his aſſiſtance and co-working power to and with the naturall abilities originally planted in every creature. And then though we deny not Gods actuall Concurrence, yet we truly and properly aſcribe ſuch effects to their viſible, apparant, immediate cauſes. But in this point, concerning the replantation of Holineſſe in a ſinfull man, we affirme againſt Pelagians, Semi-pelagians, Papiſts, Arminians, or other Sectaries however branded, that as the Agent or Efficient of mans Sanctification is ſimply ſupernaturall, *viz.* the Holy Ghoſt, ſo is his manner of working altogether Divine beyond the power, and without the helpe of any thing in man. An aſſertion that layes Nature flat on her back: and yet gives unto her as much as ſinne hath left her, and that is juſt nothing in matter of Grace. And the truth hereof will eaſily appeare to any that will without pride and prejudice conſult the Scriptures, or common experience. Me thinkes when we reade in the Booke of God theſe and ſuch like ſayings, that every imagination of the thoughts of mans heart is only evill continually; that of the children of men, there is none that underſtands and ſeekes after God; that they are become altogether filthy, none that doth good no not one; that [*the naturall man perceiveth not the things of the Spirit, nor can he know them, being ſpiritually diſcerned,*] that we are [*blinde*] till God [*open our eyes,*] that we are [*deafe*] till God [*bore our eares,*] that we are [*darkeneſſe*] utterly deſtitute of ſpirituall light; that [*the wiſedome φρόνημα of the fleſh is enmity or hatred againſt God, is not, nor can be ſubject to him,*] that [*the fleſh luſteth againſt the Spirit*] rebelling againſt the worke thereof even in the regenerate; much more before regeneration; that [*of our ſelves we are not ſufficient to thinke a good thought as of our ſelves, but that our ſufficiencie is of God*;] that [*it is God which worketh in us both the will and the deede of his Good pleaſure*;] that in our converſion, we are [*new begotten*] [*new borne*] [*new creatures, created in Chriſt Ieſus to good workes*:] in fine to put all out of doubt, [*That we are dead in treſpaſſes and ſinnes*;] and that our Sanctification is the [*firſt reſurrection*] from death, effected in us by the ſame Almighty [*power which God declared in raiſing Chriſt*] from the grave: When, I ſay, we conſider of theſe and the like places, were wee not too much in love with our ſelves, and held ſome ſcorne to give God all the thankes for our ſalvation, our hearts and tongues would preſently bee filled with a ſincere acknowledgement, *Not unto us, O Lord, not unto us, but unto thy Name wee give the glory, for thy loving mercy, and for thy truths ſake.* Beſides, I wiſh we would deſcend unto an unpartiall examination of our owne hearts, to make diſcovery by the light of the Spirit, of that body of Death we beare about with us, what ſtrong rebellion there is of the Law in our members, againſt the law of our mindes, what ſecret and powerfull attractives the affections of ſinne have to pull us unto diſobedience, what violent and bitter oppoſition they make againſt Grace, checking their diſorderly motions, how ſeldome any bleſſed reſolution tending to ſanctity riſes up in our thoughts, how unwildely we are in the

For in him we live and move, &c.

2 Cor. 3. 5

Pſal. 115. 1.

the managing of any gracious motion from the Holy Ghoſt, with what ſlackneſſe and cumber wee proſecute ſuch holy inſpirations to action and full accompliſhment; in a word, how paſſing ſlow our courſe toward heaven is, when wee have all helpes of Nature and Grace to carry us forward. I am fully perſwaded, that whatſoever any man may conceive in abſtract ſpeculation, there is no converted perſon if hee make application to his owne particular, but will confeſſe freely, if he deale truly with his owne heart, that, not onely if God had not done more for him than he could for himſelfe; but if God had not done all for him, hee had utterly periſhed in his ſinnes. And hee will acknowledge, that it is impoſſible there ſhould be in and of himſelfe ſuch preparations and forward diſpoſitions to worke his owne converſion; who being converted, is hindered by none ſo much in the finiſhing of his ſalvation, as by his owne perpetuall indiſpoſition to goodneſſe. This our diſability whereof wee are convinced in our owne ſenſe, and by teſtimony of the Scripture, will inforce us, if our pride be not as great as our poverty, to confeſſe whence wee have our riches, without ſtammering, ſhifting, and mincing of the matter, as the faſhion of too many is, who by many pretty ſcholaſticall devices diſtinguiſh God out of all or the greateſt part, or at leaſt ſome part of his glory due unto him for our converſion, and thruſt in the abilities of their owne free-will as co-workers with Gods Spirit, & joynt-purchaſers of this inheritance of Grace. But let God have glory, and every man ſhame: and let all whom grace hath taught to judge of their corruption, ſay with the Church, *Eſay* 26. 12. *Thou (O Lord) haſt wrought all our workes in us.*

I will not prevent my ſelfe by larger explication of this point at this time: but wrap up all touching this firſt Concluſion, in a needfull diſtinction or two, and ſo paſſe on. Mans concurrence in the worke of his ſanctification, is double.

1. Paſſive, which is the capacity or aptneſſe that is in mans nature for the receiving of grace: for being a Reaſonable creature, he is naturally prepared and diſpoſed with ſuch a ſubſtance and faculties as are meet ſubjects to receive the Habit, and inſtruments to performe the actions of Grace. This Concurrence of man to his regeneration, is moſt neceſſary: nor doth God ſanctifie ſenſleſſe or irrationall creatures, nor is man in his converſion in ſuch ſort paſſive, as is a ſtone, block, or brute beaſt, as our Adverſaries abſurdly cavill.

2. Active, which is ſome ſtrength or power that man hath in the uſe of his faculties, eſpecially of his Will, for the production of grace. This ſtrength of man in doing good, is to be diſtinguiſhed in regard

1. Of the beginning and firſt act of our converſion, when holineſſe is at the firſt reimplanted in the ſoule.

2. Of the progreſſe of our converſion in the practice of ſanctification. In this ſecond reſpect none denies mans actuall concurrence with the Spirit of God: for being ſanctified and inwardly inabled in his faculties by ſpirituall life put into them, hee can move himſelfe in and towards the performance of all living actions of Grace, even as *Lazarus* of Nature. Whereas yet you are to remember, that even in theſe actions wee cannot worke alone, wee are but Fellow-workers with the Spirit of God; and this not in an equality, but ſubordination to him: we indeede move our hands to write, but like raw ſchollers, wee ſhall draw miſhapen characters, unleſſe our heavenly Maſter guide our hands. Nevertheleſſe theſe actions take their denominations from the next Agent, and though performed by ſpeciall aſſiſtance of the Spirit, yet are rightly ſaid to be mans actions: ſo that when a regenerate perſon beleeves, prayes, gives almes, rejoyceth in God, &c. we doe not ſay that the Holy Ghoſt in us beleeves, or prayes, or gives almes, or rejoyceth in the hope of happineſſe, (as ſome would faſten upon us ſuch a ſenſleſſe aſſertion) it is man that doth all theſe, but man aſſiſted by Grace.

But now concerning the former reſpect, for the firſt infuſion of the Habite of grace into the ſoule, wee utterly deny all active concurrence of mans naturall

naturall abilities to the acquiring and generating of grace in his heart, and grant him onely a paſſive capacity to receive it beſtowed on him. And wee maintaine, that in this caſe neither the Holy Ghoſt workes like a naturall, nor man like a morall agent. The worke of the Holy Ghoſt is nor like that of naturall agents in the production of materiall formes, brought out of the power of the matter, that is, if I underſtand Naturaliſts in that phraſe, reſulting out of the inherent qualities of the ſubject diverſly compounded and ripened by the externall agent, or as thoſe agents worke in the generation of ſecond qualities, ariſing out of the different mixture of the firſt: in both which the qualities of the ſubject concurre with the outward agent in producing the effect. This worke is of a higher nature, like the infuſion of the reaſonable ſoule into the conception, to whoſe creation the body conferres nothing at all, and to its introduction nothing but a paſſive capacity. It is a change of our nature, a creation of new qualities, not a perfection of the old; an habituall qualitie meerely infuſed by divine vertue, not iſſuing out of any inward force of humane abilities, howſoever ſtrained up to the higheſt pitch of their naturall perfection. And therefore againe, man in this worke of ſanctification is not any morall agent, as when by many commendable actions he gets to himſelfe the habit of morall vertue. No; Civility is a hopefull preparation, but no working cauſe of ſanctity. Take that and all other the moſt likely diſpoſitions you will, let there be ſweetneſſe of naturall temper, ingenuity of education, learning, good company, abſtinence, and hatred of groſſer vices, reſpect of Lawes, reſtraint of diſcipline, an induſtrious forwardneſſe to all laudable courſes, a naturall deſire of the unknowne happineſſe of the Saints, a part in the externall communion of the Church, in briefe, the whole pack of morall vertues Chriſtianis'd (that I may ſo ſpeake) by the generall knowledge of Religion; yet all theſe with their joynt force cannot kindle in us one ſparke of celeſtiall fire, nor quicken our dead ſoules with the leaſt true motion of ſpirituall life. Of a man qualified with thoſe preparations, wee may ſay as Chriſt of the young man in the Goſpel, He is not farre from the kingdome of God; but that he is in common eſtimation, and according to the uſuall courſe of Gods working, more fit than another man is for the receiving of Grace: and for the performance of all gracious workes, without queſtion he is more aptly diſpoſed than others are, becauſe by thoſe preparations, the violence of corruption is ſomewhat broken in him, which in others remaining entire till their converſion, makes the ſtronger reſiſtance afterward in all their religious practices. Wherefore it is not to be denied, but that in ſuch a man ſo prepared, there is a paſſive capacity more large and fit for the entertainment of grace than in others: but for any active qualification to produce it, it is found neither in the one nor other. And you are to obſerve, that in reſpect of God it is all one, prepared or not prepared: hee can of ſtones raiſe up children to *Abraham*: it is for him to doe ſo, and it is not unuſuall, if you marke it, that the faireſt, beſt tempered, and beſt governed natures are many times left utterly deſtitute of all true ſenſe of piety, when men of ſowre and crabbed diſpoſitions, or of more diſorderly converſations, are made partakers of ſanctifying grace. To end this matter, Originall righteouſneſſe to *Adam* was naturall, being the naturall quality wherewith he was created, and corruption was accidentall, being an unnaturall vitiouſneſſe acquired by his fall: with us it is quite contrary, Corruption is naturall, following our generation and birth, and Grace accidentall: recoverable neither in whole nor in part by vertue of the poore remainders of Gods Image in us, but by ſupernaturall reſtitution made by the Holy Ghoſt. So I come to my ſecond Concluſion touching the manner how grace is planted in us, which is this;

That in our Converſion the Habite of Grace is ſo firmely wrought in us, as it ſhall never be aboliſhed againe.

Grace in the regenerate is not any tincture or ſtaine, but a through and durable dye. The Image of God is ſo deeply imprinted in our ſoules, as it ſhall never

never bee defaced againe. Where the Spirit of God comes, hee makes ſure worke: what hee hath built, none ſhall pull downe: where hee hath taken poſſeſſion, none can thruſt him out of doores: where he hath opened, none can ſhut: where he beſtowes his gifts and graces, he repents not of his liberality: where he hath begun the good worke of grace, there he will alſo finiſh it. A matter as plaine as comfortable, if we will but diſtinguiſh of the workes of Gods Spirit about our Sanctification, as they are differenced in their times: they are two,

1. The firſt is the creating of the quality of renewed Holineſſe in the ſoule, whereby we are converted. This worke is called Preventing grace, by which the Spirit without our helpe workes in us Habituall grace.

2. The ſecond is the Ayde and Aſſiſtance of the Spirit in all actions flowing from the Habite of grace, by effectuall concurrence of his vertue, together with the ſtrength of our regenerate faculties. This worke is called *Gratia Subſequens, Cooperans*, or *Aſſiſtens*, and the iſſue of it, are all thoſe ſanctified actions which wee performe by its helpe. And this ſecond worke of the Spirit muſt needs be granted: for albeit he could work without us in making us good trees, yet we muſt worke together with him in bearing good fruit: and it is very abſurd to deny the aſſiſtance of Gods ſpeciall grace in every ſpirituall action, when wee cannot but grant an immediate concourſe of his ordinary power, in all actions naturall, even to the moving of one of our fingers. But further, this ſubſequent vertue of the Holy Ghoſt about all good works which we doe, is two-fold:

1. One, that ſtirres us up to good actions, by inſpiring into our ſoules, after a ſecret and unperceivable manner, holy thoughts, heavenly motions, deſires, purpoſes, and reſolutions tending to godlineſſe: and this worke is called *Gratia excitans*.

2. Another, that guides and helpes forward the ſtrength of each faculty when it applyes it ſelfe to the reall performance of any action: and this is properly called *Gratia adjuvans*, or *Cooperans*.

Theſe things thus differenced, let us ſee wherein the conſtancie of grace conſiſts, and wherein it ſeemes changeable. Firſt for the Habit of Grace in the regenerate, we affirme that it is conſtant, abiding for ever in them in whom it is once implanted. So that he who is once converted cannot ſo ſhake off the grace of his firſt, that he ſhould need a ſecond converſion: and a ſinner once raiſed from death through the infuſion of ſpirituall life like unto Chriſt, hee dyes no more, but lives for ever to the glory of God. The reaſon is ſtrong from that of the Apoſtle *Peter*, 1 *Pet.* 1. 23. ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ λόγου ζῶντος θεοῦ καὶ μένοντος εἰς τὸν αἰῶνα: What is this ſeede by which we are borne againe? It is not the word either alone or principally conſidered, becauſe that is but an inſtrument, and arbitrary too, the force whereof ſo depends on the chiefe agent the power of the Spirit, that without it is but a dead ſound. And the reaſon why the Word lives and endures for ever, is onely, becauſe the power of the holy Spirit, which gives it its effect, is everlaſting. Well then, this ſeede is the power or vertue of the Holy Ghoſt; ſo called by a ſimilitude; becauſe that as of ſeede the conception is formed, ſo by the power of Gods Spirit immediately, the new man, or graces of ſanctification are begotten in us. But why is this Divine vertue the ſeede of our regeneration called Incorruptible ſeede? is it in regard of it ſelfe, or in reſpect of the fruite? For it ſelfe it is moſt true, that as the perſon, ſo the power of the Holy Ghoſt, is eternall and incorruptible. But he is wilfully blinde, who ſees not that in this place it is ſo ſtyled, in relation to the effect it workes in us, *quatenus Semen*, as it is ſeede incorruptible, producing fruit like to it ſelfe incorruptible and immortall. And the oppoſition here made is manifeſt, Wee are not borne of corruptible ſeede, for that periſheth, and ſo what is borne of that muſt needs bee corruptible: but we are borne of incorruptible ſeede which lives and endures for ever, and therefore what is borne of that muſt needs be incorruptible. This

is plaine then, that this quickning power of Gods Spirit, whereby wee be regenerate, lives for ever, not onely in it selfe but in us also; supporting and sustaining our soules for ever in their spirituall life of grace once infused into them. And if any will cavill, S. *Iohn* puts all out of doubt, when speaking of every regenerate person, he saith, that this [*seede remaineth in him*] and to that cannot sinne. 1. *Iohn* 3. 9. [*Whosoever is borne of God doth not commit sinne; for his seede remaineth in him, and he cannot sinne because he is borne of God.*] And this for the Habit of Grace, the constancy wherof no desperate defender of the Saints Apostacie, be he Papist or Arminian shall be ever able to shake.

In the next place touching the operations of Grace which we performe by the ayde of the Spirit, there is not such constancie to be found in them, as in the former. For the Holy Ghost doth not at all times alike, either stirre up the faculties of the soule by holy motions, or assist their endeavours in performance of good desires. Some presumptuous sinne against conscience, some pride in our owne strength, some neglect of pious duties, especially prayer and spirituall meditation, some careless entertainment of the blessed motions of grace, some security through long enjoying of heavenly comforts, some such or other offence, may quench the Spirit, and cause him to withdraw from our soules all sense of his comfortable presence and assistance for a time. And then the soule being destitute of this actuall concurrence of the good Spirit, falls a languishing, bewrayes presently its naturall impotencie, like hot water taken off the fire, begins to returne to its first coldnesse; and for a time corruption prevailes against grace, that which is naturall against that which was but accidentall. Such cessations or interruptions of grace as these are, all men grant, and all good men feele: but yet though the act faile, the habit ceaseth not, nor is the ground straightway barren because it misseth a season or two: they are but chastisements for negligence past, and admonitions to ensuing industry, both ending in a large augmentation of all comforts, when upon submission God is intreated again to cause the light of his favour to shine upon us.

Thus much touching the second Circumstance about our Conversion, *viz.* the manner how it is wrought: I should proceede to the third, *viz.* the Subject of it: but I should utterly weary you, who by this time cannot but desire to be ridde of me. Pardon me yet a small trespasse upon the time and your patience, that I may conclude all in a word or two of application to our practice. Yee have heard touching our conversion, that the cause of it is Gods free love, without our worth, before we were: that the manner of it is by the grace of the Holy Ghost, without our helpe, when we were weake and of no strength. Let the serious thought of these things breed in our hearts a double grace. 1. Of Thankfulnesse. 2. Of Humility. Let us joyne both together, for they are twins of one birth: and as you shall never see a proud man thankfull either to God or man, so you shall never behold an humble minde, but it will alwayes appeare in the most gratefull acknowledgement and confession of the least good turne. Wee shall see how great cause there is in this businesse of our conversion, that wee should empty our selves of all proud imaginations, and fill our hearts and tongues with the prayses of Gods rich grace and free mercy: if we will enforce upon our dull hearts the powerfull meditation of these foure points;

1. The desperate and forlorne estate of an unconverted person.

2. The impossibility of our recovery out of this damnable condition, by any strength of our owne or other creature whatsoever.

3. The admirable graciousnesse of Almighty God in providing the meanes, and by them effectually working our full deliverance from the power of sinne and damnation.

4. Lastly, the blessed estate of grace whereto he hath now brought us, and wherein he preserves us under the hope and expectation of eternall glory.

I beseech you, that among the multitude of your thoughts and studies, you would bee pleased to make these things the subject of your best advised meditation.

ditation. Hold mee for ever guilty of a damnable lye, if you finde not by experience how forcible this course will bee, to take downe our fooliſh haughtineſſe and ſwelling conceit of our owne ſufficiencie: and to inlarge the heart in ſweeteſt ſongs of thankeſgiving to him that hath done ſo great things for our ſoules. My Brethren ſlight it not, it is a matter of greateſt conſequence, and touches us neerely. Doe but conceive with me, how horrible that thought is, and full of unſpeakable terrour, when the conſcience, freed from the clamours of ill company, cooled after the heate of wine and fulneſſe of bread, retired from the diſtracting buſineſſe of our callings, and ſtilled after the rage of ſome furious paſſions, or glut of pleaſures, ſhall in ſilence turne in upon it ſelfe, and falling upon the inquiry after its future eſtate, conclude after diligent ſearch, that as yet it hath neither part nor portion in the inheritance of grace or glory. Bee aſſured, that conſcience will not lye and flatter at ſuch a time, and that where it findes no reformation of manners, no change of the heart, no purity in the affections and deſires, no ſenſe of the powerfull worke of the Spirit of grace, conſcience will not ſpare to tell ſuch a man to his face, that hee is a man of death, prepared againſt the day of ſlaughter, one hated of God, deteſted of Saints and Angels, living without communion and fellowſhip with Chriſt, and ſo in a continuall expectation of Gods vengeance to fall on him in hell, aſſoone as death ſhall ſtrike him to the ground. This will put the heart into a cold ſweate, and make the powers of the ſoule to ſhake: ſpecially when it ſhall looke about to all thoſe things whence ſuccour may ſeeme to be had, and then ſhall finde it ſelfe utterly forſaken by them in its diſtreſſe. Again, conſider with me, that no ſtranger can partake or perceive the unſpeakeable joy of that heart, which upon the like examination findes it ſelfe to be tranſlated out of the bondage of corruption, into the liberty of grace, waſhed from its uncleaneneſſe by the Holy Ghoſt, linked in communion with the Saints and body of Chriſt, and ſealed with the Spirit of promiſe to the aſſured hope of everlaſting happineſſe. If any thing can, theſe thoughts will melt the heart into moſt humble thankſgiving, and make us fall on our knees, and with hands and eyes lifted up to him from whom our helpe commeth, to confeſſe with the holy Prophet, I was brought low, but thou haſt helped me; I was in thraldome, but thou haſt looſed my bonds: the ſorrowes of death compaſſed mee, and the paines of hell gat hold on mee, I found trouble and ſorrow; but thou haſt delivered my ſoule from death, mine eyes from teares, and my feete from falling. What is now my duty? I will offer unto thee the ſacrifice of thankſgiving, and call upon the name of the Lord: My ſoule praiſe thou the Lord, and all that is within mee praiſe his holy name. And againe, My ſoule praiſe the Lord, and forget not all his benefits, ſaith the ſame holy *David*, *Pſal.* 103. 1, 2. But wherefore was all this contention of ſpirit, why this ſtriving with utmoſt endeavour to bee thankfull? Oh there was good cauſe: Grace was worth God-a mercy, and 'tis for that this holy man thus ſtrives to bee thankefull to God, who forgave all his iniquities, and had healed his diſeaſes. Certainely, where ſo undeſerved mercy in ſuch deſperate miſery, in that ſhewed upon a wretch, as not onely to free him from all evill, but alſo put him into the poſſeſſion of all bleſſedneſſe; where this grace workes not the heart to thankfulneſſe and humility, it is moſt apparant, that ſuch a heart knowes not what ſuch grace meanes. For our ſelves, let us ſhew forth theſe vertues of the Spirit which hath converted us, and dwels in our hearts: let us looke to the rocke out of which wee were hewen, to the pit whence wee were digged, conſider what wee were and ſhould have beene, what wee are and ſhall bee: and then take wee up that moſt modeſt ſpeech of that noble *Athenian* * Captaine in the midſt of all his glory, ἐξ ὁποίου ὄντα, from how great baſeneſſe and miſery, to what great glory and bleſſedneſſe are wee advanced? Make wee our confeſſion with *Iacob*, With my ſtaffe I came, &c. and the *Iſraelites*, *Deut.* 26. 5. A *Syrian* was my father ready to periſh, &c. And now let us in like manner make unto God our thankefull acknowledgement, and

Pſal. 116.

* *Iphicrates.* Ariſt. Rhet. l. 1. cap. 9.

and ſay in the words of the Prophet: O Lord, wee confeſſe unto thee, that our father was an *Amorite*, our mother an *Hittite*; that our birth is of the Land of *Canaan*, wee were borne bond-ſlaves and children of the curſe. In the day of our nativity, our navell was not cut, wee were not waſhed with water, nor ſalted with ſalt, nor ſwadled in clouts: none eye pittied us to doe any of theſe things unto us, and to have compaſſion upon us, but wee were caſt out into the open field, to the contempt of our perſons, in the day that wee were borne. Onely thou, O Lord, when thou paſſedſt by, and ſaweſt us polluted in our blood, hadſt had mercy on us, and ſaidſt unto us, Live, even when wee were in our blood thou ſaidſt unto us, Live. Of vile, thou haſt made us honourable; of ſinfull, holy; of miſerable, happy. We praiſe thee, wee bleſſe thee; and wee beſeech thee to finiſh the good worke thou haſt begun; and as by thy mercy thou haſt brought us into the kingdome of Grace, ſo by thy power preſerve us through faith unto thy Kingdome of Glory. *Amen.*

I proceede to the third Circumſtance conſiderable in this point of our Converſion, namely, the Subject wherein it is wrought. Now this in generall is the Elect, and they onely, whom onely God hath called to glory and vertue, appointing them to that as the end, preparing them unto it by this as the meanes. I ſhall need to name unto you but one place for proofe hereof, and that is *Rom.* 8. 30. *Moreover whom he hath predeſtinated, them alſo hath he called, whom hee hath called, &c.* The linkes of this chaine are ſo ſurely faſtned together, that no power of hell, no wit of man may breake and ſunder them. Whom God foreknew, he predeſtinated to be made like to the image of his Sonne, in grace and glory: whom he hath thus elected before all time, thoſe in due time he calls or converts, thoſe he juſtifies, thoſe he glorifies. Wherefore Sanctification, Iuſtification, and Glory are bounded within thoſe limits which Gods predeſtination or election hath preſcribed unto them; extending to no other perſons, but ſuch only as have their names written in the booke of life, and are enrolled in the liſt of Gods eternall election. But this generality of the Subject is yet more particularly to be differenced: The Elect in this life are of two ſorts:

1. *Infantes*, Infants whoſe age permitteth them not the knowledge of good, or actuall practice of evill.

2. *Adulti*, Such as are of age, who may both know & do either good or evill.

Both theſe are the Subjects of Converſion or Sanctification, but with ſome difference in the Circumſtances or manner of working it in them. Which will thus appeare: our Vocation unto the ſtate of grace is double;

1. Inward, in the worke of the Spirit of grace upon our hearts, regenerating and ſanctifying them by the infuſion of holineſſe. Now though this bee a worke, yet it is metaphorically tearmed a Voyce or Calling, whereby the Spirit ſpeakes unto our hearts, and perſwades us to Obedience. But you muſt know, that this inward voyce or ſpeaking of the Spirit to the heart of a man unregenerate, is much more than a bare ſuggeſtion of ſome thing to bee done by him: it is a word of Spirit and Life, as Chriſt ſpeakes of his owne, *Iohn* 6. 63. a working Word, renewing in ſoule, and creating in it all the graces of Sanctification.

2. Outward, in the Preaching of the Word calling us to Faith and Repentance; whereto the Spirit joynes his ſecret vertue to make it effectuall in whom he pleaſeth. I will not now ſtand to juſtifie this diſtinction of our outward and inward Vocation, ſo ancient, ſo neceſſary: but yet in theſe quarrelſome times derided and ſcornfully rejected. Let us for the preſent take it as it is for a truth, and ſo apply it to our preſent purpoſe, thus: Thoſe of the Elect that dye infants, are internally called and converted, that is, Sanctified before they are capable of externall Vocation: Thoſe of the Elect that live to ripe age, are converted and called both inwardly by the worke of the Spirit, and outwardly by the voyce of the Word. In both ſorts the worke of Converſion

is the ſame, and Infants have it the ſame in ſubſtance as others, being ſanctified by the Spirit without the Word; but thoſe of yeares have it alſo in the circumſtance of externall Vocation, being ſanctified by the Spirit, working in and together with the Miniſtery of the Word, which is the voyce of God calling men unto himſelfe: Now a voyce preſuppoſing eares to heare, and an underſtanding to perceive, infants cannot properly be ſaid to be called by any ſuch voyce, though they may properly be ſaid to be converted and ſanctified. And this worke of our ſanctification is alſo not unuſually in Scripture ſtiled by the name of our * Calling. Wherefore that we may a little further inſiſt upon this point touching the ſtate of the Elect in their infancie, let this be laid down as a ſure Concluſion: *That the graces of Sanctification may bee, and are infuſed into many of the Elect in their very infancie.* The truth whereof there is not any doth or can juſtly deny, conſidering, 1. That infants are as capable of the Habits of Sanctity as men are: 2. That their ſoules may as well be now ſanctified by infuſed grace, as if *Adam* had not fell, they ſhould have beene holy even from the wombe, by Originall juſtice propagated unto them and inherent in them. 3. That the Humanity of Chriſt was in this manner holy even from the conception, which was therein by ſpeciall priviledge, like unto that courſe which ſhould have beene ordinary in our conceptions and births, if wee had not ſinned. 4. That it cannot honeſtly bee denied to bee ſo in *Iohn Baptiſt*, but that ſo great a Prophet was ſanctified by the Holy Ghoſt even from the wombe; which may be confirmed by that his extraordinary motion upon the ſalutation of *Mary* the mother of our bleſſed Saviour, *Luke* 1. 41, 44. And of *Ieremie* it is not unprobable, by that which God ſaith of him, *Ier.* 1. 5. *Before I formed thee in the wombe I knew thee, and before thou cameſt out of the wombe I ſanctified thee, and ordained thee to be a Prophet unto the Nations.* Albeit here I will not deny, but that Sanctifying here may well be taken not for the graces of Regeneration, but for a deſignation unto ſuch a function, and a preparation of the Prophet thereto by the infuſion of ſuch qualities as might make him meete for the diſcharge thereof; as extraordinary wiſedome, courage, patience, and the like. In which ſenſe the word *Sanctifie* is not unuſually taken: as, *Eſay* 13. 3. where God called the *Medes* and *Perſians*, prepared and deſigned for the deſtruction of the *Babylonians*, his *Sanctified ones*: *i. e.* ſet apart for his owne ſervice in that buſineſſe. So alſo *Paul* of himſelfe, *Gal.* 1. 15. ὁ ἀφορίσας, that ſeparated me [הקדיש] to the Apoſtleſhip.

* Rom. 8. 28. 30. Gal 1. 15.

From this Concluſion, that elect infants may bee partakers of the grace of Converſion and Sanctification; namely, in the Habit implanted in their ſoules: I deſire you to obſerve foure Corollaries thereon depending, each whereof have their neceſſary uſe.

1. A Reſolution of that doubt which troubles many tender conſciences, who having the care of their ſalvation in higheſt regard, are ſuſpiciouſly jealous over their deceitfull hearts, and apt to thinke the worſt of themſelves, where they ſee no manifeſt evidence to the contrary. Theſe men will often doubt of the truth of their converſion, becauſe they know not the time when of ſtarke naught they become good and holy. They will tell you, that their birth hath beene of religious parents, their education under godly governours, that from their youth they have beene accuſtomed to frequent the exerciſes of Religion in publick, and to uſe themſelves to all duties of devotion in private: ſome goodneſſe and love of godlineſſe they finde in themſelves, but they know not how it hath crept upon them by degrees; and they queſtion whether all bee right or no with them, becauſe they never remember in all their lives, that ever there was ſuch an alteration wrought in them as they heare and ſee to be in other men. To theſe I ſay, there is no reaſon they ſhould be ſorry that they have not beene ſo bad as other men. They ought to rejoyce and bee thankefull, that God did ſo ſoone ſtop up in them that bloudy iſſue, which in others hath ſo many yeares runne incurably, that hee healed their wounds when they were greene, and cured their impoyſoned nature before the

the venome thereof grew more ranke and raging; that he bowed their hearts when they were young and tender, before they grew ſtiffe and old in ſinne, that hee hath preſerved their youth from thoſe corruptions which others in their age have deerely repented of. Let ſuch who from their infancie have (with *Iſaac*, *Samuel*, *Timothy*, and other Saints) beene bred up in all piety, and growne as in ſtature ſo in favour and grace with God and good men, let ſuch not doubt to ſay, it was at my baptiſme, or at my birth, or in my mothers wombe that God hath dealt ſo graciouſly with mee, ſanctifying me with the Spirit of grace, which then was given me, and hath ever ſince ſhewed it ſelfe in all bleſſed inclinations to religious courſes.

2. A juſtification of that prayer in our publick Liturgy, where the Congregation gives thankes to God for the childe baptized, in that it [*hath pleaſed him to regenerate the infant by his holy Spirit, and to receive him for his owne childe by adoption, and to incorporate him into his holy Congregation.*] For it cannot be denied, but that this holy Ordinance of Baptiſme the ſeale of our Sanctification, doth take effect many times immediately in the infuſion of the preſent grace into the Infants ſoule: though many times alſo it have not its effect till many yeares after. But ſeeing it is queſtionleſſe true in many, wee may and muſt charitably ſuppoſe it in every one (for when we come to particular, whom dare we exclude?) And this we may doe without tying the grace of regeneration neceſſarily to Baptiſme, as ſome complaine that we doe by that prayer. To give a reaſon of this different working why grace is beſtowed on ſome preſently at Baptiſme, in others it is deferred till a long time after, is to unlock the treaſurie of Gods ſecret counſels; onely this we may ſay, that God will ſhew that no age is uncapable of grace, and that he will be glorified aſwell in ſaving ſome from falling into the fire, as by pulling others out of it: by the gentle and eaſie deliverance of one, and by the more violent torments and pangs of the New-birth in another: that both wayes he may have the thankes, and we the benefit of this grace and power.

3. A defence of the ſalvation of Infants dying before Baptiſme, againſt the Popiſh aſſertion to the contrary. For this ground being certaine, [*No uncleane thing ſhall enter into the kingdome of heaven*] it followes by the law of contraries, that whatſoever is cleane may enter therein. But Infants ſuch as are elect may be cleane and holy before their Baptiſme: as is manifeſt, whether we reſpect the guilt of ſinne, or the corruption of it. They are cleane from the guilt of originall ſinne by the death of Chriſt which God hath accepted to their perfect juſtification, long before they were borne. They are likewiſe made cleane in part from the corruption of originall ſin, by the infuſion of habituall ſanctity into their ſoules. For being juſtified by Chriſt from the guilt and puniſhment of ſinne, what ſhould hinder why they may not be ſanctified by the Holy Ghoſt, in part whilſt they live, and perfectly upon the ſevering of the ſoule and body, when originall corruption is in a moment done away, and the ſoule inveſted in the robes of righteouſneſſe fit for its entrance into happineſſe? Cannot this worke of Sanctification be wrought in them before Baptiſme? It may as well as after; ſeeing it is not Baptiſme but the Spirit is the cauſe thereof, whoſe worke is free, and not ſo to be tyed unto that Ordinance as they of the *Romiſh* Synagogue would make us beleeve, but that he may ſanctifie the Elect ſometime before, ſometime after, and not alwayes at the preſent celebration of it. Now if Infants thus juſtified and ſanctified depart this life, what ſhould ſtoppe their paſſage to heaven? It will be vaine to object that they have not actuall Faith, and therfore muſt be excluded. We may aſwell ſay they want repentance, and therefore cannot bee ſaved, ſeeing the Scriptures make alike neceſſity of both graces to our ſalvation. And the objection holds aſwell after Baptiſme as before, when yet all grant the ſalvation of Infants. For it is a thing inconceivable and inexplicable how Infants ſhould have Actuall Faith, whilſt they are not yet able to exerciſe any one faculty of their reaſonable ſoule. The truth is, that the Habits of Faith and Repentance they have

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as of all other ſpirituall graces infuſed into them, which if they lived would alſo appeare by their actuall operations: but for that time they have not the Acts of thoſe graces, nor are they capable of them, nor is it ſimply needfull they ſhould have them. The caſe is extraordinary, and God as before they were, hath pardoned them of their originall unrighteouſneſſe by the bloud of Chriſt, ſo can he aſwell beſtow holineſſe and happineſſe on them without any actuall faith of theirs comming betweene as an inſtrument to receive both. If this may not be ſaid touching ſuch elect Infants, I muſt confeſſe that unto me the knowledge of the ſalvation of their ſoules is as inſcrutable, as the faſhioning of their tender bodies in their mothers wombe. And this which hath beene ſaid of Infants may be alſo applied to ſuch as are deafe or fooles, having ſuch naturall defects as make them uncapable of diſcipline.

4. A juſt apologie for the lawfulneſſe of children Baptiſme, againſt Hereticall impugners of the ſame. For how can the Signe be denied unto them which have and enjoy the thing ſignified? That which is ſignified in Baptiſme is our juſtification by the blould of Chriſt, our Sanctification by the Spirit of Chriſt. Baptiſme is the ſeale of both unto us: and Infants may be partakers of both, being waſhed from the guilt of ſinne by the bloud of Chriſt, in whom they are reconciled to God, and actually juſtified before him: and alſo purified in part from the uncleaneneſſe of ſinne by the infuſion of grace from the holy Ghoſt. What then ſhould hinder why theſe Infants ſhould not alſo be waſhed with the water of the Sacrament thereof? If it be demanded how wee can preſume that Chriſtian Infants have a part in the graces of Iuſtification and Sanctification: I anſwer, we have good warrant ſo to thinke, from the Covenant and Promiſe of God, that he will be the God of the faithfull and of their ſeede. But for Heathens and Infidels we have no ſuch promiſe whereon to ground our judgement of Charity, and therefore albeit ſome of them who are out of the Church may be within the compaſſe of Gods election, yet ſeeing God hath excluded them by an apparant barre, wee may not venture to give them the Sacrament of Baptiſme, till ſuch time as they ſhall make profeſſion of their faith, and that by their appearing converſion we may charitably judge they belong to the Covenant of Grace. Now although of ſuch as live within the Church wee know for a certaintie in the generall that many both of Chriſtian Parents are not faithfull, and of Chriſtian children that they have no part in Chriſt, yet we may not exclude them from Baptiſme, becauſe no man dares be ſo hardy as to paſſe his peremptory cenſure of this or that perſons rejection in particular. This is one thing, if we did know infallibly now that any one were certainly excluded out of Gods election, and ſhould never have benefit by Chriſts death, ſuch a one be he Infidell, or borne of the moſt Chriſtian parents in the world, wee ought by no meanes to baptize: no more than wee may admit of that perſon to come to the Lords Supper, that hath apparantly ſinned againſt the holy Ghoſt, or as the Church doth with ſuch as are juſtly Excommunicated, who for the time of their open impenitencie declare themſelves publikely to have no faith nor part in Chriſt. For it were a manifeſt mockery and abuſe of this ſacred inſtitution to apply this Seale to a blancke, and to dip them in the water of Baptiſme, whom we know ſhall never be waſhed with the Holy Ghoſt. Further, it helpes not the Catabaptiſts a jot, that when Chriſtian Infants come to age and ability to make profeſſion then wemay diſcerne and judge of their eſtate. For thats impoſſible: no man can infallibly perceive by any words and actions what the heart is, whether there be in it true faith or not. And ſo in this caſe if Baptiſme ſhall never be adminiſtred till other men may judge of their faith, it ſhall be afforded to none at all: or if it be given to every one that profeſſeth and ſaith he hath faith, it muſt be adminiſtred to all, and among them to ſome that have no faith indeed. Wherefore it is as good and ſafe to baptiſe them in their infancy as to deferre it: ſeeing at that time as well as afterwards the judgement of Charity holds good, and tarry we never ſo long we can goe no further than this

Whether may the childe of ſuch a one be baptized? yes becauſe the wife may be a true Chriſtian, and one party makes the children holy. But what if both ſhould ſo ſin? Then the child borne of them is to be baptized as other Infidells at yeares of diſcretion, and to be held in the ſame rank as the children of Chriſtians that turne Turkes

this charitable beliefe of them. Wherefore to conclude the abſurdity of Pædobaptiſme, becauſe Infants have no knowledge nor actuall Faith whereby to embrace the promiſe; is at the leaſt, an abſurd concluſion, as well for that the like inconvenience holds in Circumciſion, as alſo becauſe where Iuſtification and Sanctification is given, it is injurious to denie the benefite of Baptiſme. And we are to know that in this caſe of Infants faith is not required as a Condition abſolutely neceſſary to partake the benefit of Iuſtification: howſoever *in adultis* ſuch as are of age it be an inſtrument ſimply needefull to give them an Evidence and aſſurance of it: which aſſurance ſeeing it cannot be in chidren, the actuall operation of Faith is not needfull in them. But in ſuch as are of age the caſe is farre otherwiſe, whether they be Infidels, or Chriſtians children that have been ſo long neglected, they muſt have knowledge and faith too, ſo farre as the Church can judge of the tree by the fruit, becauſe if they have neither, or knowledge onely but no Grace nor ſanctity of life, the Church cannot but preſume the worſt of them, as of thoſe that yet are out of Chriſt, teſtified by their ignorance and profaneneſſe of converſation, which witneſſeth to all the unbeliefe and impenitencie of their hearts.

If it be now objected, (not to leave that ſcruple untouched) that the Lords Supper may aſwell be given to Infants, as Baptiſme, ſeeing the ſame preſumptions may be uſed here as there, and that Infants may make as much uſe of one as of the other, being alike inſenſible of both: to this I anſwer, beſides the dangerous inconveniency to their tender age which cannot endure the taking in of the very Elements of Bread and Wine, that God himſelfe the author of theſe two Sacraments, hath in the manner of their Inſtitution, made a plaine difference of the perſons that are to partake of them. Thus briefly that the Subſtance of both Sacraments is one and the ſame, *viz.* to ſet forth unto us the benefits of Chriſts death in our Iuſtification, Sanctification and Glorification. The Ceremonies of Adminiſtration are divers, and in that ſort differenced, as in Baptiſme they require nothing but Paſſion in the baptized, and ſo may be adminiſtred to children; but in the Lords Supper they require ſuch actions as cannot be performed but by thoſe onely that are of yeares of diſcretion: ſuch actions are thoſe of diſcerning the Lords body, thankfull remembrance of the death of Chriſt, Examination of our ſpirituall eſtate, which, together with their circumſtance of often repetition, apparantly ſhew that God in this Sacrament intended ſuch an exerciſe of our faith and Piety as cannot be performed by children.

And therefore ſome of the Ancients did erroniouſly give the Supper to Infants

I will not ſtand longer upon this point, the full diſcuſſing whereof belongs more properly to the doctrine of the Sacraments: and therefore I conclude this Diſcourſe touching the converſion of elect Infants, with this generall rule; that the Scriptures are very ſparing and ſilent touching the caſe of Infants, ſo that when they ſpeake of Vocation, Converſion, Faith, Repentance, and ſuch other workes of Grace done by us or in us by the Spirit of God, they are generally to be underſtood of thoſe that are of age, and by proportion onely to be applied unto Infants, which would be obſerved for taking away of ſome doubts that may ariſe in reading of the Scriptures.

The next ſort of Elect perſons are thoſe that are of age, who having ſome while gone aſtray, are at length brought home to the Sheep-fold of Chriſt under the obedience of that great Shepheard of their ſoules. Of theſe ſome are let run longer, others recovered ſooner: ſome have a more gentle and ſweete paſſage from Morality to Grace, whoſe lives have beene ordered by the rule of ſtricter diſcipline: others whoſe converſation hath beene notoriouſly diſordered, are converted with more bitter plunges, terrors, and anguiſh of conſcience: ſome are ſtrangely changed on a ſudden upon the reading of a ſentence in Scripture, or hearing of a gracious word uttered in due ſeaſon, and deepely apprehended: others wrought upon with much paines and long time; in a word, ſo various is the diſpenſation of Gods grace in our converſion, that as Chriſt ſpeakes of his

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comming in the fleſh, ſo may we of this in the Spirit; The Kingdome of God commeth not with obſervation: and impoſſible it is to ſet downe a generall rule that will hold in all Converts. But though the manner be divers, yet the meanes are Vniforme and conſtant: namely the Spirit of God the chiefe worker, and the Word of God the ſubordinate inſtrument by which it workes our converſion. The word diſcovers what is to be done, the Spirit inables us to the performance: In Infants the Spirit without the Word, in thoſe of yeares the Spirit and the Word joyne together to worke our Sanctification. In which reſpect their converſion is properly tearmed a Vocation or Calling, becauſe it is effected by the preaching of the Goſpell, which is *Sibilus Paſtoris*, the whiſtle or voyce of the good Shepheard, which the ſheepe heare and follow. And from hence the whole company of Saints is properly ſtiled ἐκκλησία or *Evocatorum cœtus*, Saints by calling, and (κλητοὶ ἅγιοι) as tis 1 *Cor.* 1. 1. that is, ſuch whom God hath called ἁγίᾳ κλήσει with an holy calling (2. *Tim.* 1. 9) or unto Holineſſe (1 *Theſ.* 4. 7.) by the voyce of the Word, from out of the corruptions of this preſent evill world, to the communion of grace and glory. All this is moſt excellently ſet downe by the Apoſtle *Paul* in thoſe few but moſt pithy words, containing in briefe the whole adminiſtration of the worke of our Redemption, 2 *Theſ.* 2. 13. 14. *But we ought to give thankes alwayes to God for you, brethren beloved of the Lord, becauſe that God hath from the beginning choſen you to ſalvation, through Sanctification of the Spirit, and the Faith of truth: whereunto he called you by our Goſpell to obtaine the glory of our Lord Ieſus Chriſt.* Now we might juſtly in this place enter upon an enquiry, how, and in what ſort the word and Spirit doe worke together in cauſing a ſinners converſion: a ſearch needfull in theſe times, wherein it is peremptorily denied by thoſe of the Arminian faction; that there is or need to be any inward power of the Spirit working on the ſoule, beſides the outward ordinary preaching of the Word. Which opinion is but the iſſue of their maine errour touching the liberty of mans will in his converſion, which cannot ſtand if withall they grant that inward force of the Spirit giving life and effect to the Word preached, which we maintaine and plead for. This point will fall in more fitly to be diſcuſſed afterwards in the handling of a few Queſtions touching the manner of the Working of grace in mans converſion. Whereinto though I am ſomewhat unwilling to enter, becauſe that Poſitive rather than Polemicall Divinity befits this place, yet conſidering the danger whereinto mindes not rightly informed in theſe points may unhappily fall, and that herein it is eaſie to ſlip from the truth to Arminianiſme; and thence to Popery, (there's but a threed betweene them) I have thought it would not be unprofitable, briefly and plainely to touch upon ſuch materiall controverſies as are moved in this matter, that even the younger ſort might have ſomething to oppoſe againſt cavilling gaineſayers of the truth and crafty ſeducers of the uninſtructed.

Luke 17.

Zach. 10. 8. Ioh. 10. 3. 4.

ἐν ἁγιασμῷ in Holineſſe.

You are therefore to underſtand that in point touching mans converſion there is ſcarce any circumſtance that we have formerly ſpoken of, but it is quarrelled at and corrupted with falſe opinions: Not the nature and ſubſtance of our converſion, which, ſay they, is not by the infuſion of Habituall ſanctity into the ſoule, but through Grace acquired by much paines and induſtrious actions of our owne excited and aſſiſted by ſome helpe of the Spirit: Not the moving cauſe, which is affirmed by them to be not Gods ſpeciall and actuall Love to his Elect, but his common and equall love to all mankinde alike: Not the Efficient cauſe which wee affirme to be the worke of Gods Spirit, they ſay is the Freedome of our wills: Not the manner of it, without and above the ſtrength of our naturall abilities, as we hold, but ſo farre is the compaſſe of our own power that we may helpe or hinder it at our pleaſure: Not the inſtrument of it, the Word by the work of the Spirit, but as they would have it, the Word working by it ſelfe without any inward vertue of the Spirit beſides: Laſtly, not the Subject, the Elect onely as we maintaine, but all in Common upon whom ſufficient

grace to converſion is beſtowed if wee will beleeve them. All theſe Erroneous opinions, are founded upon other rotten and unſound principles, which are chiefely theſe:

1. That God hath not preciſely determined of any mans ſalvation or damnation in particular, but hath left it to be decided by the liberty of their owne wills.

2. That God doth not beare any ſpeciall favour to one more tha another, but that his love is equall to all in generall, and his deſire of the ſalvation of all mankinde alike.

3. That Chriſt hath died for all men alike, procuring ſo much by his death that God is *Placabilis* toward all, and all men indifferently are *Salvabiles* if they liſt to make uſe of the benefit purchaſed for them.

4. That God requires Faith in Chriſt of all men whatſoever, even of ſuch Infidells as to whom Chriſt was never preached.

5. That God cannot in juſtice demand of man the performance of thoſe things, which, ſince his fall, he hath no ſtrength to performe: and that if God require any ſuch ſervice, he is bound in equity to give unto man new ſtrength for to performe it.

I doe but onely name theſe articles of the Arminian Faith, though even that's enough to ſhew their weakeneſſe and untruth to any that can judge of ſound doctrine; but I ſay I mention them onely, that you may the better perceive what is that maine iſſue whereinto they are finally reſolved: and that in plaine termes is this, [*That all men whether Chriſtians or Infidells, within or without the Church may be converted and ſaved if they will.*] You will ſay this is broadly ſpoken: but I doe them no wrong, reade their bookes, compare their tenents, and you ſhall ſee that this is the upſhot of all their diſcourſes. God hath excluded none, he loves all alike, Chriſt hath died for all, Faith is required of all, ſufficient ability to beleeve and repent is given to all: who then or what ſhould hinder the Converſion or Salvation of any one but himſelfe his owne meere free-will? Surely an opinion that ſhould not be gainſaid by any, but readily embraced by all if it had as much truth in it as it carries ſhew of Pitty and Commiſeration to mankinde. Wee would be loth to be judged cruell: but it is folly, not pitty, to take upon us to be more mercifull than God hath declared himſelfe to be: and it is impiety to tell a lie for God, by magnifying the glorious largeneſſe of his mercy beyond the bounds which hinſelfe hath preſcribed unto it. Wherefore againſt this wide and vaſt concluſion of Arminianiſme, that [*God hath given ſufficient grace to all the world to convert and beleeve if they will,*] I oppoſe this directly contradictory, [*God hath not given ſufficient grace to all, and in thoſe to whom he hath given ſuch grace, it depends not on their Free-will, whether they will be converted or no.*] Theſe two propoſitions deſtroy one another, and one is confuted by that which confirmes the other. I will proceed in the handling of them in this order; Men that are capable of Vocation, are of two ſorts.

1. Out of the Viſible Church: and of theſe the Queſtion will be, Whether God hath given to all Pagans and Heathens grace ſufficient for their converſion?

See pag. 57 2. Within the precincts of the Viſible Church: and of theſe the queſtion will be double;

1. Whether God doe give unto all Chriſtians grace ſufficient to worke their converſion?

2. Whether thoſe upon whom ſuch ſufficient grace is beſtowed, may if they liſt, hinder their converſion by the power of their free-will?

Within the compaſſe of theſe three Queſtions will be included all that is materiall touching this buſineſſe. I will uſe as much brevity in each as the matter will give leave: of the firſt at this time, *viz.*

Queſt. 1. Whether the Gentiles out of the Church have grace given unto them ſufficient for their converſion?

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We maintaine the Negative part, the Arminians affirme that all Pagans and Infidells have ſo much grace given unto them that by it they may be converted, beleeve and worſhip God rightly in ſome ſort, even without the knowledge of the Goſpell. A monſtrous aſſertion, every way repugnant to Reaſon and Scriptures: For

1. Let it be demanded, what this ſufficient grace is, that is given to the Gentile. Is it that knowledge of God and goodneſſe whereto the Gentiles might come by the light of Nature? Or is it ſome other ſupernaturall Revelation? If the former, there is a double error in it; 1. That they call that grace which is but Nature: for if Vniverſall grace given to heathens be but that knowledge of God and his worſhip, which is attainable by the right uſe of the light of Nature through the contemplation of the creatures and remainders of the Morall Law in mans heart, what is this grace but Nature, and what this opinion but Pelagianiſme? 2. In that they ſuppoſe this light of Nature well uſed is a ſufficient direction for the right and acceptable worſhip of God in ſome ſort: which is nothing but a fancie, overvaluing natures abilities againſt all reaſon and common experience, and by conſequence taking away the neceſſitie of Scriptures and divine Revelations to teach the right way of worſhipping God in Chriſt. If they ſay tis ſome Supernaturall Revelation, it muſt be knowne whereof, when and by what meanes it is beſtowed on the Heathen. Is it of the Law, or of the Goſpell? is it made known nnto them by ſome inward ſuggeſtion, viſion or dreame, or by outward inſtruction from a Preacher or Prophet inviſibly convayed unto them by miracle, or extraordinarily raiſed up among them? Againe, when is this ſupernaturall knowledge beſtowed on Pagans? have they it as ſoone as they come into the world? if ſo, tis Naturall: or is it given afterwards at yeares of diſcretion? if ſo, then tis not in Infants, and ſo not in all the Heathen, and at what yeares is it beſtowed? and what if they die before that age? All which *quæres* are inexplicable, and draw into moſt vexing and torturing abſurdities: a ſufficient proofe that there is no ſuch thing as Sufficient grace to converſion given to Indians, Americans, Tartarians, and other Pagans, when they that defend it cannot tell what it ſhould be. For ſeeing tis neither any Naturall or Supernaturall knowledge, I thinke none will be ſo ſenſeleſſe to ſay that it is ome Naturall or Supernaturall power or ability. For if it be Naturall tis not grace, if Supernaturall, it would be knowne to what purpoſe a Supernaturall ability ſhould be given to ignorant Infidells, to doe they know not what.

2. Let's come to experience, and judge wee by what meanes it may poſſibly appeare unto us, that the Virginians, and other Americans, or the Inhabitants of Southerne unknown parts of the world, have at this day, or ever have had before or ſince Chriſt, ſufficient grace for their converſion and ſalvation. What inſtance and example can be given in ſo many ages of any one among theſe or other Gentiles, that hath beene converted by this Sufficient grace? Strange, that what is ordinarily beſtowed on all, ſhould never take effect in any. If it doe take effect extraordinarily in ſome, how know they that? If ordinarily in many, then farewell the prerogative of the Iew above the Gentile, of the Chriſtian Church above Pagans: if God ordinarily have his Church, his Converts, his right Worſhippers even amidſt the darkeneſſe of Gentiliſme, without the knowledge of Chriſt, and all divine revelation of Gods will in his Word. Theſe opinions are, as *Moulin* ſpeakes, like ſicke mens dreames, or rather madde mens ravings.

3. Let us inquire of the Scriptures, and ſee whether they ſpeake as favourably of the Gentiles as theſe pitifull Remonſtrants doe: In them we ſhall finde another manner of cenſure, both touching their forlorne eſtate in Ignorance and Infidelity, as alſo the impoſſibility of their recovery into grace, except by greater helpe than the Arminians affoord them. Of the Epheſians *Paul* teſtifieth, that before they were converted by the Preaching of the Goſpell, They were at that time without Chriſt, Aliens from the common-

wealth of Iſrael, ſtrangers from the covenant of Promiſe, having no hope, and being without God in the world, *Epheſ.*2.12. And *Matthew* out of the Prophet *Eſay* witneſſeth of all the Gentiles, that before the light of the Goſpell was riſen to them, they ſate in darkeneſſe, and in the region of the ſhadow of death, *Matth.*4.15,16. This was the condition of the Nations in their pure Naturalls, ſo fully expreſſed by thoſe places, as nothing can be more ſignificantly declared. Now for the meanes they had to come out of it and be converted, the Scriptures deny them all unto them: God favoured them not, nor had any regard to beſtow grace on them; for [*In times paſt hee ſuffered all the Gentiles to walke in their owne wayes*] ſaith *Paul*, *Acts* 14.16. The Word and Ordinances of his worſhip they had not: for [*Hee ſheweth his Word unto* Iacob, *his ſtatutes and his judgements unto Iſrael: He hath not dealt ſo with every nation, neither have they knowne his judgements*] as the Prophet ſpeakes, *Pſal.* 147.19,20. A Preacher they have not; and [*How ſhould they beleeve in him of whom they have not heard, and how ſhould they heare without a Preacher?*] *Rom.*10.14. Naturall ability to know the myſteries of the Kingdome of God they have not; for [*The Naturall man perceives not the things of the Spirit*] 1 *Cor.*3. Nor is there any ſuch power given them from God; for [*Unto you it is given to know the ſecrets of the Kingdome of Heaven, but unto them it is not given*] *Mat.*13.11. and [*Without me ye can doe nothing*] *Ioh.*15.5. What ſhall wee thinke then the poore Americans can either know or doe in point of godlineſſe by the pretended power of Sufficient grace, when the Phariſees and other Iewes, yea the Apoſtles themſelves could doe nothing without a ſpeciall gift and aſſiſtance from Chriſt: whereof they will not ſay thoſe Pagans are made partakers?

Wherefore there is good cauſe wee ſhould reject this monſtrous opinion of Sufficient grace for converſion beſtowed upon Savages and Infidells, as being contrary to Scripture, common ſenſe and reaſon: Nor can it be thought but that the authors of it are aſhamed of the abſurdity thereof, although the Sequell of their other tenents (one error drawing on another) have inforced upon them a neceſſity of defending this alſo. And that it may not goe abroad without the Patronage of ſome colour of reaſon: they proceede in the juſtification of it upon two grounds;

1. *That the light of Nature if it be well uſed, is of it ſelfe ſufficient to convert a Heathen from his idolatrous and evill wayes, and bring him to a right knowledge and worſhip of God, in ſome ſort.*

2. *That if the Gentiles uſe the light and helpe of Nature well and with their beſt endeavour, God is ready; nay he is bound in juſtice to beſtow on them one further grace,* viz. *the knowledge of the myſtery of Redemption.*

Theſe two are the rotten pillars of Vniverſall grace, given unto the Gentiles; which how ſhaken and riven they are, you may ſoone perceive, if we pill off that plaiſter of doubtfull words, wavering and darke ſentences wherewith they are daubed over: for the matter is ſo ſhamefull that they dare ſcarce ſpeake out their minde plainely. But their opinion in plaine termes is this: God, ſay they, hath given ſufficient ſtrength to all the Gentiles to uſe their Naturall gifts well: Be it ſo. But what is this Well Vſing of Naturall gifts? It is that, ſay they, whereby they may in ſome ſort and according to their meaſure, forſake their idolatrous and wicked practiſes, and attaine to the right knowledge and worſhip of God, and reformation of life. But may all this be done without the helpe of Supernaturall revelation? Yes: for, ſay they, if a man goe ſo farre as with utmoſt endeavour he may by naturall helpes: then God is ready and bound in equity to give him greater grace. Well, what is this further or greater grace? Tis the Supernaturall light of the Goſpell, and knowledge of Gods Will in Chriſt. So then, here's the concluſion, Before all knowledge of God in Chriſt, a Heathen man may ſo beſtirre himſelfe in the uſe of Naturall helpes, that he may convert truly unto God, knowing and ſerving him rightly in part: and upon his ſo doing, God will give a new ſupply of grace to perfect what is begun.

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I cannot well ſay whether theſe things deſerve a ſerious refutation, which had they beene defended in former ages, would ſure have beene rejected with ſcorne & laughter: but ſeeing in theſe times wherin men grow wanton, and uſe neither Grace nor Nature as they ought to doe; ſeeing, I ſay, the Bond-woman is advanced equall to the Free-woman, the ſervant ſet up in honour to the diſgrace and contumely of the Miſtreſſe, it ſhall not be (I hope) amiſſe to take a little paines in examining the Dignities and Abilities of Nature, that ſhe being compelled to keepe her old ranke, Grace in all things may have the ſole preeminency. And after we will in a word or two examine the force of that Obligation wherein the Arminians ſay God ſtands bound to Nature to give her a larger portion of Grace, upon triall had of her good behaviour.

To come therfore to the firſt, *viz.* The Sufficiency of meere nature in the Heathen to work in them true converſion in part: for the confirmation hereof three ſpeciall paſſages of Scriptures are alledged; Firſt, that of *Rom.* 1. 19. 20. 21. [*That which may beknowne of God is manifeſted in them; for God hath ſhowen it unto them. For the inviſible things of him, from the creation of the world, are cleerly ſeene, being underſtood by the things which are made, even his eternal Power and Godhead, ſo that they are without excuſe: Becauſe when they knew God, they glorified him not as God, neither were thankefull*] *&c.* The ſecond is that in *Rom.* 2. 14. [*For when the Gentiles having not the Law, doe by Nature the things contained in the Law, theſe having not the Law are a Law unto thēſelves. Which ſhew the work of the Law written in their hearts, their conſcience alſo bearing witneſſe, and their thoughts the meane while accuſing or elſe excuſing one another.*] The third is that place, *Act.* 14. 16. 17. [*Who in time paſt ſuffered all Nations to walke in their owne wayes. Neverthleſſe he left not himſelf without witneſſe, in that he did good, and gave us raine from heaven, and fruitfull ſeaſons, filling our hearts with foode and gladneſſe.*] From hence this argument may be framed, The booke of Nature and Providence cleerely ſhewing what God is in himſelfe, in his Nature and Attributes, his eternall Power and Godhead, and what he is to us in his goodneſſe and gracious bounty: together with the booke of conſcience, dictating unto us what duty it is we owe to God or man in doing of good or forbearing of evill: theſe two bookes are a ſufficient direction for man to glorifie God and become thankfull. But all the Gentiles had the direction of theſe bookes of Nature, Providence, and Conſcience, as appeares by the places alledged. Therefore the Gentiles had a ſufficient direction for the worſhipping of God, and for to make them thankefully obedient. Which helpe, becauſe they followed not when they might, but detained the truth in unrighteouſneſſe, they are therefore juſtly left without excuſe in their idolatries & ungodlines of living. The anſwer to this argument depens upon the deniall of the *major* propoſition, and the right explication of its contradiction, which is this, [*The knowledge of God and goodneſſe wherto a meere Heathen devoid of all Supernaturall helps may poſſibly attaine by contemplation of the works of Creation and Providence, and by the light of his Naturall conſcience, is not ſufficient to convert him to the right worſhip and obedience of God.*]

That this may appeare, be pleaſed to afford me your patience, whilſt once for all, we take a generall ſurvey of the State of a meere naturall man living out of the Church, utterly deſtitute of all Supernaturall helpes: and whileſt of ſuch a one we doe inquire how farre he may goe in Religion, in the knowledge and practiſe of Piety. In which ſearch, we are, for our more diſtinct proceeding, to examine

1. The knowledge of the Heathen, how farre they might proceede by the helpe of a meerely naturall underſtanding in the knowledge of Divine things.

2. The Effect which this knowledge may worke in them, in regard of practiſe and obedience to what they know.

Touching the former, there may be a twofold conſideration of it. 1. How farre the Heathen have gone. 2. How farre they might have gone in the knowledge

knowledge of God and Godlineſſe; if they had carefully uſed all Natures helps. For this queſtion is defined in too narrow a compaſſe, if we goe no farther than the Hypotheſis, taking an Hiſtoricall view of the Heathens knowledge by thoſe records of it that are remaining upon their writings. Wee muſt aſcend higher to the Theſis, to ſee what they might have done more than they have, or at leaſt whether they have done that they could. It is not to be doubted, there were and are among the Heathen, many, who beſides the common and ordinary gifts of Nature, had extraordinary abilities and endowments by a ſpeciall though not ſanctifying grace of God; whereby they were fitted in a ſingular manner for the finding out of the moſt ſecret hidden principles and concluſions in all learned Arts, and for the wiſeſt application of them to all manner of practiſe. A point eaſily demonſtrable, if wee conſider the ſingular excellency of ſome few in all times above the common pitch of mans ordinary condition, though not above that whereto meere nature is advanceable. Which whether it depended partly on ſome peculiar temper of the body and ſpirits not uſuall, partly on the ſpeciall gift of God, or both, it alters not the matter, this being certaine, that theſe rare priviledges exempted not the poſſeſſors of them from being Naturall men and no more. Now whether ſuch as were thus in the beſt manner qualified, did imploy themſelves in the ſearch of the beſt, that is, Divine things, it may juſtly be doubted, if wee gheſſe at former times either by the monuments of them, or by the temper of this preſent age. Wee may now ſee, and (if ſuch did not ſcorne to be pitied) wee would lament the unhappineſſe of our fineſt, rareſt, and moſt Heroicall wits, who doe generally ſpend themſelves in matters of meaner and inferiour excellency, and moſt commonly in curious and fruitleſſe imployments, ſcarcely ever aſpiring to any atchievement worthy of a man, and men of their parts, and if they doe, it is any thing rather than divine and ſacred inquiſitions, the humble and painefull ſtudie whereof is moſt oppoſite to their negligence and preſumption. For former times it will alſo evidently appeare to him that ſhall but a little ſurvey the writings of Philoſophers, both thoſe that are extant in whole or in part, and ſuch whoſe titles only we have remaining recorded by thoſe that have written their lives. For among ſo many hundred volumes written by the Ancients, how few or none almoſt ſhall wee finde touching the matter of Religion? Thoſe great ſcribblers, περίπατοι τῶν βιβλίων, as *Chryſippus* was called, who left no part of Logick, Oratory, Mathematickes, Morality, Policy, and Nature it ſelfe unattempted, but with a curious and inquiſitive eye pried into the ſmalleſt matters, yet in thoſe higher ſpeculations concerning the nature of Divine things, were either miſerably blinde, or wilfully negligent. *Ariſtotle* a man of the deepeſt reach that Antiquity ever bred, among ſo many bookes that he wrote, and are in part yet extant, hath not left us any one diſcourſe by which it might appeare that he beſtowed any paines in ſearching after the knowledge of God, except a little * here and there in ſome poore pitifull diſputes. *Theophraſtus* his Scholler, who exceeded the Maſter in number ſome writings, compoſed ſixe bookes περὶ τῆς θείων ἱστορίας, and περὶ θεῶν three, which we wiſh had remained to poſterity, albeit by the very titles we may ſuſpect what ſtuffe they were, not unlike to *Heſiods Theogonia* and ſuch other fooleries: and that both his bookes and others written of the ſame ſubject by *Crito*, *Simon*, *Xenocrates*, *Strato*, *Cleanthes*, *Epicurus*, and many more (as may be ſeene in *Laertius*) were they not extant, would give us but ſmall ſatisfaction in this point, unleſſe it were to diſcover the groſſe ſtupidity and dulneſſe of thoſe otherwiſe refined and ſublimated wits. *Tully*, who had read them, and ſets downe the ſumme of their opinions, gives us cauſe to beleeve that the wiſeſt of them all, and himſelfe too, εὐωχούμενοι were here ſtarke fooles, and forſaking the right way of ſearching out the Deity in the footſteps of Nature by a due proceeding from the lower to the higher, they gave heede to old and fond fables, or vaniſhed away in their idle imaginations and new opinions. Nor could it be otherwiſe, if we reſpect either the corrup-

Exod. 31. 3. & 35. 31.

* *As de Cœlo. l. 1. c. 10. De Mundo. cap. 1. 1. 2. Phyſic. l. 8.*

De nat. Deor. lib. 1.

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tion of Nature, which how quicke and forward ſoever it be in other matters, is dull enough in ſacred imploiments, as the experience of many diſpoſitions proves, who are excellent in many ſorts of Learning, yet dunces in Divinity: or if wee regard the policy of Satan, who blinding the eyes of ſo learned and wiſe men, made uſe of their wits and pens in darkning the clearer light of divine knowledge by ſenſeleſſe fables and fooliſh fancies, which paſſed unto the ignorant vulgar with approbation under the authority of their deepe learning. Wherefore ſeeing neither the moſt wiſe and learned in former times have alwayes applied their induſtry in this part of knowledge, nor yet the labours of ſuch as have beene buſied therein are preſerved to our times, nor thoſe few monuments that are left doe give ſufficient proofe that men have done their beſt in going ſo farre as they might; we muſt without conſideration of particulars, firſt diſpute in generall, how deepe the eye of Naturall reaſon can pierce into divine myſteries, and then ſee in briefe how farre men, whoſe inventions are come to our knowledge, have proceeded therein.

Concerning the firſt, you are to call to minde, that Religion containes in it two chiefe branches.

1. All Divine truths to be knowne and beleeved in way of Spirituall contemplation and aſſent, and the Summary of theſe are the Articles of our Creed, which in generall declare unto us what is to be beleeved touching God,

as { Creator in the firſt Article, / Redeemer in the reſt.

2. All Divine and Morall duties to be done and practiſed by us, the briefe whereof is in the Decalogue, deſcribing unto us, the rules of, 1. Piety in Gods worſhip. 2. Of Charity in righteouſneſſe towards man. Within theſe bounds we muſt ſeeke for the utmoſt extent of the meere naturall mans knowledge: which we will doe, beginning with the knowledge of God the Redeemer: touching which I lay downe this poſition as infallible and undeniable, that

I.

The meere naturall man cannot by the moſt induſtrious uſe of all Natures helpes, attaine unto any the leaſt knowledge of God, as he is mans Redeemer in Chriſt This is moſt apparant by the Scriptures wholly aſcribing the knowledge of this myſtery to the Sonne of God revealing it from the boſome of the Father, and to the Spirit of God: but utterly denying ſo much as a thought of it to any of the greateſt or wiſeſt of this world, yea, unto the bleſſed Angells themſelves. And it is no leſſe agreeable to good reaſon, which forbids to imagine that a man fallen and corrupted by ſinne, ſhould ever attaine to the underſtanding of thoſe things, which *Adam* in his perfection never had knowledge of. Now the knowledge of God as Redeemer, with all the dependances thereupon, as *Adam* had no neede of it, ſo was he before his fall utterly ignorant of it, and had ſo remained for ever, if God had not vouchſafed to reveale it to him. Which revelation though made to *Adam* when we were in his loynes, yet was not (as I may ſpeake) generall and deriveable to all his poſterity, as the firſt connaturall and imprinted knowledge was, but particular for the benefit of *Adam* and ſo many of his ſeed as were elect. And though no doubt but *Adam* did inſtruct his children, and they theirs for ſome deſcents in this myſtery, yet wickedneſſe increaſing in men as faſt as men multiplied in the earth, and by reaſon of the darkſome obſcurity of this myſtery in thoſe firſt times of the world, it came to paſſe that this knowledge quickly decreaſed, being almoſt decaied even among the ſonnes of God, the few of Gods Church, whom therefore God was faine by new revelations continually to inſtruct; but for the ſonnes of men the reſt of the wicked world it was utterly extinct, and no ſparke of it left alive. They ſoone forgot what they cared not to beleeve. Wherefore we muſt confine the meere naturall mans knowledge within theſe two limits. 1. The knowledge of God as Creator, 2. The knowledge of the morall Law: and beyond theſe it is not poſſible for him to goe, the knowledge of which, though very much eclipſed in *Adam* himſelfe, but more and more darkened in his poſterity as they further degenerated

Mat. 16. 17. 1 Cor. 2. 11. & 2. 6. & ſeq 1 Pet. 1. 12.

generated from his originall purity: yet is it not ſo farre obſcured, (except in ſuch whoſe brutiſh and ſavage education have made them equall to the beaſts that periſh) but that by carefull education and vigilant induſtry in the uſe of all helpes, it may be ſomewhat repaired, though this ſomewhat is but a very little part, almoſt nothing of its firſt cleareneſſe. Wherefore in the ſecond place touching the knowing of God as Creator; I ſuppoſe a meere naturall man may know theſe things touching God in his nature and attributes:

1. That there is a God. 2. That he is a living Subſtance. 3. That he is one. 4, That he is Eternall. 5. That hee is Immutable. 6. That he is Omnipreſent at once in all places. 7. That his Subſtance is Incorporeall and Inviſible. 8. That he is moſt Simple without all mixture and compoſition. 9. That he is moſt Perfect, moſt Happy, moſt Good and Omniſufficient in and of himſelfe. 10. That he is Omnipotent and moſt free, Omniſcient, and moſt wiſe. 11. That he is moſt juſt and merçifull in rewarding and puniſhing.

Beſides theſe inviſible things of the Godhead, a meere naturall man may know theſe two:

1. That this God is the Creator of the world, giving all things their being of nothing.

2. That this God by his Providence doth preſerve and rule all things. Thus farre at leaſt a naturall man may proceede in the knowledge, of God, as *Adam* knew him, and the Gentiles might grope after even in their naturall darkneſſe.

But this is not all: in the third place touching the knowledge of the morall Law as it containes all ſuch duties as were to be knowne aud put in practiſe in regard of God and our neighbour, by the very lawes of Creation, we may ſafely affirme theſe things fall within the reach of the naturall underſtanding and conſcience:

1. That this God is to be worſhipped and adored of all creatures, men eſpecially.

2. That he is not to be worſhipped in bodily ſhapes and figures.

3. That there are outward religious ſervices to be done in his honour, as Invocation with its ſolemne times, Geſtures and Ceremonies; and alſo Oathes.

4. That God is to be inwardly reverenced as well as outwardly adored, namely with the pure affections of love, feare, truſt and confidence.

5. That in all the duties of the ſecond Table, Iuſtice and Civill honeſty in a ſtate betweene man and man, as alſo ſanctity and ſobriety in each man, is a thing commanded by God and pleaſing to him.

And thus farre if not further a naturall man might goe, proceeding ſtill upon ſure undeniable grounds and experiments in nature and reaſon, and from thence deducting neceſſary concluſions. So that I doubt not but a learned Philoſopher, having his judgement rectified by the help of Logicke, not foreſtalled and infatuated by ſome ſuperſtitious and ſenſleſſe conceits, (as was that of the ancient Philoſophers) might have attained thus farre, if he had diligently and mainely intended the ſearch of theſe things. But as their ſearch ſo their finding was by halfes. Chriſtian Philoſophers have taken more paines in this point; and it alters not the caſe that they were Chriſtian, and ſo had other light beſides that of their owne, ſeeing in this matter they uſed it not, but have taken pleaſure in this naturall ſearch, both to ſee Religion confirmed by reaſon, as alſo to behold how ſhort the Ancients came of thoſe concluſions, which poſterity hath with much eaſe collected even out of their owne principles. To make a ſummary collection of all thoſe reaſons which are produced by ſundry authors who have purpoſely, or by occaſion dealt in theſe points, were a matter of no great difficulty. Such as have written of Metaphyſickes, as alſo ſome Divines afford us no ſmall number of Arguments. But out of them, or where they faile out of Reaſon it ſelfe to make a certaine and unerring diſcourſe for confirmation of all the forenamed points, ſo that a wrangling, cavilling and gaineſaying naturall

turall wit might be convinced and ſet downe, were a labour worth the paines of ſome active and ſearching wit, but requiring time and induſtry. In the iſſue of which diſcourſe, theſe two concluſions would appeare evidently true.

1. That our naturall man may goe much further in the diſquiſition of Gods attributes, and thoſe things that concerne his worſhip, than in the underſtanding of the Nature of the Divine Eſſence: wherein following reaſon he would be as ſome Chriſtians are, ſtrangely befogg'd, eſpecially in the myſtery of the Trinity.

2. That nothing concerning God himſelfe immediatly in the firſt Table of the Law, would be ſo diſcernable to the Naturall man, as thoſe other points of morality contained in the ſecond: a more particular and exact knowledge whereof he would with eaſe attaine unto.

The ground of this whole diſcourſe, beſides that in Nature, we have in the Scriptures in the like practiſe of the Apoſtle with the Gentiles, as with the Lyſtrians, *Act.* 14 17. the Athenians in that long and excellent Sermon wholly almoſt of this ſubject; *Act.* 17.24.25. &c. and the Romans, *Chap.* 1. *verſ.* 18. 19.20.21. An exact conſideration and reſolution of which places would ſingularly declare the point in queſtion.

But goe wee on from what may be knowne, to enquire in briefe what hath beene found out by naturall men in former times. Which being a matter of fact depending upon Records and Hiſtories of ancient times, cannot poſſibly be perfectly handled: ſeeing time hath defaced the memory and monuments of our Anceſtors. Many learned men have made collections of thoſe ſayings and opinions which the Ancients have left unto us concerning the matter of Religion: the like whereof were not hard to be performed with much addition by ſuch as have time to reade, and would uſe diligence to collect the paſſages of ſeverall authors. For the preſent I deſire you onely to obſerve in generall theſe two cautions, which particular ſearch will approve for good:

1. That the wiſeſt of the Gentiles have taken more paines, and with farre better ſucceſſe in points of Morality touching the ſecond, than Divinity in the firſt Table; as appeares by thoſe Treatiſes of Oeconomickes, Ethickes, and Politicks, where the orders of houſhold Government, the courſe of a vertuous converſation, the lawes of State and Policie are diſputed largely, and in moſt points conſonantly to the Scripture, and the foundamentall grounds of equity and juſtice. So that in many of theſe vertues commended unto us in Scripture, we may with much profit have recourſe unto their writings for the explication of their nature and quality.

2. That we cannot be certaine when theſe Ancients were onely guided by the meere light of Nature, and when by ſome ſupernaturall illumination: not that God did afford divine Revelations concerning heavenly myſteries unto the Heathen (excepting haply the Sybills) but that what God had revealed from heaven to his Church, was from them brought by ſome meanes or other to the knowledge of theſe Philoſophers: A point not much to be doubted, if we conſider, that all knowledge whatſoever in any kinde hath principally flouriſhed in thoſe parts of the world, that have beene nigheſt unto the borders of the Church. Such is the nature of Religion, that it breedes civility and knowledge of all Arts in the Countries wherein it is profeſſed, and alſo ſpreads ſome part of its light and vertue into the Countries next adjoyning. Witneſſe hereof are the countries of Chaldea, Syria, Ægypt, Arabia, Greece and Aſia, with the neerer coaſts thereof: wherein the Church had its originall and firſt breeding, or nigh whereunto it had its abode and ſetled plantation for many ages. In which time learning, Arts, and all civility ſeemed to have beene confined to thoſe middle parts of the world, the reſt further remote being left in groſſe ignorance and Barbariſme. And the ſame courſe is held to this day, wherein Learning and Civility hath abandoned the Eaſterne countries which have forſaken true Religion; and hath not yet approached to the Weſterne Americans, who

who have not heard the ſound of the Goſpel. Now then in the courſe of times it could not be but ſundry accidents would fall out for the diſperſing of ſacred knowledge: as trading and commerce of Merchants, both ſtrangers into Iudæa, and Iewes into forraine parts: Entertaining of Slaves and Captives, who if barbarous, learned of their Iewiſh; if Iewes, taught their barbarous Maſters many myſteries of Religion, received and beleeved among the people of God: The perigrination and ſojourning of many Iewes abroad in forraine parts (as no countrey ſoever but hath ſome of its people in all countries) which Iewes as they learned the ſuperſtitions of the Heathen, ſo they brought in among them ſome pieces and relickes of true Religion; Laſtly, the curioſity of the Philoſophers of thoſe times (ſhaming the negligence of the learned now) who would with any coſt purchaſe bookes of any Art in any Language, which they thought contained ſome ſecret knowledge and rare myſtery: as alſo ſpared no labour in travelling into forraine parts wherein they heard were any men or meanes whereby their knowledge might be increaſed. Wherefore it is more than probable that thoſe Ancients *Zoroaſtres*, *Hermes*, *Orpheus*, *Plato* and others, drew their knowledge, which in part they had of many high myſteries, out of a deeper and cleerer fountaine than the muddy ſhallow ſprings of their owne naturall reaſon, though in the paſſage this water was much ſoyled by them with the mudde of many idle fables and ſilly conceits. A reaſon whereof, wee may conceive to be either the darkeneſſe of their apprehenſion, not clearely diſcerning what was perhaps plainely enough delivered; or the corruptions of thoſe Idolatrous times, which permitted not the leaſt innovation in opinion or practiſe touching the matter of Religion (as appeares in the caſe of *Socrates*) which conſtrained the learned in thoſe dayes, to conceale much of what they knew, or to declare it darkely in many miſtie and foggie fables, whoſe interpretation aftertimes forgot, and ſo beleeved a lie for a true tale.

Hitherto of the knowledge of a meere naturall man, let us next deſcend to the Effects thereof in regard of Practice: which admitting of a double conſideration as the former, What may be, what hath beene done: ſhall yet here be handled joyntly together. By the former diſcourſe it appeares how imperfect the knowledge of the wiſeſt naturall man is: whence it followes that his practiſe will come as farre ſhort of his knowledge, as his knowledge doth of perfection. For ſo it is even with the beſt Chriſtians who practiſe farre leſſe than they know: much more with the naturall man whoſe knowledge is too darke anæ uncertaine to cauſe any powerfull and vigorous impreſſion upon his will and ſenſuall affections, which will be too too violent and untamed to give way to the commands of his underſtanding. Yea, ſhould we ſuppoſe in a naturall man the cleareſt apprehenſion of all duties in the morall Law, yet could it not much better his practiſe: ſo eaſily would the naturall conſcience be choaked and borne downe by the power of corruption, unleſſe it be ſupported by Faith which onely puts life into our knowledge, and ſtrength unto our practiſe. And in this caſe there is no difference betweene a naturall Heathen and an unregenerate Chriſtian, who in knowledge may and doth exceede the other, and yet come ſhort of him in practiſe. For ſeeing they both alike want Faith and Sanctification, it is poſſible that goodneſſe of naturall temper, civility of education, ſtrictneſſe of government, due hope of reward and praiſe, or feare of the contrary, with the like motives, may carry a Heathen as farre in vertuous courſes as bare illumination can a Chriſtian. The ſame corruption in both (perhaps greater in the Chriſtian than Heathen, as ſinne abounds more, where unſanctified knowledge abounds) I ſay the like corruption in both would impriſon this knowledge in unrighteouſneſſe, that it breake not forth into Religious practiſe. Whence wee finde that Chriſtians, much more Philoſophers, have not beene the ſame men in the Chaire and in their Converſation: but that their opinions and diſcourſes have beene full of Sanctity and Temperance, when their lives have beene defiled with all Impiety and Senſuality.

Wherefore

Wherefore for the generall, let us ſet downe this Concluſion as moſt true, that

The meere naturall man never goes ſo farre in the application of his knowledge unto practice as he might doe, and as he knowes he ſhould doe.

And therfore the Gentiles are condemned for detaining the truth in injuſtice, for ſinning againſt their conſciences accuſing them; for knowing God, and yet not glorifying him as God. So that it is cleere, although the naturall man cannot doe or know ſo much as he ought, yet he knowes more than he is ever willing to practice: and for that cauſe, his knowledge is ſufficient to condemne him of his unrighteouſneſſe towards man, and falſe worſhip of God himſelfe; though it be not ſufficient to direct him in the true meanes and manner of Gods right worſhip, or the practice of a holy life. And thus in Gods wonderfull judgement, hee is left as without ſufficient direction for well doing, ſo without all lawfull excuſe for his ill doing. But come we to particulars; the naturall mans practice reſpects

either { God in his { Inward / Outward } worſhip. / Man.

1. In things concerning God and his worſhip, the naturall man utterly perverts himſelfe in his practice, there being in this caſe the greateſt deformity and diſagreement that may be betweene his knowledge in the ſpeculation, and his application thereof to practice. Conſider him in the inward worſhip of the heart, how he ſtands affected toward the Deity in thoſe inward affections, of Love, Feare, Credence, and Confidence, which are required as part of our ſpirituall worſhip of God. It would be ſtrange to ſee the diſpoſition of a meere naturall mans heart in this part of Gods worſhip: how feeble, cold, and forced theſe affections would be; how full of hypocriſie and falſhood, being ſecretly faſtned to the creature, when they pretend to be directed to the Creator, juſt like unregenerate Chriſtians, that will make ſhew of love, feare, faith, and truſt in God, when it is apparant they intend nothing leſſe in their affections.

Conſider him in the outward worſhip of God, and the naturall man is farre more defective, as appeares by the manifeſt experience of all ages, who corrupted their wayes in nothing ſo much as the ſervice of God: miſtaking the object, and ſeeking for that Deity which they apprehended in a generall notion, not only in the ſimilitude but in nature of the Creatures, and thoſe many times of the weakeſt and baſeſt ranke, miſtaking the manner of this ſervice, falling from that ſpirituall ſervice which by the Lawes of Creation was onely required, to a thouſand carnall outward Ceremonies, and obſervations of their fooliſh deviſing; ſome ridiculous and ſenſleſſe; ſome ſtrange, cruell, and horrible againſt all good nature and humanity; ſome furious, mad, and drunken; ſome obſcene and beaſtly, all ſuperſtitious and divelliſh: miſtaking laſtly the time of this ſervice, in appointing a number of Feſtivalls, but neglecting utterly the Sabbath, the knowledge whereof was quite worne out among the Gentiles. Which particulars are all manifeſt by records of old, and experience of latter times, in thoſe places where the Goſpel hath not beene yet preached. A reaſon of this generall corruption in the whole frame of Gods worſhip, we may conceive to be this. The worſhip of God that man was to performe in his innocencie was wholly ſpirituall, not conſiſting in outward Ceremonies, Ordinances, and Obſervations; according as the ſame ſhall againe bee performed by us in heaven hereafter. Such was the perfection of *Adams* nature, that he being fully repleniſhed with the love of his Creator, did alwayes more cheerfully delight himſelfe in the contemplation of his excellency, and obedience to his commands, without ſuch externall helpes. True it is, that to *Adam* in his innocencie was preſcribed the obſervation of the Sabbath, and two Sacraments, of the tree of life, and knowledge of good and evill. But for theſe Sacraments, the latter was rather of abſtinence than action, a triall rather than a helpe of his obedi-

ence: the former was a pledge of his happineſſe if he ſtood, but no meanes of his upholding, and ſo both of them mainely differing from all Sacraments afterwards given unto the Church for the ſupport of our infirmities. Likewiſe the Sabbath was then to be ſpent in exerciſes meerely ſpirituall, not in any ſuch outward bodily obſervations, as ſince the Fall have beene inſtituted by God in regard of our weakneſſe. And though God alwayes required to be worſhipped in ſpirit and truth, yet ſince the Fall there have been certaine externall rites added thereunto, which were not needfull in time of innocencie. Now then this whole frame of the outward and inſtituted worſhip of God, man once corrupted could not ſo much as gheſſe at: God therefore revealed it from time to time in the Old and New Teſtament, and that with many ſtraight prohibitions of adding or altering any things out of our owne invention: for who can, or could tell, with what outward things God would be pleaſed, but he himſelfe? So that the Heathen being deſtitute of this light, it was no marvell if they became vaine in their imaginations, and in this point ſought out unto themſelves many ſtrange inventions. They found by experience how needfull it was by ſome outward ſervices, to give teſtimony that they beleeved and worſhipped a god. whom elſe they might ſeeme to deny, in regard of their monſtrous impieties: but in what manner to doe this they knew not. Onely this you are to obſerve, that the whole world almoſt retained the cuſtome of ſacrificing unto their gods, which you muſt not thinke was a thing learned from the light of Nature *; for what ground in reaſon had they to imagine, that the wrath of God againſt a man for ſinne, ſhould be appeaſed with the ſlaying of a beaſt? but it was a practice received by tradition from the beginning of the world: this cuſtome of ſacrificing being the moſt eminent and principall outward ſervice of God, commanded firſt to *Adam*, and by his precept and practice delivered to poſterity. Who retaining the outward worke and ceremony (as mans corrupt nature is cerem onious enough) but forgetting the myſtery and ſignification, did quickly pervert that ſacred inſtitution in all abominable Idolatrie, and eſteemed the *Numen* or Deity offended to be directly pacified by that, which in its originall was onely a figure of that propitiatory ſacrifice of Ieſus Chriſt.

* As *Pellarm.* abſurdly holds *lib. 1. de Miſſa, cap* 20.

2. Let us in the next place enquire of the meere naturall mans practice, as it concerneth man in all morall duties of the ſecond Table: wherein hee will goe much further than in the former. So that there is ſcarce any ſinne therein forbidden which the Heathen have not condemned, or duety commanded, which ſome of them have not praiſed and practiſed. Inſtances might be ſhewed in thoſe many excellent patternes of vertue, whoſe lives have beene left regiſtred unto us by the Ancients: and hardly is there any man ſo bad, in whom wee ſhall not finde ſome one or other eminent part of goodneſſe. But in this point touching the vicious or vertuous practices of the Heathen, you are to obſerve two things wherein the naturall man will alwayes diſcover his ignorance and errour.

1. In determining the right cauſe and originall of ſinne, whence all this diſorder which is evidently perceived in mans nature, had its beginning, and how it came into the world. Here the naturall man is at a ſtand, and cannot poſſibly aſcend ſo high as to finde out the fall of *Adam*, and in his ſinne and Gods curſe thereupon, to diſcover the fountaine of all our uncleanneſſe and wretchedneſſe. So that every naturall man would upon examination of this matter, eaſily fall into that opinion of ſome, that there were *Duo principia*, the one *ſummum malum*, the cauſe of all evill; the other *ſummum bonum*, the cauſe of all good. Wee doe not much wonder, that the remembrance of ſo memorable an accident as *Adams* fall, ſhould quite be loſt in his poſterity, ſeeing that *Adam* himſelfe having that fact of his in horror and deteſtation, whereby he made himſelfe and all the world miſerable, was not willing to publiſh his owne ſhame, but rather conceale it from his children, as hee would have done from God: and as for the moſt part of his poſterity, they little heeded to know that whereof they cared not to repent.

2. In

2. In judging aright of the nature of ſinne, either in regard of the puniſhment of it, or in regard of the evill of it. For the puniſhment of it, though the Heathen had a groſſe apprehenſion of Gods wrath againſt wicked perſons in this life, and ſome kinde of puniſhments they ſhould feele afterwards in hell, yet they never could come ſo farre as to ſee that all men were in one condition, under the curſe of God, ſubject to everlaſting damnation in body and ſoule, without ſpeciall grace ſhewed from God. And for this cauſe that knowledge of the Law which the Gentiles had, could not worke in them that effect as in the Iewes and Chriſtians it doth. Theſe it drives unto Chriſt, to ſeeke after a Saviour from the curſe and puniſhment which the Law threatens them withall: but in the Gentiles who apprehend not this curſe, it cannot take any ſuch effect.

Againe, for the evill and vitiouſneſſe of ſinne they never conceived of it according to the full extent of it. They knew it to be bad, but not ſo bad as to deſerve ſuch horrible puniſhment, as the Scriptures tell us to be dûe unto it. They knew mans nature to be corrupt, but never dream'd of any ſuch originall univerſall depravation of our nature, as that we are dead in ſinfull infirmity, utterly deprived of that ſpirituall life and ability which ſometime we enjoyed. They knew the outward act of ſinne, and the groſſer ſort of inward thoughts to be evill, but they could not imagine that ſo high perfection of ſpirituall obedience was required of man by any Law, as to condemne him for every diſorderly thought not conſented unto. To wiſh for our neighbours houſe or wife is a thought, which (allowed of with conſent) may by a Heathen upon the fundamentall notions of right and wrong, be condemned as repugnant to charity and equity. But for the ſame thought to ariſe in the heart, and paſſe away without all approbation and intention of practice; yea haply with ſome diſlike, and yet to be eſteemed as an offence, was never though of by the naturall man. The diſcovery of the ſinfulneſſe of this firſt brood of Luſt, when by ſecret entiſings it drawes away the heart, and ſhootes forth onely in ſudden motions, ariſing and vaniſhing without notice and allowance: this is a point of Divinity of a higher ſtraine than ever any naturall man could reach unto. Yea *Paul* himſelfe, though a Iew and a learned Phariſee, yet before his converſion underſtood it not, *Rom.* 7.7. and the Papiſt to this day will not bee perſwaded it is ſo, though *Paul* affirme it.

Now from hence we ſhall learne in part to judge aright of the naturall mans vertue and goodneſſe, how farre ordinarily it goes, and what worth is in it in regard of Gods approbation of it. I will briefly ſet this downe in five Propoſitions.

1. The vertuous practice of the naturall man is more buſied about the outward act than the inward affection: in reforming the manners, not amending the heart, in reſtraining the externall action, not reſiſting the inward deſires and inclinations, as the true Chriſtian doth. It is indeede not to be denied, but the Heathen came ſo farre as to condemne the roote of ſinne as well as the fruite, and to judge them puniſhable as vicious perſons, not onely whoſe lewd practices teſtified them ſo to bee, but thoſe alſo who in their affections and throughts approved the like wickedneſſe. And Philoſopher's have not a litle laboured to find out the true meanes of compoſing and ſettling that more diſtempered part of our mindes in our unruly paſſions and perturbations; whence they eaſily perceived did iſſue originally the chief provocations to all evill. And in this point they did rightly judge, that it was of much greater difficulty to order the unruly motions of the minde, than to reſtraine the outward actions of the body, or to atchieve any hard adventure. They well knew that the Soveragnty of the Will over the appetite and affections, was but a civill perſwaſive authority, which might be eaſily withſtood by the ſtubbornnes of the inferiour faculties: only over the outward parts the Will had a maſterly & abſolute command to move them as it pleaſed without gainſaying. Now then although we may find many among the Heathen of an excellent temper, who either by a Naturall

turall diſpoſition, or ſtudious education, & wiſe obſervation of themſelves, carried a ſingular command over ſome of their paſſions of Anger, Love, and the reſt; yet in the generall we may aſſuredly beleeve, that all thoſe precepts delivered by the wiſeſt Philoſophers touching the calmeneſſe of minde, were farre too weake and heartleſſe in their practice, to bring the obſervers of them to true tranquillity. No, it is onely the Spirit of ſanctification that commands our diſordered ſoules: and if we conſider it, even in the ſanctified Chriſtian having that ſupernaturall helpe, the longeſt combate and moſt doubtfull conflict is with theſe carnall affections and luſts. This exceeding difficulty of maſtering the affections did, as it ſeemes, turne the *Stoikes* quite on the other ſide, who truely perceiving how great enemies theſe deſires and paſſions were unto Wiſedome, Tranquillity, and vertuous endeavours, judged them all utterly evill, and not to neede reformation ſo much as aboliſhment; whereby they did rather aſtoniſh than conquer them: and ſuch their peace might be tearmed the dull ſtupidity and immoveableneſſe of a blocke, rather than the quiet calmeneſſe of a man. Which thing did in many paſſages of their lives, upon occaſion of unexpected dangerous accidents, diſcover it ſelfe, to others laughter, and their own ſhame: when their paſſions which were formerly ſtupified and charmed by Philoſophicall diſcourſes, but not mortified, did eaſily recover their ſtrength, and brake forth with unreſiſtable violence. So then the naturall man will utterly come ſhort of that endeavour which Chriſtians make their chiefe, *viz.* the inward reformation and ſanctity of the ſoule; if he ſtrive about it, it is but faintly, and he ſoone gives it over, finding the contention laborious, and the victory impoſſible: Outward evill practices hee may in part forbeare, the groſſeneſſe whereof make a deeper impreſſion of diſlike in the naturall conſcience, and alſo bring him in compaſſe of many Civill inconveniences; but for the inward loathſome corruptions of the ſoule hee takes as litle notice of them to amend them, as the world doth to puniſh them.

As in Vice ſo it is in Vertue, the naturall man will love and practiſe ſo much of it, as may by its outward ſplendor winne praiſe, honour, and reward: but to entertaine an entire and unchangeable love to vertue, ſevered from all theſe by-reſpects, hath beene ſeldome found in any but thoſe alone in whom Grace hath prevailed more than Nature. There have beene ſome among the Heathen that have held on a vertuous courſe, even when they have got diſgrace and ſmart by ſo doing: but this hath beene rather out of a kinde of ſurly obſtinacie and ſtiffeneſſe of minde, than any zealous affection to goodneſſe it ſelfe. It is one thing to ſcorne an ill practice, another thing to hate it; and ſo it is one thing to love vertue, and another to practiſe it out of greatneſſe of minde and high ſpirit, when men having fallen upon ſome good courſe, and continued long in it with commendations, they now ſcorne ſo to ſubmit themſelves to other mens wils and wiſedome, as for their pleaſure to alter their owne reſolutions; out of meere ſtomacke they'le endure any thing rather than be ſo baſe. And in theſe high conceits they pleaſed themſelves much more than in the goodneſſe of that vertue whereof they made profeſſion. For we cannot beleeve, that thoſe cold diſcourſes of Philoſophers, that vertue is to be loved for it owne ſake, could ever ſet ſo faire a gloſſe on vertues face, and ſo to repreſent her excellency to the dull apprehenſion of naturall men, as to make any of them ſo farre enamoured with her beauty, that they would ſtill follow her when praiſe or profit forſooke them. Nay, this is a point moſt hard for the beſt Chriſtians to attaine unto, few of whom, thoſe excepted whoſe more ſtrong and lively faith cauſeth a cleere apprehenſion of eternall bleſſedneſſe, few I ſay will be found, whoſe love to vertue growes not hotter or colder according as hope of temporall reward, or feare of loſſe increaſeth or ſlackneth the flame: as for Hypocrites, the caſe is moſt apparant in them, as is cleere in the practice of the *Phariſees*; betweene whom and the Heathen there is little difference in theſe points, unleſſe that theſe Hypocrites are the worſe.

Mat. 6.

2. The

2. The Righteouſneſſe of the naturall man is rather negative than poſitive, in forbearing more than in doing. He is *magis extra vitia quàm cum virtutibus*: a harmeleſſe converſation is reputed for a vertuous innocencie, and he is eſteemed very good that is not ſo bad as others are. Experience ſhewes it in all naturall men, who content themſelves in a freedome from ſuch vices as they ſee and diſlike in other men, though themſelves have in the meane time but litle goodneſſe. And it muſt needs be ſo, ſeeing they want the ſanctifying Spirit of God that ſhould incline them to good practices, and have onely his reſtraining Grace which keeps them from breaking out into thoſe enormities whereby they would ſhortly diſturbe and overthrow all humane ſociety.

3. The goodneſſe of the naturall man generally reſpects others more than himſelfe; his righteouſneſſe towards his neighbour in things that are done *Teſte populo*, is greater than his ſobriety in regard of himſelfe in thoſe things that are done *Teſte Deo & Conſcientiâ*. For in thoſe common affaires betweene man and man which lye open to the eye and cenſure of many, men will for the moſt part be carefull to maintaine their credit and eſteeme: as knowing, that commonly men judge of others by their common practice and entercourſe in publick buſineſſe, more than by their private and perſonall qualities. Hence many have beene good Governours and Commanders both in peace and war, that for their particulars have beene vitious perſons: many good for the Common, bad for their private Walth, good Subjects, good Neighbours, &c. yet bad men: dealing in this caſe as covetous men doe in feaſting, who however ſparing they be in their private and daily ſpending, yet in publick entertainments exceed all for coſtly proviſion: few take notice of the one, and the many will judge of all the reſt by that which they once ſee and approve of. So that the maxime of Politicians, that the opinion of vertue is a commodity, the reall practice of it a burthen, ſeemes to be drawne out of the very dregs of corrupted nature; it being generally the utmoſt ayme of a ſinfull man, to cover his ſhamefull but beloved vices with the mantle of otherwiſe-diſdained honeſty.

4. The naturall mans goodneſſe is not generall, but confined within the compaſſe of ſome one or few vertues, thoſe whereto his naturall inclination and civill inſtitution did beſt leade him. This may be found true even in the moſt excellent of the Heathen, who excelled, ſome in fortitude, ſome in juſtice, ſome in liberality, ſome in temperance, &c. but all almoſt had their great vices mingled with their great vertues, that the caſe was doubtful, whether they were more to be loved for the one, or hated for the other. Wherein yet they dealt politickly, *Pravitatem unius probitate alterius compenſantes*, as *Salvian* ſpeakes, ſo counterpoyſing vice with vertue, that by the favour of ſome vertues pleaſing and profitable to others, they with leſſe apprehenſion did freely practiſe many vices, no leſſe pleaſing and commodious to themſelves.

5. The righteouſneſſe of the naturall man is not entirely good, nor acceptable unto God. Which that it may appeare, we are to ſee how farre the actions of the Heathen may be ſaid to be good and pleaſing unto God. In morall actions two things are to be reſpected, 1. The Matter and Subſtance, 2. The Manner and Circumſtances of it. The Subſtance of every Morall Action is its Conformity with the Rule of goodneſſe, *id eſt*, the Law, when that thing is done which is commanded by the juſtice and equity of the Law. The Circumſtances or manner of the action conſiſts 1. In the efficient cauſe or perſon that doth the worke; 2. In the end or ſcope he propoſeth to himſelfe in working: Both theſe I call Circumſtances of a morall Action, becauſe by them the Quality of the action is not varied in it ſelfe, but onely in regard of Acceptation or Reward. For, that he be a liberall man that gives an almes, or a true friend that doth a friendly office, it is nothing to the worke it ſelfe, for a covetous man or an enemy may doe the like, but with this difference onely, that it cannot be accepted or counted thankeſ-worthy at their hands. In like manner, to make a good worke pleaſing to God, it is neceſſary the perſon himſelfe be firſt ſanctified

and regenerate: but to doe a worke, good for the ſubſtance of it, this is not abſolutely neceſſary. Further, for a ſervant or any other to performe his duty upon conſtraint, upon feare, at unawares, &c. alters the caſe much in reſpect of favourable acceptance and merit of reward, but not in reſpect of the goodneſſe of ſuch ſervices, which may be the ſame, as in one that performes them willingly and out of regard of his duty. So, that worke that is performed out of Hypocriſie, Cuſtome, Formality, Compulſion, or by Chance, may be a worke good in it ſelfe, but never finde favour and reward with God, unleſſe it proceede out of a pure Conſcience. Againe, for the end propoſed in all actions, it is manifeſt, that neither a good end mends the nature of a bad action, nor yet a bad end marres the goodneſſe of any vertuous worke: Both are meerely accidentall not eſſentiall to the action it ſelfe. True it is, in reſpect of our ſelves we doe corrupt a good action by a bad meaning, though (as we are more apt to marre than to make) we cannot infuſe any goodneſſe into a vicious action by a vertuous intention. But it is onely in reſpect of our ſelves, who get no benefit by ſuch a worke; Otherwiſe the action of a liberall man, of a valiant man, of a good Common-wealths man, though done for private reſpects of commodity or commendation, may be in themſelves as good, and by ſuch as are ignorant of their intention will be judged to be as good as thoſe that come out of a pure affection to vertue and ſincere ayme at publick benefit. So likewiſe all the vertuous actions of the Heathen, though done for private and carnall ends, may be the ſame for goodneſſe with thoſe which are performed by Chriſtians with thoſe ſpirituall intentions of Gods glory and their owne ſalvation. Onely God accepts not alike of thoſe things that wee doe to ſerve our ſelves, as of thoſe things which are done with a deſire of his honour; as man alſo in the like caſe would doe the ſame. Now then ſeeing the Law commands the Circumſtance as well as the Subſtance of every good and acceptable action, that as wee doe all, ſo we doe it as God commandeth: and ſeeing the Circumſtances of every good worke are a pure Conſcience and Faith unfained (the Cauſe) and the glory of God (the End) which give ſuch beauty and ſo ſweete a reliſh to all actions, as that without them they are deformed and unſavoury in the eye and taſte of the Almighty: it is manifeſt, that all the morall actions of the Heathen fell ſhort of their compleate perfection, foraſmuch as their perſons were unholy, their Conſciences defiled, their purpoſes perverſe and crooked, and their beſt intentions finally reſolving themſelves into temporall, worldly, and ſelfe-conſiderations. But if we looke unto the ſubſtance of the worke it ſelfe, we ſhall finde little difference betweene many actions of the Heathen and of Chriſtians; there being as exact proportion and correſpondence to the rules of Iuſtice obſerved by the one as by the other: yea many times more by the Heathen than the other. It were a conſideration worth ones labour to parallell the Lawes, cuſtomes, and famous actions of the people of God, with thoſe which wee finde like unto them recorded in humane hiſtory: we ſhould ſee that many particulars would carry a faire reſemblance betweene themſelves, and have the ſame ſtampe of vertue imprinted on both. This morall goodneſſe in Heathen men was no doubt pleaſing and acceptable to God, ſo farre forth that he liked the worke, and approved of it, with that common allowance which he affords to all things that beare any ſtampe of his owne goodneſſe, but not ſo that he liked the perſon, and accepted of it into any ſpeciall favour of grace. For it were moſt abſurde to imagine, that the Iuſtice, Temperance, Valour, Chaſtity of an *Ariſtides*, *Cato*, *Scipio*, *Lucretia*, &c. ſhall ſtand condemned before God with the ſame cenſure of diſlike, as the rapine, luxury, cowardiſe, luſt, &c. of a *Sardanapalus*, *Caligula*, *Meſſalina*, or ſuch other miſcreants. Nay, hee approved of their vertue and civility, as the effects of his owne grace in common beſtowed on the *Gentiles* for a common good: and in teſtimony of this his approbation hee proſpered thoſe perſons and common-wealths, among whom ſobriety of life, ſtrictneſſe of diſcipline, and ſeverity of good Lawes was beſt maintained:

Deut. 6.25.
1 Tim. 1.5.

And

And Heatheniſme it ſelfe could diſcerne the ruine of Common-wealths to ſpring originally from the neglect of piety and vertue.

To conclude then and ſumme up all touching this point: Gods Nature and Attributes, his Godhead and eternall Power and Providence are indeede cleerly to be ſeene in the Creatures, if the Heathen had eyes to ſee them as *Adam* had at firſt. But though they be ſtill as viſible as they were, yet man is blinde and cannot behold them. It is very little the Naturall man hath ſeene, not much that hee can ſee. What hee knowes might teach him that God is to be worſhipped otherwiſe than he doth, but cannot ſhew him how to worſhip him as he ought. Whatever he doth or can doe in the worſhip of God, nothing is done aright, for matter or manner: His inward worſhip is unholy, becauſe his heart is ſo: His outward worſhip is ſuperſtitious and idolatrous, becauſe he is utterly ignorant of Gods appointments: both are falſe and diſpleaſing, being preſented to God without a Mediatour, of whom the Heathen have no knowledge.

Againe, the Nature of their ſinne and miſery is above the reach of the Heathens knowledge; and therefore Grace and Mercy are beyond the poſſibility of their deſire: both which yet are the firſt ſtep to true converſion. Finally, for their vertues they are corrupted in the roote, perverted in their buddes, defective in their whole practice. So that unleſſe we will thinke, that a civill converſation without all ſanctity of heart, to be true converſion: a kinde of bare naturall reverence of the Creator in ſome cold affections, of love, feare, &c. or an externall ſuperſtitious invented worſhip without all warrant from God, to be Gods true and right worſhip in part, (which are the things the Heathen can attaine unto) it appeares to be a vaine aſſertion, to affirme, that God hath afforded ſufficiencie of ability to the Gentiles, by the good uſe of Nature, to convert truely to the right worſhip and obedience of God.

This of the firſt; the ſecond ground is, *That if the Heathen uſe the light of Nature well, God is ready, yea bound in juſtice to beſtow on them Supernaturall light of grace.*

In the examination of this we neede not be long: it being ſupported by the former, together with it, it falls to the duſt. A meere imagination it is without all warrant from Scripture; though for it they bring that place, *Matth.* 25. 29. *For unto every man that hath it ſhall be given, and he ſhall have abundance*] i. e. ſay the Arminians, He that hath the light of Nature and uſeth it well, to him ſhall be given the ſupernaturall light of grace. An Arminian gloſſe, that corrupts the Text, which is to be underſtood of painfulneſſe in the Miniſters of the Goſpel, in the employment of ſuch gifts as God hath endued them withall for the benefit of the Church. Which gifts and abilities being well uſed, increaſe through Gods bleſſing; but if neglected, decay utterly through his ſecret curſe; as experience ſhewes in painefull or idle Miniſters. If the argument be framed only by analogy from this Text, and the generall equity of it, *That whoſoever uſeth any thing well, ſhall have more given unto him:* Beſides, that this is a very large interpretation, which will admit of many exceptions, it is to be noted, that in their deduction they miſtake the proportion obſerved in the Text and Parable, which ſpeaketh of an increaſe in the ſame, not in a divers kinde. Hee that hath meane gifts for the Miniſtery and uſeth them well, hee ſhall have greater gifts in the ſame kinde. But thence to collect, He that uſeth Nature well ſhall have Grace given him, is as if wee ſhould ſay, Hee that uſeth his health well, ſhall have riches or honours given him: things of another nature. It had beene true, if they had ſaid, He that uſeth naturall light well, *i. e.* ſtudiouſly in the ſearch of all good knowledge, in him that light ſhall be increaſed, as it was in Philoſophers: but this made not to their purpoſe; and therefore they take a wide ſtep from Nature to Grace. In Scripture therefore there is no ground for this conceit: beſides, there are theſe three errours in it:

1. Againſt experience, which ſhewes that grace hath not beene beſtowed where they have had the beſt naturall diſpoſitions, as is plaine by rejection of

the *Tyrians* and *Sidonians*, and Vocation of the *Capernaites*, though they were naturally better fitted to entertaine the Goſpel than theſe; as alſo by the long rejection of all the civill and learned men of the Nations of the world, who though they uſed their naturall reaſon farre better than other barbarous people, yet were left deſtitute ſo many ages of all ſupernaturall helpes as well as they.

2. It is founded upon two falſe Suppoſitions;

1. One, *That the well uſing of Naturall light, is ſuch an excellent preparation for the receiving * of the Goſpel.* Which is not ſo: for although God ſhewed that favour towards learning and civility of manners, that in the propagation of the Goſpel through the world, hee reſpected thoſe Nations that excelled therein, before others; as appeares by the plantation of the Church among the *Gentiles*: yet come wee to particulars, and it is evident the Goſpel found moſt reſiſtance and neglect at their hands who ſeemed to have uſed their naturall abilities beſt, as the learned Philoſophers, the wiſe, temperate, juſt, politick men of the world, who were ſo farre from being the fitter to receive the Goſpel, that they out of pride and fleſhly wiſedome were its greateſt enemies. *Nam ut quiſque* (ſaith *Moulin*) *virtutis civilis laudem affectat; & ingenium habet multâ eruditione ſubactum, ita ei maximè ſordet ſimplicitas Evangelii, & crucis Chriſti ſcandalo magis offenditur.*

* The opinion of Arminians of the beſtowing of Grace upon the well uſing of Nature, is in effect but the doctrine of Popiſh preparatory merits of congruity, preceding the gift of grace; both contrary to that of the Apoſtle, 2 Tim. 1. 3.

2. Another, *That a man may uſe his Naturall abilities well, i. e.* to the right worſhipping and obedience of God, without the grace of regeneration, without faith, without all knowledge of the Goſpel, and the will of God revealed unto man: which being a groſſe ſuppoſition of an utter impoſſibility, and ſuch a one as by conſequence overturnes all Chriſtian Religion, as hath been ſhewed: it is manifeſt that this obligation, wherewith the Arminians have tyed God to give ſupernaturall grace to the *Gentiles* upon their good uſage of Naturall helpes, is voyde and of no validity, God will eaſily be diſcharged of it without forfeiture of his Iuſtice, where the condition on mans part is ſo impoſſible to be performed.

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the *Tyrians* and *Sidonians*, and Vocation of the *Capernaites*, though they were naturally better fitted to entertaine the Goſpel than theſe; as alſo by the long rejection of all the civill and learned men of the Nations of the world, who though they uſed their naturall reaſon farre better than other barbarous people, yet were left deſtitute ſo many ages of all ſupernaturall helpes as well as they.

2. It is founded upon two falſe Suppoſitions;

1. One, *That the well uſing of Naturall light, is ſuch an excellent preparation for the receiving * of the Goſpel.* Which is not ſo: for although God ſhewed that favour towards learning and civility of manners, that in the propagation of the Goſpel through the world, hee reſpected thoſe Nations that excelled therein, before others; as appeares by the plantation of the Church among the *Gentiles*: yet come wee to particulars, and it is evident the Goſpel found moſt reſiſtance and neglect at their hands who ſeemed to have uſed their naturall abilities beſt, as the learned Philoſophers, the wiſe, temperate, juſt, politick men of the world, who were ſo farre from being the fitter to receive the Goſpel, that they out of pride and fleſhly wiſedome were its greateſt enemies. *Nam ut quiſque* (ſaith *Moulin*) *virtutis civilis laudem affectat; & ingenium habet multâ eruditione ſubactum, ita ei maximè ſordet ſimplicitas Evangelii, & crucis Chriſti ſcandalo magis offenditur.*

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1. That they ſuppoſe a ſupernaturall ability of beleeving infuſed into the ſoule by the Holy Ghoſt, which yet ſhall be no ſanctifying grace of the Spirit; an opinion altogether new and againſt reaſon. For aske them, is not the inward diſability of our ſoules to beleeve and convert, a part of our corruption? It cannot be denied. Well, is not then the infuſion of an ability to beleeve and convert, the doing away of that corruption? It is. And then ſhall not that gift which

Sect. 145. 85.

which aboliſhes our ſinfull infirmities, be juſtly called a ſanctifying grace? It is moſt evident, and none but ſuch as are poſſeſt with the ſpirit of wilfull contradiction to all manifeſt truth, will affirme, That the rectifying of our weake and corrupt faculties by a ſupernaturall ability put into them, and diſpoſing them to the moſt excellent worke of Faith, can be any thing elſe than the grace of Regeneration. An act ſo holy muſt come from an habit as holy.

2. That they ſuppoſe the Act in divine graces goes before the Habit: an aſſertion in Divinity not tolerable, which tels us, that the tree muſt be good before the fruit can be good. And that Queſtion which Chriſt put to the Phariſees, *Mat.* 12. 34. *How can yee that are evill ſpeake good things?* is more than any Arminian can tell how to anſwer. This pincheth them, and puts them to this choyce, either that an unregenerate man who certainely is utterly evill, may by the helpe of ſuch a gift as hath not ſanctified nor made him good, not onely ſpeake, but doe that which is eminently good, namely, Beleeve and Convert; or that the Act of Faith performed by ſuch a one is not good and ſound, and ſo no beginning of true converſion; or that they doe confeſſe the habit of faith, as of other graces to be firſt implanted in our ſoules in the univerſall renovation of all the faculties thereof, whence the operation of faith doth afterwards iſſue. And this is the truth which under thoſe obſcure and unexplicated tearmes of [*Supernaturall ſtrength to Beleeve*] they grant in effect: for the ſtrength is either nothing at all, or nothing elſe but that habituall Faith, which we maintaine to be given us as a principall part of our regeneration.

confer p. 85.

Theſe miſtakings of the nature of our converſion hath utterly confounded our Adverſaries in their opinions and writings about this point. They ſpeake of ſufficiencie of grace to produce the acts and operations of Faith and other vertues: when the queſtion is meant of the ſufficiencie of grace in producing the habit of all inherent holineſſe. Now as in the former example of the ſicke man, it is one thing to enquire whether the health and ſtrength Chriſt gave him was ſufficient to cauſe him to walke, another thing to demand what vertue of Chriſt was ſufficient to give him that health and ſtrength: ſo in this caſe, it is one thing to aske whether the grace of ſpirituall health or ſanctification be ſufficient for the producing of the actions of a ſanctified man; another thing to aske what grace is ſufficient to worke in the ſoule the grace of ſanctification it ſelfe. Wherefore in this matter we affirme, that as health when it is in a man is ſufficient to every naturall action, though alwayes it be not effectuall, becauſe wee make not uſe of our ſtrength at all times: but to worke health in a ſicke man no vertue is ſufficient, but that onely which being applied, proves effectuall to reſtore it: So, where ſanctification is, it is alwayes ſufficient to every gracious action if it be duely exerciſed thereabouts, but may ſometime be effectuall through our default in not applying it aright: but now, to worke ſanctification in the heart that hath it not, there is no other gift whatſoever ſufficient but the onely vertue and power of the Holy Ghoſt, the immortall ſeede of our Regeneration; and whereſoever this onely and all-ſufficient vertue worketh in the heart of any man, there it is alwayes infallibly effectuall. To dreame of any other inherent quality in the ſoule given to man as ſufficient to ſanctifie the ſoule, and yet after it is given, ineffectuall to performe it, is a fancie never thought of till of late times, wherein mens hearts are ſtrangely embittered in fierce oppoſition againſt the glory of Gods true grace.

This of the firſt Concluſion: the ſecond followeth, and it is this; *That ſufficient grace for Sanctification is not given unto all.*

This is a neceſſary conſectary of the former: for ſeeing ſufficient and effectuall are all one in this caſe; and ſeeing it is apparant, that this grace is not effectuall in ſome who are never ſanctified, it followes neceſſarily, that ſuch ſufficient grace is not given unto all. This were enough to have beene ſaid againſt this opinion of ſufficiencie of grace given to all within the Church: But yet *ex abundanti*, for our better ſatisfaction, I deſire your patience and attention

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in the further examination of this ſecond Concluſion. The truth of it will be cleered, by conſidering what the grace is which is given to thoſe that are within the Church. Now this grace is twofold:

1. The externall declaration of Gods will, made unto all men in common by the Preaching of the Word; the ordinary conſequent whereof is knowledge or illumination. And this is tearmed our externall Vocation by the Word.

2. The inward gracious worke and vertue of the Holy Ghoſt immediately exerciſed upon the Vnderſtanding, Will, Affections, and whole Man. The conſtant effect whereof is Regeneration. And this is called our Internall Vocation by the Spirit.

In the explication of the Nature, Diſtinction, and Sufficiencie of theſe two unto the worke of Sanctification, conſiſts the further cleering of this troubleſome controverſie. The Orthodoxe ſentence which hath beene held touching this matter agreeably to the Scriptures, is this;

There are two things which are ordinarily wrought in men, living under the Miniſtery of the Word:

1. Illumination of the Vnderſtanding.

2. A touch or motion of the Will and Affections.

Theſe two, becauſe they are the fountaine of all outward actions, we onely conſider in this buſineſſe, letting paſſe ſuch effects as are viſible in mens converſations. Now both theſe are each of them of two different ſorts:

1. Illumination is either,

1. Common and Naturall, when a man in hearing or reading conceives the litterall ſenſe and meaning of the Scriptures in moſt points of Chriſtian Religion, ſo that hee is able to diſcourſe, diſpute, and write of them. I call this knowledge Common, becauſe it is beſtowed on reprobates as well as others. I call it alſo Naturall, becauſe although the object thereof be Supernaturall and Divine, nor could be knowne but by revelation, yet being revealed, the manner of apprehending it in ſuch a one is meerely naturall and carnall, and that light which the Spirit affords to ſuch a one, is but ſome more eminent degree of that common aſſiſtance which hee gives to all that ſeeke after knowledge in any learning for a publick benefit. For the caſe is plaine enough, a learned Scholler unregenerate knowes and ſtudies Divinity in the ſame manner as he doth any other Art: and as in them, ſo in this he may attaine excellent knowledge, by a ſpeciall but no ſanctifying gifts of the ſpirit; perfecting his naturall reaſon but not making it ſpirituall.

2. Proper and ſpirituall, when a man by a ſingular gift of the Spirit of grace is inabled to judge of heavenly things in a ſpirituall manner according to their truth and goodneſſe, repreſented to the underſtanding in their native beauty and excellencie. I call this Proper, becauſe it belongs onely to the Elect; and Spirituall, becauſe the ſanctified underſtanding judgeth of them ſpiritually. Thus for knowledge: next touching the

2. Motions which are wrought in the Will; they are likewiſe double:

1. Naturall, when upon the underſtanding of threatnings or promiſes, the Will is touched with ſome kinde of affections towards thoſe things, as they which are naturally hurtfull or beneficiall to it; as to love, hope, deſire, feare, or hate ſuch or ſuch a good or evill thing ſpoken of in the Word. I tearme theſe affections Naturall, being proportionable to that firſt ſort of knowledge that bred them. For when an unregenerate man ſhall heare it plainly and amply declared, what happineſſe belongs to the Saints, what comfort is in Gods favour, what glory in heaven, what horrour in hell and a bad conſcience, he will bee eaſily ſtirred up with many deſires of enjoying the one, and eſcaping the other. But this hee doth in no other manner than as every man by inſtinct of Nature will wiſh and ſeeke for that good which he knoweth to be proportionable to his nature, and alſo ſhunne the contrary.

2. Spirituall, when upon the thorough apprehenſion of all ſpirituall good and

and evill, knowne and beleeved by faith, the Will is ſtrongly inclined with all conſtant and vehement affections of love and hatred earneſtly to embrace the one and deteſt the other above all things elſe whatſoever. How great difference there is betweene theſe illuminations and motions in the regenerate and unregenerate, I ſhall by Gods grace ſhortly have occaſion to handle at large. Having now thus diſtinguiſhed them, let us ſee how theſe effects are appliable to their cauſes [the Word and the Spirit:] the dependance is thus;

1. Common illumination and the naturall movings of the Will that follow thereupon, are the effects of the ordinary grace of the Spirit in the Miniſtery of the Word preached.

2. Proper illumination with the ſpirituall affections thence ariſing, are the effects of the ſpeciall vertue of the Holy Ghoſt in the Miniſtery of the Word, regenerating the ſoule.

But we muſt goe further yet, and whereas the Word and Spirit are both joyned together in this worke of regeneration, wee muſt carefully ſee what belongs to one, what to the other. Wherefore we are to diſtinguiſh betweene the

1. Inſtrument: For whatſoever can be aſcribed to the Word, agrees to it but onely as it is an inſtrument of the power of Gods Spirit. Now inſtruments are either Cooperative or Paſſive, and the word muſt be one of the two. Cooperative it is not, moving and working on the ſoule by any inward force of it ſelfe. For it cannot bee declared what operative force there ſhould be in the bare declaration of Gods will, to produce the reall effect of ſanctification in the unregenerate heart. It is therefore in it ſelfe a paſſive inſtrument working only * *per modum Objecti*, as it containes a declaration of the divine will, and as it propoſeth to the underſtanding and will the things to be knowne, beleeved and practiſed. Now it is well knowne, that no Object whatſoever hath any active power *per ſe* to worke any thing upon the Organ, but is onely an occaſion of working, which ſome force in or about the Organ makes uſe of. But whence then hath the word its effect? from the

2. Principall Agent, the Spirit of God; who by his immediate and proper vertue workes upon the Vnderſtanding and Will, cauſing in that a thorough apprehenſion of the things propoſed, and in this a cheerefull obedience to the thing ſo underſtood. The Object of this worke of the Holy Ghoſt is not the Word, as if the Holy Ghoſt did infuſe into it any ſpeciall vertue whereby it ſhould worke, together with himſelfe, as a partiall coordinate efficient cauſe in our converſion, the Word working one part, the Holy Ghoſt another, as the Arminians vainely diſpute, (*Act. Synod. Defenſ. Act.* 4. *p.* 136.) But the object of this worke is the Soule of man, whereinto this vertue of the Spirit is *Infuſa* or *Affuſa*, or rather, whereabout this vertue is imployed, quickning, changing, renuing the Faculties of the Soule with ſuch ſpirituall ſtrength and holineſſe, that ſo it may performe what the Word declares is to be done. Which effect of Regeneration, though properly it commeth onely from the ſanctifying power of the Holy Ghoſt, yet by a common Metonymie it is aſcribed alſo to the Word; and for that cauſe we are ſaid [*to be borne againe by the Word*] 1 *Pet.* 1. 23. [*to get faith by hearing*] *Rom.* 8 [*to be begotten by the Holy Ghoſt*] 1 *Cor.* 4. 15. [*to be ſanctified by the truth, i. e. the Word*] *Ioh.* 17. 17. and hence ſuch properties as theſe are aſcribed to the Word, that [*it is the power of God to ſalvation*] *Rom.* 1. that [*it is mighty in operation, ſharpe as a two edged Sword*] *Heb.* 4. 12. that [*it is a Sword*] *Eph.* 6. 17. *Revel.* 19, 15. that [*it is fire and a hammer to breake the Rocke*] *Ier.* 23. 29. that it is [*powerfull to caſt downe all ſtrong holds of mans proud imagination*] 2 *Cor.* 10. 4. with many the like, which though they properly belong to the inviſible power of the Holy Ghoſt, giving effect unto his owne Word, yet are figuratively attributed unto the Word it ſelfe, which he uſeth as his viſible Inſtrument. I cannot better expreſſe the manner how the Holy Ghoſt uſeth the Word in the worke of Sanctification, than by a ſimilitude of two. Chriſt meeting a dead Coarſe in the Citie of *Naim*, touches the Biere and utters

* And ſo in *Adam* who was endued with all inward abilities to doe whatſoever God ſhould command, there needed nothing elſe but the declaration of his Will, and *Adam* could preſently obey: But in us that want ſuch ſtrength, there is required by ſuch a propoſall of Gods will, another worke of the Spirit, giving us power to doe it. Iames 1. 18.

Luke 7.

theſe words, [*Young man, I ſay unto thee ariſe.*] Heare the command, and that given to a dead man: But could theſe words doe any thing to raiſe him? No, it was Chriſts inviſible power that quickned the dead, not his words, which onely declared what he meant to doe by his power. Againe, to the ſick of the Palſie, he ſaith [*Ariſe, take up thy bed and walke;*] Here is the command given to a ſick man. But was it the vertue of theſe words that healed him? No, it was that ſecret vertue which went from Chriſts Deity which did the cure. His words declared what that ſhould bring to paſſe. So in this matter of our converſion, Chriſt bids us, Awake we that ſleepe, and ſtand up on our feete; he bids us beleeve, repent, obey, turne unto him, &c. But all theſe commands worke nothing of themſelves, but take effect by the onely power of God working upon the heart. In which caſe the Word is truly the voyce of God, not of man. Now Gods voyce is not a bare ſound or word carrying ſuch or ſuch a meaning with it and no more, as mans doth, but it is *Verbum factivum*, as well as *ſignificativum*, it doth and really brings to effect that which it commands to be done: it makes a world, when it bids a world to be made; it raiſes us, when it bids us ariſe; it awakens us, when it bids us awake; it workes faith in us, when it commands us to beleeve; it gives repentance, when it bids us repent; it makes us holy, when it commands us to be ſo; according to that of the Apoſtle, 2 *Cor.* 10. *The weapons of our warfare are mighty*, but it is through God: and that in *Eſa.* 59, 21. *My word*, ſaith God, *ſhall abide in you*; but this cannot be till he have firſt put his Spirit within our hearts. Wherefore where this vertue of the Spirit is wanting, as it is in moſt, there the Word hath no other vertue, than to be as a faire Mappe preſented to the eye, wherein are deſcribed many matters of excellent knowledge, which the unregenerate may gaze upon, in a kinde of ſhallow heartleſſe ſpeculation, which ſhall differ aſmuch from good knowledge, as the knowledge of a Countrie by the Mappe, and by the eye in travelling it.

Eph. 3. 7. Col. 1. 29.

And this is the ſentence of the Orthodoxe Church touching the nature and diſtinction of theſe two Callings, Inward by the worke of the Spirit, Outward by the voyce of the Word. The Arminians are of another opinion, whoſe judgement about this matter is this:

The Word, ſay they, and the Spirit alwayes goe together, and whereſoever either the Law or Goſpel is preached, there and then the quickning power and effectuall vertue of the Holy Ghoſt is preſent in all, even thoſe that are unregenerate, untill ſuch time as by contumacie and rebellion againſt the Spirit, they have made themſelves unworthy of further helpe. But now what is this effectuall power, according to the Arminians, and what doth it in all men? It doth, ſay they, inlighten the underſtanding, it ſtirres up the ſenſuall affections (for as touching the Will, it meddles not with that) and ſo gives unto the heart *Senſum verbi*, and by an inward power infuſed, doth move and diſpoſe the heart to beleeve and convert. Yea, but how is all this done? Is it by any proper worke of the Spirit diſtinct from the power of the Word? By no meanes, ſay they; It is done by a morall perſwaſion, *per Repreſentationem objectivam*, by a propoſall of what is to be done, with commands, exhortations, intreaties, promiſes thereto annexed. And is this ſufficient to our regeneration? Yea, there is not, there needs not any other immediate inward *invincibilis actio* (as they ſtile it) of the Holy Ghoſt upon the ſoule. The Word, only the Word begins, continues, and conſummates our converſion. Nay, if an inward worke of the Spirit bee granted, they affirme that the preaching of the Word can by no meanes poſſible bee accounted any meanes at all of our converſion. What then, Inward Calling there is none? No, ſay they, there is no other inward regenerating grace, but onely the forenamed morall perſwaſion to goodneſſe, by the outward Miniſtery of the Word. This is the ſumme of their opinion, and that Chaos of confuſed errours, which it is hard to diſtinguiſh into any good order: I will touch upon them in theſe three Propoſitions, manifeſtly oppoſing their fundamentall ſuppoſitions in thoſe their Aſſertions: The firſt ſhall be this:

1. That

1. That not ſo much as common illumination and ſtirring up of the affections is given to all in hearing of the Word preached. Shall we goe any further than experience to prove this in thouſands that heare the Word, yet underſtand no more of it, and are no more affected with it, than the ſeates they ſit on? The Arminians, as they will deny any thing, reject this argument from experience, and except, that though they doe not underſtand, yet they might underſtand if they would. To which I anſwer, that it is true; ſuch men ſhall be condemned of wilfull ignorance, becauſe the meanes God afforded were ſufficient to have brought them to more knowledge, if they had done but as much as they might: but yet the exception is here altogether vaine, becauſe here we inquire of the Act, whether all men be inlightned, not *de potentia*, whether they may bee or no. For the Arminians hold that the Vnderſtanding is inlightned, and the affections moved in all, and that irreſiſtably; men cannot chooſe but know and be affected with the Word preached. And this they ſtiffely maintaine, becauſe that God hath infallibly given unto all *potentiam & vires credendi*; and this ſtrength is nothing but illumination of the Vnderſtanding, and exciting of the Affections; and therefore all muſt infallibly be illuminated and excited. Wherefore when they affirme, that a man may chooſe whether hee will underſtand and be affected or no, though it be true in part, yet they contradict their owne maine poſition, and confirme ours, That God though he have given the outward meanes, yet hath not given ſo much grace unto all, as to make uſe of them for the gaining of ordinary knowledge in the Word.

The ſecond Propoſition ſhall be this,

2. That bare Illumination in the underſtanding of the ſenſe of the Word preached is not ſufficient for ſanctification of the heart: *i. e.* to move, to renew, to quicken thoſe affections with true love of goodneſſe and deſire of grace, which before were diſordered, by reaſon of the darkneſſe of the underſtanding.

This they affirme: we deny it as a new and uncouth opinion, and that upon theſe grounds:

1. Becauſe it preſuppoſeth, that in the affections there is no other vitiouſneſſe, but that onely which is bred in them by the errour of the underſtanding; which being deceived, miſguides the affections, but being once rightly informed, the affections are preſently brought in order to follow the directions thereof. Than which nothing can be more abſurd, and contrary to all experience.

2. If bare illumination or morall perſwaſion bee ſufficient to ſanctifie, it ſhall worke that effect either by it own ſimple vertue, or by the helpe of ſomething elſe beſides. If by it ſelfe, then why are not the Devils ſanctified, who know more of Divinity than haply the learneſt man? And why are not all learned Divines ſanctified alſo? what ſhould hinder? Or if there muſt be ſome ſpeciall grace beſide, how can they affirme that to be of it ſelfe ſufficient, which helps not without the helpe of another thing? And yet this is that whereto they are driven, namely, to confeſſe there muſt be a ſpeciall grace to make the generall effectuall; and ſo in one word they daſh all their diſpute about the ſufficiencie of univerſall grace. Or if they like not that, will fall to that ſhift to ſay, that bare illumination is ſufficient, though not to ſanctifie, yet to worke true faith and converſion; which is nothing elſe but to affirme that there is faith and converſion before and without ſanctification. Which opinion is a kinde of phrenſie.

Nil obſtat quominus dicitur vel ſola Dei moralis ſuaſio homines animales reddere ſpirituales, ſaith Greving. cont. Amef. pag. 297.

The third Propoſition will be this;

3. That beſides the common illightning of the underſtanding and motion of the affections in ordinary preaching of the Word, there is neceſſarily required another immediate worke of the Holy Ghoſt upon the ſoule for its ſanctification throughout: without which the preaching of the Word will bee utterly unable to worke true grace in the hearers.

This I prove by Scriptures and Reaſon: The Scriptures are many, I will name but one or two of the plaineſt places.

1. *Iohn* 6. 36. Where Chriſt ſpeaketh to the unconverted *Capernaites* thus, [*But I ſay unto you, that yee have alſo ſeene me*] there is their knowledge of the Goſpel by Chriſts preaching and miracles, but yet [*yee beleeve not.*] What was the reaſon of that? it was this; God had not given the *Capernaites* to Chriſt; and therefore he gave them not grace to come unto Chriſt: for, [*All that the Father giveth mee commeth unto me; and he that commeth unto me I caſt not away*] *verſ.* 37. Yea, will an Arminian ſay, They came not, becauſe they were not willing to come, there wanted nothing on Gods part but they might have come. Yes but there did, if we beleeve Chriſt; God did not draw them; therefore they came not: For [*No man can come unto me except the Father which hath ſent mee draw him, and I will raiſe him up at the laſt day*] *verſ.* 44. But what is this Drawing? it is the ſame which in the next verſe hee calls Gods teaching of us. [*It is written in the Prophets, They ſhall all bee taught of God. Every man therefore that hath heard and learned of the Father, commeth unto me.*] Nothing can be more manifeſt than in this place the plaine diſtinction of an inward drawing from an outward morall perſwaſion, an inward teaching of God from the outward preaching of man: which is effectuall to true converſion in all, and only thoſe that are inwardly ſo drawne and taught of God, which the *Capernaites* were not.

2. *Deut.* 29. 3, 4. The *Iſraelites* in the wilderneſſe had all inſtruction and perſwaſion that might be by the Word, and by miracles from God and his ſervant *Moſes*: they had heard *Moſes* and God ſpeake, and ſeene the great tentations, miracles, and wonders with their eyes. But was this ſufficient to convert them? No, there wanted that within which God denied them; for, ſaith *Moſes*, [*Yet the Lord hath not given you an heart to perceive, and eyes to ſee, and eares to heare unto this day,*] *verſ.* 4. Parallell to which is that touching the *Iewes*, among whom Chriſt had preached ſo much and ſo plainely, done ſo many, ſo ſingular miracles, [*Yet they beleeved not in him*] *Ioh.* 12. 37. But what was the cauſe of that, was not the meanes ſufficient? No, God had denied to reveale unto them his arme or power, in giving them the knowledge of the Goſpel. That hee proves out of the Prophet *Eſay*, who of all the Prophets preach'd the Goſpel plaineſt, and yet found ſmall credit to his doctrine, [*That the ſaying of Eſayas the Prophet might be fulfilled, that he ſaith; Lord, who hath beleeved our report, and to whom is the arme of the Lord revealed?*] *verſ.* 38. A very unreaſonable complaint, ſaith the Arminian, if we conſtrue it ſo; for it is as if *Eſay* had ſaid, Lord, onely the Elect to whom thine arme was revealed they have beleeved it, but none of the Reprobates have beleeved it, becauſe thine arme was never revealed to them, and ſo they could not beleeve. And what reaſon had *Eſay* then to complaine of them for not doing that which they could not doe? I thinke the wiſedome of God hath of purpoſe, to check theſe peſtilent gainſaying Spirits, added in the next words, *verſ.* 39. [*Therefore they could not beleeve, becauſe that Eſaias ſaith againe, He hath blinded their eyes, and hardned their hearts, that they ſhould not ſee with their eyes, and underſtand with their hearts, and ſhould be converted, and I ſhould heale them.*] So Gods Spirit brings that for a good reaſon which theſe men count an abſurdity: They did not beleeve, and the Prophet complaines of it; yet it was becauſe they could not beleeve. And why could they not? it was the want of that inward worke of grace we ſtand for: God had not inlightned their mindes, nor ſoftned and ſanctified their hearts, and therefore they could not beleeve.

3. 2 *Tim.* 2. 24, 25, 26. [*And the ſervant of the Lord muſt not ſtrive, but bee gentle unto all men, apt to teach, patient; in meekeneſſe inſtructing thoſe that oppoſe themſelves.*] Here is the Miniſters duty to preach unceſſantly, uſing all gentle and good meanes to bring men to repentance, but will this diligence in perſwaſion and patient induſtry be effectuall at laſt? It may prove ſo, but when it doth, it is not by it ſelfe, but by Gods ſpeciall grace, [*If God peradventure will give them repentance to the acknowledging of the* * *truth.*] After all outward meanes uſed, an inward gift is ſtill to be expected.

* Namely, that acknowledgeing of the truth which is according unto godlineſſe. Tit. 1. 1.

So *Elijah* to *Eliſha*, What have I done unto thee? viz. that thou ſhouldſt bee ſo eager to follow mee. He caſt on his Mantle, ſaid nothing and went his way.

Let

Let us in the next place come unto reaſon and experience, where wee have theſe perſwaſive arguments to confirme us in this truth:

1. From the like experience in Chriſts calling of his Diſciples, to whom he uſeth no other words but, *Follow me*; or, *Follow me, I will make you fiſhers of men*; it is wonderfull that ſo ſhort an invitation ſhould worke ſo ſtrange, ſo ſpeedy an alteration: [*Straightway they leave all and follow him*] what? forſake all to follow after a ſtranger they never knew before, with ſuch conſtancie, and yet through ſo much perill and diſgrace, and all for a word ſpoken, *Follow me?* Nay, in that word there was more than a word; there went with it that power which could have commanded the attendance of the Armies of heaven and earth. And thoſe few words accompanied with this ſecret vertue, did more upon the hearts of the Diſciples, than many a long Sermon upon the Phariſees and obdurate Iewes, where Chriſt was not pleaſed to ſhew the like effect of his power. So Chriſt appearing to *Saul*, accoſts him with this expoſtulatory ſalutation, [*Saul, Saul, why perſecuteſt thou me?*] hee ſaith no more, but onely tells him being asked [*That hee was Ieſus of Nazareth whom hee perſecuted, and that it was hard for him to kicke againſt the prickes.*] But ſee what a change theſe few words have made in a fierce raging perſecutor, hee is on the ſudden as meeke as a Lambe, and now all for obedience to that name which before hee furiouſly perſecuted, [*Lord what wilt thou have mee to do?*] command what thou wilt, I am ready to obey. Was it externall morall perſwaſion trow yee that hath made this wonderfull alteration? Nor are theſe examples to bee accounted ſo extraordinary, as if for the ſubſtance the ſame courſe were not ordinarily obſerved. Were not men wilfully perverſe, they would confeſſe, that when of many thouſands that heare one and the ſame Sermon, ſome one or two, it may bee the worſt in the company, are in a moment ſo changed, that they are not the ſame men they were, new hearts, new deſires, new affections, all new in them; they would, I ſay, confeſſe, that this is the very finger of God touching the heart, and not the force of any outward perſwaſion whatſoever.

2. If onely a bare propoſing of Divine things to the underſtanding, joyned with perſwaſions of command, threatning, and the like towards the Will, bee all that is needfull to mans converſion, it would be knowne what difference wee ſhall make betweene the working of Gods word and of mans, of a Divinity Sermon, and a good morall Speech. Nay more, what difference can be made betweene Sathans temptations and all the ſacred ſuggeſtions of Gods word? yea, whether Sathans ſeducements to evill are not likely to prove alwayes more powerfull than Gods perſwaſions to goodneſſe, becauſe in both caſes the worke it ſelfe is left wholly to our arbitrement, and then Sathan hath the advantage of our naturall corruption cleerely on his ſide. So that by this Arminian doctrine, mans converſion is even deſperate, ſeeing Sathan is as powerfull, and certainely hee is as willling to pervert as God is to convert. This blaſphemous abſurdity the Arminians cannot ſhift their hands of, though they ſtrive in vaine about it.

The counſell of a Friend, and the perſwaſion of God.

3. The old rule muſt here be remembred, *Paſſio recipitur non tam per conditionem agentis, quàm diſpoſitionem patientis*: all exhortations, promiſes, commands take effect not according to their owne, but according to the quality of him towards whom they are uſed. And ſo we ſee a word doth more with ſome, than a frowne or ſharpe menace towards another. All Speech workes as the heart of the hearer is affected, not as he intends that utters it. Wherefore if there be nothing more to be done on Gods part towards our converſion but the onely propoſall and perſwaſion of the acceptance of grace, it is manifeſt to all, that can judge of the ſtate of corrupted nature, that we ſhall never accept of Gods offer; but out of that enmity and hatred of all goodneſſe which is deepely rooted in our nature, we ſhould all univerſally and finally reject it, if it be left to our diſcretion whether or no we will receive it. Except our tongues be firſt

Qualis unuſquiſque eſt, talis ei finis videtur.

Rom. 8. 7.

brought unto a right temper, purged from the bitterneſſe of our corrupt humours that have overflowed and infected them, we ſhall diſtaſte the ſweetneſſe of all heavenly doctrine, and nothing will ſeeme ſo unſavoury to our reliſh, as the things of the Spirit. And therefore of neceſſity our diſtempered, diſordered, and crooked diſpoſitions muſt be firſt rectified by an inward worke of Gods Spirit, before we can poſſibly take any true benefit by the Word preached.

Thus then the truth of our ſecond maine Concluſion ſtands good, That ſufficient grace to ſanctification is not given to all that heare the Word preached: becauſe none of thoſe other gifts that are given them are ſufficient, but onely the inward vertue of the Holy Ghoſt, and this is not beſtowed on all, becauſe whereſoever it worketh, it is alwayes infallibly effectuall, by no meanes poſſibly to be hindered. Which ſhall be further ſhewed in our third Queſtion touching the Controverſie. But before we leave this, a ſcruple or two caſt into our way by the Adverſary would bee removed. They prove that the Word and Spirit are never ſeparated; and for it they bring Scriptures & reaſon: Scriptures:

1. *Eſay* 55. 11. *The Word that goeth out of my mouth ſhall not returne unto me voyde, but it ſhall accompliſh that which I will, and it ſhall proſper in the thing whereto I ſent it.* To which I anſwer, that this place intendeth no more, but that God will certainely performe all his promiſes that he maketh unto the Church. If it be extended to a larger ſenſe, we grant, that at every Sermon the Propher or Preacher makes, the power of Gods Spirit is alwayes preſent with his Word: but how? to make it powerfull unto converſion in all to whom it is propoſed? Nothing leſſe. It ſufficeth, that that bee done in ſome onely, for whoſe ſakes God chiefly ſent it: For others that are diſobedient, God hath his worke in them too, namely the accompliſhment of his workes of judgement though not of grace.

2. *a Act.* 7. 51. *Yee have alwayes reſiſted the Holy Ghoſt, viz.* whoſe vertue was ſhowne upon their hearts in and together with the preaching of the Prophet.

To this I anſwer, That they that either neglect the hearing of the Word, or when they heare and underſtand it, and are convinced of the truth of it, doe wilfully refuſe to yeeld obedience to what they know; theſe are juſtly ſaid to reſiſt the Holy Ghoſt, becauſe they reſiſt his *b* Ordinance, and his worke enlightning their underſtanding with the knowledge of Gods will. The *Iewes* had both, and reſiſted *c* both; but it cannot appeare by this place, that there was any other quickning vertue of Gods Spirit working effectually upon the hearts of the *Iewes d*: onely they had the externall declaration of Gods will, and alſo illumination and conviction of their conſciences; which effect the Spirit workes ordinarily in moſt, but not univerſally in all that heare the Word.

3. *Heb.* 6. 4, 5. and 10. 26. 29. But theſe places as they touch onely ſome of the unregenerate, which are in that manner wrought upon; not all who heare the Word preached: ſo that worke of the Holy Ghoſt which appeares upon their hearts, is not by that ſaving and quickning power, which is the immediate and infallible cauſe of true ſanctification; but onely a more ſpeciall degree of an inferiour grace, as ſhall be ſhewen hereafter. Reaſons which they alledge are theſe;

1. If the inward worke of the Spirit doe not alwayes goe with the Word preached, it will follow, that God doth not ſincerely meane that which hee makes profeſſion of. For, outwardly by his Word hee calls them unto him, whom yet ſecretly hee would not have come unto him: For if he would have them come, why doth he not give them that inward worke of the Spirit, without which he knowes they cannot come? As for example, when by the Word hee calls upon men, and bids them repent and convert, if he will this ſeriouſly, why doth not God beſtow on men all ſuch helpes and meanes as are required on his part, inward as well as outward, without which they cannot convert? If hee will it not ſeriouſly, why doth he command them to doe that which hee knowes

a Like places are Iob. 21. 13. Eſa. 63. 10. 1 Tim. 3. 8. Gen. 6. 3.

b Mat. 10. 24.

c As their fathers had done Eſa. 6. 9. & 63. 10.

d For theſe were uncircumciſed in heart & eares: *id eſt*, unregenerate.

knowes they cannot, nay, we know he would not have them doe? Is not this diſſembling to ſay one thing and meane another, to will one thing in word, another in ſecret intent?

Anſw. None more damnable hypocrites than they that will accuſe God of counterfeiting. He deales plainely, fairely, openly, ſpeakes as he meanes, and as it pleaſeth him it ſhould be. If hee bid a wicked man doe well, hee would truly have him doe ſo; nor is it his ſecret deſire he ſhould continue in his wickedneſſe, when hee openly exhorts him to come unto repentance and amendment. But here wee muſt diſtinguiſh betweene a double Will in God:

1. *Voluntas approbationis*, of Allowance. God as he knowes, ſo hee likes of and approves of many good things which he intends never to bring to paſſe.

2. *Voluntas Effectionis & Intentionis*, of Performance, when God intends, that ſhall actually come to paſſe, which hee approves as good in it ſelfe. Now for the converſion of all men by the preaching of the Word, God wills it ſeriouſly by way of approbation and allowance; That the Creature ſhould convert to God and obey his Creator in all things, is a thing truly good, and God juſtly commands it; and if the Creature can by its owne ſtrength performe it, God doth truly approve and like well of it. But God doth not will the converſion of all men effectually by way of full intention to worke it in them. If man can doe it, as it is his bounden dutie he ſhould, well and good, God wils it as a thing in it ſelfe pleaſing and acceptable to him. But God wils not to beſtow upon a man ſtrength to doe it, nor is hee bound ſo to doe. So that here is no fraud, nor *Sancta Simulatio*, or *duplex perſona* in God (as ſome impiouſly at leaſt imagine) as if his word had a meaning contrary to his ſecret intent. No, the meaning of his word is ſincere, what hee commands he wills to be done as a thing in it ſelfe very good, and on our parts, our pure dué obedience to doe it: and his ſecret intent of not giving a man ſufficient abilities to doe his dutie, croſſeth not his approbation of the goodneſſe and neceſſity of our duty to bee performed by us. They are blinde that will not underſtand this, that it is one thing to approve of an end as good, anothing thing to will it with a purpoſe of uſing all meanes to effect it. Gods Commandements or exhortations ſhew what he approves and wills to be done as good; but his promiſes or threatnings ſhew what he intendeth effectually to bring to paſſe.

Such are 2 Cor. 5. 2. & 6. 1. Gal. 1. 6. Revel. 3. 20.

But yet here they urge further, How can God in juſtice command unto a man by his word the performance of that which cannot be done by him without the inward helpe of the Spirit, and yet in the meane time God denies this inward grace unto him?

I anſwer, Gods juſtice will herein be as free from accuſation of tyrannie, as before his truth was from falſhood and colluſion. God may without blemiſh to his Juſtice command man to performe his duty, although hee have now no ſtrength to doe it, becauſe once hee had ſtrength and he hath now loſt it. Yea, will they ſay, that were true did not two things hinder;

1. Man indeede had ſtrength and hath loſt it, but how? himſelfe did not *decoquere* waſtefully ſpend his Patrimony, and by the act of his ſinning aboliſh the Image of God within him: but God for a puniſhment of his fault did by an immediate act take away his originall abilities. And it is then as great injuſtice in God to command us Converſion, Faith, and Repentance, when himſelfe hath taken away our abilities whereby wee ſhould performe it, as for a Iudge after he hath put out an offenders eyes, yet to command him under paine of further puniſhment to reade ſuch a booke. If hee had put out his owne eyes the caſe had beene otherwiſe, the Iudge being not bound to take notice of that his fact. To which we anſwer, that it is true, God for our ſinne hath deprived us of his image, ſo that we cannot doe his will without new ſtrength reſtored unto us: yet we muſt remember, though this deprivation be an act of God, yet it happens through our merit by reaſon of our ſinne; and in this caſe, how harſh ſoever it may ſeeme to us, yet God the Iudge of the word doth not unjuſtly,

justly, to command us the doing of that which wee cannot performe without those abilities restored, which himselfe for our transgression hath taken from us, and will not give us againe. This is proved by that one instance beyond all exception, The perfect obedience to the Morall Law is required of all, and yet it is madnesse to affirme that God gives or is bound to give unto all that strength to doe it, which they had in *Adam*, without which it cannot be done. Further, that God may justly command what man cannot performe, is manifest by Gods commanding *Pharaoh* to let the Israelites goe, which yet *Pharaoh* could not doe; for God himselfe hardened his heart, that hee should not be willing to let them depart.

2. When God commands man to beleeve the Gospel, here is a duty injoyned that man never had strength in *Adam* to performe. And therefore if God doe require a new duety, he is bound to afford new strength, because by that which he had, and lost, he was never inabled to doe it. To which we answer, that it is an errour to affirme, that Faith which is the condition of the new Covenant, is not commanded in the Morall Law. Legall and Evangelicall, or the Faith of *Adam* in innocency, and of man since his fall, is for the substance of the grace one and the same, *viz.* Credence and confidence of and in all things whatsoever that God shall reveale unto man. The difference is onely in the vse, and in the particular object; as we shall see in the handling of that point of Faith. Now *Adam* being commanded in all things to beleeve his Creator, whether revealed or to bee revealed; and having ability so to doe, so that if God had told of him the mysterie of the Gospel, he would have beleeved it; we also are bound by the Law of our Creation, and so the Morall Law, to beleeve in Christ as soone as God reveales unto us this thing to be beleeved: and God may require it of us, because we had power once to doe it; and what is lost God is not bound to restore.

2. Reason. If the Word at any time be destitute of the quickning Spirit, it will follow, that the Word shall be of it selfe a dead letter, and the savour of death, because it is destitute of the Spirit which onely puts life unto it. But this is not to be affirmed, for as much as it is onely our fault that the Word proves the savour of death, &c. To this we answer, That the Word is never of it selfe the savour of death, no not then when it is without the vertue of the Spirit: and we reject those assertions as utterly erroneous, That the Word should bee preached unto some to damne them, or with this intent to make them inexcusable. The Gospel is not published with any such purpose at all: for the judgement of our *English* Divines in the Synod is sound, that those who being called, refuse to convert, should be made more inexcusable: *Neque enim ea fingi potest homines reddere inexcusabiles per Verbum & Spiritum vocatio, qua eo tantum fine exhibetur, ut reddat inexcusabiles.* No, there is no such matter: The end of the Word preached, is to shew unto man what is that good, and that acceptable will of God which he requires man should performe: and the declaration of the will of God to man, is alwayes in it selfe most good and excellent: nor doth it vary in its owne nature, whether the vertue of the Spirit goe with it or no. For (as I touched before) the power of the Spirit doth not worke upon the Word to put life into it, but it workes upon our soules to put life into them. So that whether our hearts be sanctified or not sanctified, it is all one to the Word, it makes no alteration in the nature of that: All the difference lyes in the effect, where the heart is sanctified, there the Word is heard with obedience, where it is not sanctified, there it is heard and disobeyed. But the cause of this difference is meerely in the disposition of mans heart, not any jot from the Word: the preaching whereof is good and to a good intent, but unto some it becomes hurtfull; not because the Word hurts them, but they hurt themselves by their owne sinfulnesse, leaving themselves inexcusable in their fault, and aggravating their damnation by wilfull disobedience. The Word is neither dead, nor deadly in it selfe, but we are dead, and by our sinnes against the Word slay our selves.

In Act. Synod. Dord. Senten. Britan. Theol. de 3. & 4. Artic. Hee is excusable for rejecting that which is offered him to that very end that he should reject it, not that he should receive it.

See Rom. 7. 10, 11, 12, 13.

3. Reason.

3. Reaſon. If the preaching of the Word bee ſometimes deſtitute of the vertue of the Spirit, it will follow, that men ſhould be condemned for not beleeving, and being converted by that which hath no power to cauſe them to beleeve and convert, as the Word without the Spirit hath not. But that were injuſtice ſo to doe, &c. *Ergo*.

To this ſlight argument wee anſwer, that the default of mens not beleeving and converting, is not through want of any thing in the Word, which is onely to tell them what God requires of them; and this the Word doth fully and ſufficiently. If they obey not, it is through want of ſomething in themſelves, namely, ſanctified abilities in the heart, which as they come not from the Word, ſo God is not bound to give them by his Spirit. It ſufficeth, that God only commands them, if they cannot obey, whoſe fault is that but their owne? Gods commands preſuppoſe that ſtrength to obey is or ſhould be in the creature: if that through ſinne bee made weake, God is yet juſt in commanding and puniſhing.

And thus much of this ſecond queſtion by way of knowledge, let us briefly ſee what uſe wee may make thereof to our practice: it learnes us a threefold leſſon;

1. What our affections are to be in hearing of the Word, namely, the ſame that in teachable Schollars towards a moſt wiſe Maſter, or in ſick Patients towards the skilfulleſt Phyſician. We muſt be content to be rul'd, and every way ſubmit our ſelves to the diſcretion of that our heavenly Doctor. We muſt remember wee have to doe with more than man in this buſineſſe: it is the Holy Ghoſt that does all in all in this ſacred ordinance. When therefore wee goe to heare, let us put on all holy, humble, obedient, and tractable affections. A proud, diſdainfull, ſelfe-conceited, contentious minde is unfit for mans inſtruction, moſt oppoſite to the wiſedome of Gods teaching, who muſt needs ſcorne to be their Maſter, that thinke themſelves to be too good to be his Schollars Againe, a malicious, uncleane, worldly, voluptuous heart, ſtands contradictory to the holineſſe of the bleſſed Spirit. Thoſe proud affections hinder us in knowing, theſe impure luſts in doing our Maſters will; both together, or each alone make the Word utterly unprofitable unto us.

2. What the duety of Miniſters is in preaching the Word. This is threefold: one reſpecting the worke, two the iſſue of it. For the worke it ſelfe, the nature and ſpirituall quality thereof ſhould teach them faithfulneſſe to ſpeake Gods word as it ought to be ſpoken: which is oppoſed as to negligence, and accurſed careleſneſſe in the handling thereof contrary to the dignity and majeſty of it; ſo on the other ſide, to overmuch diligence and humane curioſity contrary to the ſimplicity and ſaving vertue thereof. Not that a man can bee too diligent in doing Gods worke, or that it is eaſie to define preciſely what and how farre humane helpes are to be uſed in Divinity: but yet this is apparant, a ſingular fault there is in mens preparations to this worke, who either intend not at all the ſaving of mens ſoules; or if they doe, they thinke themſelves muſt doe as much in it as Gods Spirit. Whence elſe, or to what end ſhould ſo much of man be mingled with that of God, why ſo much ſtudy to pleaſe mens eares, why ſo much care to winne credite to their owne perſons? &c. Sure it cannot but be a thing very admirable to any that will obſerve it, to heare a man ſtanding as Gods Embaſſadour, ſpeaking as from his mouth in his name, to make a ſolemne prayer for aſſiſtance of Gods Spirit in his preaching, to bleſſe his Meditations that he hath put into his heart, to make them effectuall in the hearers, &c. when in the meane time his conſcience tells him, that in his ſtudied preparations hee ſought for nothing leſſe than the ayde of the Spirit, and his preaching tells us that he publiſheth the Words not of Gods but of mans wiſedome.

In the Iſſue of this worke, there is a double duty: 1. If it ſucceed well, Thankfull humility oppoſed to pride; that when men are converted by his Miniſtery, he

Luk. 3. 16. 1 Cor 3. 5, 6. & 5. 10.

he aſcribe all to God, nothing to himſelfe, who was but the Saw in the workemans hand, &c.

2. If it ſucceede ill, contented patience oppoſed to repining thought; as, Why ſhould not my Miniſtery be as effectuall as anothers is? Let a Miniſter remember, he onely ſowes the ſeede, God muſt give it a body of his good pleaſure: nor is it himſelfe, but God whom the people here caſt off. He may take comfort, and ſhall have reward for his godly painfulneſſe in the conſcionable diſcharge of his duty; albeit God ſaw it not good, that it ſhould be ſo bleſſed in the effect as he could deſire.

3. This teacheth us how to judge of our converſion by the Word preached, namely, by the inward ſanctification of the heart, not by having and frequenting the publick ordinance. Silly wretches they are, that ſo farre miſtake themſelves and the nature of theſe things, as to thinke the going to Church, the hearing of the Sermon, the remembring and diſcourſing of it, the commending of the Preacher, outward reverence to his Perſon and Miniſtery, ſome kinde of reformation of manners, wrought out of very ſhame not to follow ſuch plaine directions as they muſt needs confeſſe to be good, and others allow of in opinion and practice; that thinke, I ſay, theſe things ſufficient arguments of a ſound converſion by the Word. Let us not beguile our ſelves in a matter of this high conſequence, theſe things are outward, but the effect of the Word is inward alſo upon the conſcience, in the change of the heart and ſanctification thereof, with all ſacred affections to holineſſe. Looke then inwards, and trie how we are affected in and after the hearing of the Word. Doe wee finde an holy feare to fall upon us when our ſinnes are threatned? Are wee willing to abide the Surgeons hand upon our tendereſt ſores; and though it be painfull, yet doe heartily rejoyce in the ſharpeſt ſtrokes and deepeſt cuts of the ſword of the Spirit, when it pierceth in to the dividing aſunder of the Soule and Spirit, marrow and joynts, parting us and our beſt beloved ſinne? Doe our hearts ſecretly rejoyce with joy unſpeakeable and glorious, in hearing thoſe ſure and ſtedfaſt promiſes of mercy and grace publiſhed in the Goſpel? Are our ſoules brought under the powerfull command of the majeſty and authority of the Word, captivating all our thoughts to the obedience of Chriſt; ſo that no command of a King armed with greateſt terrour can lay the like neceſſity of obedience upon our outward man, as Gods injunctions doe upon our conſciences? Hath the Word wrought in us an unfained hatred of that evill which wee outwardly forſake, a ſincere love of that good which outwardly wee practiſe? Can wee truely mourne with much bitterneſſe and anguiſh, when the Word diſcovers unto us the infinite corruptions and loathſome uncleanneſſe of our hearts, ſo that wee wiſh for nothing more in the world than to bee freed from the ſinne that hangs ſo faſt on us, and to be cloathed with perfect holineſſe. Finally, doe wee love the Word that hath begotten us, preferring that foode of our ſoules before our appointed bodily foode? If theſe things be in us, we have a witneſſe to our ſoules, that the Word preached hath beene unto us, not onely in word, but alſo in power; and that the ſame Spirit which gave it unto the Church, hath made it his moſt bleſſed inſtrument of our effectuall converſion to God. But if the caſe ſtand ſo with us, that wee know not what theſe things meane; if to our apprehenſion there appeare more terrour in the angry words of a King, than the moſt peremptory threatnings of God: if a reproofe of a knowne fault will be rejected by us with contempt and gall: if we ſleight the ſweeteſt exhortations, and the conſolations of God ſeeme a ſmall matter to us: if we can with a confident ſcorne of all Gods counſels, hold a reſolution to goe on ſtill in our owne courſes, let God and his Miniſters ſay what they liſt: if our corruptions trouble us not, and of all things in this life we take leaſt notice of the ſinfull eſtate of our ſoules; or of all pleaſures and ſtudies, we finde leaſt content in hearing, reading, meditating on the Word: Theſe things are infallible ſymptomes of ſpirituall death that hath ſeized on us, and that as yet wee have

not

not ſo heard the Word, the voyce of the Sonne of God, as to be made alive by the hearing of it. Ioh. 5. 25.

This tryall is certaine and this change that the Word and Spirit worke in our regeneration is very ſenſible; if wee be not ſenſible of it, we may be bold to cenſure our ſelves, that as yet wee have it not. To conclude, they onely heare the Word as the word of God, which finde in it Gods power working ſanctification in their hearts; others heare it onely as the word of man, which goes no further than the naturall eare and underſtanding. Where this change of the heart is not, all reformation in the life is but counterfeite and hypocriticall. 1 Theſ. 2. 13. Eph. 4. 20. ſeq.

In the two former Queſtions, we have examined the pretended ſufficiencie of Grace univerſally beſtowed on all, whether within or without the Church; and ſhewed you, that all thoſe gifts which are ordinarily given either to Chriſtians or Heathens, are utterly inſufficient for to worke their true converſion, unleſſe there be a further ayde of the ſpeciall grace of the Holy Ghoſt, working on the ſoule to the ſanctification thereof. Wee are at this time to come unto our third and laſt Queſtion, whether or no, ſuppoſing ſuch grace to be given as is truly ſufficient to convert, it be in mans power freely to chooſe whether he will be converted or not converted by it. The Arminian affirmes that it is ſo, and that when God directly intends to convert a man, and for that purpoſe affords him all gracious helpes needfull to be given on his part, then Man by the liberty of his Will may reſiſt Gods will and worke, ſo as they ſhall not worke his converſion. A deſperate errour, which whoſoever maintaines, it is impoſſible that Chriſtian humility and thankfulneſſe can have any place in that mans heart. Wherefore it behooves us much to be rightly informed in a point of ſuch conſequence, wherein it is ſo eaſie to become an enemy againſt the grace of God. The Queſtion then is this,

Whether it be in mans power ſo to reſiſt the grace of God, as finally to hinder his owne Converſion? 3 *Queſtion.*

In the explication of this Controverſie, I ſhall with Gods helpe proceede in this order,

1. To ſhew you in briefe the opinion and errours of our Adverſaries in this point.

2. To unfold and confirme that truth which the Orthodoxe Church defends as touching this matter.

3. To anſwer ſuch Arguments as are made againſt it.

The Opinion of the Arminians touching the power of mans Free-will in the worke of converſion, is moſt fully and freely expreſſed by that perverſe Sectary *Iohannes Arnoldi Corvinus*, in theſe words of his ſo often mentioned in the Acts of the late Synod, and which are moſt worthy to be had in everlaſting deteſtation: [*Poſitis*, ſaith he, *omnibus operationibus gratiæ, quibus ad converſionem in nobis efficiendam Deus utitur, manet tamen ipſa converſio ita in noſtra poteſtate libera, ut poſſimus non converti, id eſt, noſmetipſos vel convertere vel non convertere.*] *id eſt*, Suppoſe all the operations of Grace which God uſeth to worke converſion in us be preſent, yet Converſion it ſelfe remaines in that ſort free in our power, that we may be not converted, that is, we may convert or not convert our ſelves. This is plaine dealing without ambiguity and doubling: When God hath done all that is to be done for his part, it is ſtill on our free choyce whether we will convert or not. Their explication of this Concluſion is as ſtrange as the Concluſion it ſelfe is hereticall. It is thus: there are two operations of Grace precedent to a mans Converſion: *Contra Rogerman. p. 363. Contra Tilen. p. 337.*

1. Illumination of the Vnderſtanding in the cleere knowledge of the Law and Goſpel, Sinne and Grace. Which illumination is not, you muſt thinke, wrought by any immediate worke of the Holy Ghoſt, opening the underſtanding to diſcerne of ſpirituall things, but by the very plaine evidence of the things themſelves, ſo cleerely declared and repreſented to the Vnderſtanding, that

that every man having the uſe of reaſon and judgement, and being attentive in the hearing or reading of the Word, may by the helpe of his naturall reaſon, without other ſupernaturall light, underſtand the ſenſe of all things delivered in Scripture needfull to be knowne, beleeved, hoped for, or practiſed. This is the firſt worke of Grace upon the Vnderſtanding; the next is in the

Epiſcop. diſp. de Perſpic. Scriptur.

2. Renovation of the Affections which are quickned and rectified with new motions towards ſpirituall things. So that a man not yet converted, may truly ſorrow for his offending of God, bewaile his ſpirituall death in ſinne, be inflamed with the love of the truth, deſire grace and the ſpirit of regeneration, hunger and thirſt after righteouſneſſe and eternall life, truly wiſh for deliverance out of his ſinfull eſtate; in briefe, offer up to God the ſacrifice of a contrite and broken heart, in humility, in confeſſion of ſinne, in prayers for mercy, in a purpoſe and an aſſay of amendment of life. And thus farre the heart or affections may bee changed and quickened, when yet a man is not converted. Now this alteration which is wrought in affections, is, if you will beleeve them, not any immediate effect of the Holy Ghoſt working this change in them, but the proper cauſe of it is the illumination of the underſtanding, whereupon followes neceſſarily the ſtirring up of the affections in their right orderly motions, which formerly were dead and diſordered by reaſon of the darkneſſe of the minde miſguiding them.

Arnold. contra Tilen. p. 307.

Theſe two workes goe before mans converſion, and are wrought in all that heare the Word univerſally and irreſiſtably: the plaineneſſe of divine truth is ſuch, that men though they would, cannot avoyde the knowledge of it, and the dependance of the affections on the Vnderſtanding is ſuch, that their motions muſt needs be conformable to the knowledge and apprehenſions thereof. When theſe two effects are wrought in a man, hee is then furniſhed with ſufficient ſtrength to beleeve and convert if hee will. This power and ſtrength is given him irreſiſtably will hee nill hee; but for the Act of beleeving, that depends wholly on his free will, which after the forenamed illumination of the minde, and motions in the affections, remaines free to chooſe or not to chooſe, to conſent or not conſent unto the promiſe of grace. Which wondrous doctrine they unfold unto us in this manner:

The will of man, ſay they, never had, hath, nor can have any other quality inherent in it, but only that which is alwayes eſſentiall unto it; namely, Liberty, *Indifferentia & indeterminatio ad actus oppoſitos*. Wherefore as in *Adam* it had no ſpirituall gifts of holineſſe inherent in it, ſo it loſt none in the fall, nor hath it now any inherent corruption as the other faculties have; nor is it in our regeneration reindued with any ſanctified qualities whatſoever. Onely a pure naked Liberty there is in it to chooſe or refuſe any good or evill whatſoever, ſpirituall, morall, or naturall, after it is once knowne. This Freedome though it be ſo naturall to the will of man, that *Salvâ eſſentiâ* it cannot bee taken away, yet in the exerciſe thereof the Will depends on the Vnderſtanding and Affections. So long as the Vnderſtanding is darke, and the Affections diſtempered, the Will, though it have in it ſelfe a naturall ability to chooſe that which is good, yet it cannot exerciſe it by reaſon of thoſe impediments. Even as the eye hath in it ſelfe a naturall power to ſee even in the darke, but yet cannot make uſe of it, till the object be inlightned: So in the unregenerate, the Will hath a naturall freedome in it ſelfe towards all ſpirituall good or evill, but it wants the free exerciſe of this power ſo long as the underſtanding is without knowledge, and the affections are diſordered. But as ſoone as the underſtanding is inlightned, and the affections renewed, then the Will is reſtored to the uſe of her naturall liberty: So that whereas life and death, good and evill is now ſet before her, ſhee may by her owne free power, without any further helpe from God chooſe the good if ſhee liſt, or the evill if ſhee pleaſe. And this is that whereon they affirme conſiſts *Vivificatio voluntatis*, the quickning of the Will, which is not the giving of ſome new power unto it, which it had not before,

before, but onely the reſtoring of it to the free uſe of that power which it alwayes had, but could not exerciſe.

Here is then the ſumme of their opinion in briefe; When a man unconverted heares the word of the kingdome, he underſtands it, and is affected with it irreſiſtably and neceſſarily. By ſo doing he hath a power to beleeve given him, that is, His Will hath recovered the uſe of that naturall freedome which it alwayes had, ſo that now hee ſtands indifferent, he may if hee will aſſent to the promiſe of grace, he may if he will diſſent from it: this Act is abſolutely in his owne power to doe or not to doe it, and by this Act done, he is converted and not till then.

This is that leaven of Arminianiſme, wherewith of late the whole lumpe of ſound doctrine hath beene ſowred, this is that fretting leproſie which will ſcarce ever be healed but in the ruine of thoſe our neighbour Churches wherein the diſeaſe firſt bred. Let us alwayes pray that God will keepe this our Church, and us her children ſafe from the danger of this infection. That we may the better avoyde it let us rippe up this ſwelling ulcer, and wring out the rottenneſſe and corruption that is gathered together in it: taking a particular view of the ſeverall errours which are like a bed of ſnakes folded one in another in this dunghill: They are theſe;

1. That there is no other illumination of the underſtanding in divine things, but the ordinary apprehenſion of the ſenſe and meaning of the Word, wrought in us by the cleere evidence of the things delivered, and the ordinary helpe of the Spirit, perfecting and aſſiſting naturall reaſon and judgement.

For herein they all agree, that although the Goſpel could not poſſibly have beene found out by naturall reaſon, yet being once revealed, it may be fully underſtood by naturall reaſon. In ſo much, that he who is induſtrious, and hath a good judgement, may know all that is needfull to be knowne, without any ſupernaturall light infuſed into his underſtanding by the Holy Ghoſt. It ſeemes theſe men in their ſtudy of Divinity never ſought after, nor ever did finde any other helpe beſides their owne naturall abilities; and therefore they thinke other men have no more helpe than themſelves had. We may probably judge ſo, by thoſe hereticall opinions, the immediate off-ſpring of their naturall reaſon, wherewith they have now ſo troubled the quiet of the Chriſtian Church. Had they beene taught of God, and the eyes of their underſtanding opened to follow the directions of Gods Spirit more than their owne naturall wiſedome: they might have learned to have judged otherwiſe of themſelves and all their opinions too. But how partiall ſoever their judgements are, wee know the judgement of God to be juſt and infallible, who knowes us better than we doe our ſelves; and hee tells us, [a] That wee are blinde, [b] that we are darkeneſſe till we be made light in the Lord; [c] that when the light ſhineth in darkneſſe, the darkneſſe comprehendeth it not: that [d] the naturall man cannot perceive the things of the Spirit, for they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned. Beſides this cenſure of God upon our naturall ignorance in divine things, we have the practice of the Saints, acknowledging their naturall diſability, and praying for the illumination of the Spirit, which the Arminians ſcorne. Hence thoſe frequent ſupplications of the Prophet *David*, *Open mine eyes that I may ſee the wonders of thy Law; O give me underſtanding that I may live; Teach me, O Lord, the way of thy ſtatutes; Make me to underſtand the way of thy precepts*; with many ſuch like prayers, wherein it were much perverſneſſe to affirme, that *David* prayed onely for that knowledge of the meaning of the Law, whereto by ſtudy and uſe of his naturall parts he might poſſibly attaine. And what ſhall we ſay to that prayer of the Apoſtle *Paul* which he makes for the *Epheſians*, [*That God would give them the Spirit of wiſdome and revelation in the knowledge of Chriſt, the eyes of their underſtanding being enlightened, that they might know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints*;] Surely an Arminian will hardly

a Rev. 3. 17, 18.
b Eph. 5. 8.
c Ioh. 1. 5.
d 1 Cor. 2. 14.
Pſal. 119.
Eph. 1. 17, 18.

ſay Amen to this Prayer. For to what end is it? had not *Paul* preached the Goſpel to the *Epheſians* plainely enough, had not they heard and beleeved it, were they not men of reaſon and judgement that could underſtand what *Paul* meant when he preached or wrote unto them? what need then to pray yet for the ſpirit of Wiſdome and Revelation, and inlightning their eyes, when things were ſo revealed as they could not chooſe but know and ſee them? Yes, there was and is ſtill great neede wee ſhould make this prayer; now the Goſpel is revealed to the Church, yet to pray for the Spirit of Revelation to reveale it to our hearts, and to inlighten the eyes of our minde, not only to underſtand the literall ſenſe of the Word by the helpe of that common light of the Spirit which ſhineth ordinarily in the Church, but to comprehend with all Saints the height, depth, and largeneſſe of Gods love, the riches of his glorious inheritance, the precious neſſe of the promiſes of grace, the power and ſaving vertue of the Goſpel, the rare excellencie and amiableneſſe of all divine truth. Which none can doe without the ſpeciall worke of the Holy Ghoſt, changing the Vnderſtanding from naturall to ſpirituall, by an immediate infuſion of ſuch a quality as inables it to diſcerne aright of ſpirituall things. I conclude this point with one Reaſon more, If to the underſtanding of ſpirituall things there be no other illumination required, but onely the cleere evidence of the object plainly repreſented to the underſtanding, without any further worke of the Spirit upon the Vnderſtanding it ſelfe, infuſing into it a ſpeciall ſtrength to apprehend the things that are propoſed to it: then it would be known whether theſe men think that our intellective facultie hath got any hurt and defect by *Adams* fall, yea or no. It is manifeſt, that they thinke that mans fall hath not brought any defect and weakeneſſe upon the power of mans underſtanding, no not in *Spiritualibus*. For, marke it, when Divine things are in a plaine and lively manner declared to the underſtanding, it there any defect in the faculty that muſt be firſt amended by the Spirit, before it can have the perfect knowledge of thoſe things? No, ſay they, ſo there be the common aſſiſtance of the Spirit preſerving unto us the right uſe of reaſon and judgement, we may, without any ſupernaturall worke of the Spirit, underſtand ſpirituall things when they are plainly expounded unto us. Why then here is all the difference betweene *Adam* and us; his underſtanding was perfect and happy, becauſe hee had both the power to conceive of things he was yet ignorant of when they ſhould be cleerly revealed to him, and alſo the actuall knowledge of wonderfull variety in all things. Our underſtanding is imperfect and unhappy, becauſe by our fall we want the actuall knowledge of almoſt all things, eſpecially ſpirituall, but yet we ſtill retaine the ſame power that we had in *Adam*, to underſtand any ſpirituall thing when it is once cleerely diſcovered unto us. So that according to *Arminius* ſchoole, the underſtanding of man ſince the fall is like unto our eyes in the darke: the eye is well and without blemiſh, needing no cure of any defect in it ſelfe, yet it ſees nought, becauſe the Object is not inlightned; ſo ſoone as light ſhines on that, cauſing a cleere diſcovery of it, the eye without further adoe, can eaſily perceive it. But this is yet the very pride and gall of an hereticall ſpirit, ſecretly accuſing the whole myſtery of Gods revealed wiſdome, whether in the booke of Nature or of Scripture, as if it were wrapped up in obſcurity and darkeneſſe. Wee forſooth have eyes, and wee need not that God ſhould reſtore unto us the faculty of ſeeing; only we are in darkneſſe, becauſe things that are to be known are in darkneſſe: if God will take away obſcurity from them, and make them evident to be knowne, there is no ſuch infirmity in us, but we may know them if we be attentive. Let us from our hearts deteſt this odious Popiſh imputation of obſcurity laid upon Nature and Scripture, as if the cauſe of all our ignorance were not now in the weakneſſe of our Vnderſtanding, but in the darkeneſſe of Gods revealing himſelfe to us. And let us deteſt that opinion which leads us upon this abſurdity: and learne we to confeſſe our blindnes, to pray that God will give us eyes, and reſtore our underſtanding to its firſt perfection; elſe, though

This their opinio is plain, as by other, ſo by thoſe words of theirs, in their defence of the 4. Article, pag. 164. whereunto our Divines, proving a defect and inward diſability in mans underſtanding out of theſe Scriptures, that tells us wee are Blinde, and Darkenſſe, &c. They anſwer, that theſe Metaphors reſolved into their proper ſenſe note unto us, *Nihil aliud quam (irregenitos) rerum divinarum & voluntatis ſalutiferæ ignaros & neſcios (fuiſſe) ac proinde etiam à Dei timore alienos. At ex hoc aliud nihil concludi poteſt, quàm eos indigere clarâ veritatis propoſitione, ut ſcientiam conſequantur.* See alſo p. 168, 169.

though the light ſhine round about us, making all things wherein God is to be knowne moſt apparant and viſible, yet we may ſtill lye in darkeneſſe and periſh in our ignorance. This is their firſt errour touching the Vnderſtanding, of which I ſhall have occaſion to ſpeake more in handling the parts of Faith. I now proceede to the ſecond touching the affections, which is this:

Error. 2.

2. That even in divine things the motions of the Affections neceſſarily follow upon the illumination of the Vnderſtanding. So that when the Vnderſtanding is rightly informed and thoroughly convinced, the affections are preſently excited in all motions conformable to the things knowne.

It is very ſtrange, that men of ſo deepe learning, ſhould yet profeſſe ſo much ignorance in the eſtate of mans corrupt nature, as to dreame of a correſpondencie and dutifull ſubjection of our Paſſions unto our Reaſon; ſo that when this is rightly taught, they will be truly affected even in ſpirituall things. Nothing more could be ſaid of *Adam* in his innocencie, and to affirme this touching man corrupted is to give the lye to Reaſon, Authority, and all Experience which ſpeake the contrary. The truth is this, as wee are falne out with God, ſo are we at oddes with our ſelves: and our affections are not more often miſled by our erroneous underſtanding, than our underſtanding and right judgement is haled aſide by our vicious affections. What man in the word, that knowes himſelfe, but will confeſſe, that even in *naturalibus* and *moralibus*, much more in *ſpiritualibus* he may often ſay with *Medea* —— *Video meliora proboque, Deteriora ſequor*? Wherefore wee reject this opinion, that there is no vicious inclination properly inherent in the affections, beſides that which is brought upon them *per tenebras mentis*, through the errour of the underſtanding: we deteſt this aſſertion as a fond and falſe imagination; and we confeſſe with the Apoſtle, that even when wee know, allow of, conſent unto the goodneſſe of the Law, and delight in it in part, yet then wee cannot alwayes doe what we would, but through the Law of ſinne in our corrupt wills and affections, are led captive to diſobedience. Their third Errour is this: Rom. 7.

Error. 3.

3. That the affections may be *excitati*, ſtirred up and quickened with true love of goodneſſe and hatred of evill, before ſuch time as a man be converted.

The Arminians are wonderfull obſcure in explicating unto us their new invented opinion concerning the excitation of the Affections, which they make the ſecond worke of grace preceding mans true converſion. They tell us not in plaine tearmes what Affections they meane, nor yet what kinde of excitation and vivification it is they would have. Wherefore wee are more particularly to enquire of both. For Affections or Paſſions in man they are of two ſorts:

1. Senſuall, belonging to the ſenſitive Appetite, and directed by the phantaſie: theſe are common to brute beaſts with us, and ariſe from one like temper and conſtitution in both. The object of theſe is all Naturall good or evill.

2. Rationall, appertaining to the reaſonable Appetite or Will, and guided by the Vnderſtanding. Theſe are proper to man, and they have their originall from the ſubſtance of the reaſonable ſoule, in which they alwayes remaine, not onely when it is in the body, but even when it is ſevered from it. For feare, hope, love, hatred joy, griefe, &c. are in the damned and bleſſed Spirits as well as living men. The object of theſe properly humane paſſions, is all morall and ſpirituall good or evill. I neede not among ſo many learned Artiſts ſtand curiouſly upon the diſtinction of theſe two ſorts of paſſions in man: the identity of names in both ſorts hath cauſed ſome confuſion; but in reaſon the diverſity of their nature is evident: Wherefore I goe on to ſee what is meant by Excitation or ſtirring up of the Affections: whereby wee can underſtand nothing elſe, but their right and orderly motions about their proper objects. As in the particulars, ſenſuall paſſions are then duely excited when they are moved about any naturall good or evill, according to the inſtinct of Nature in brute beaſts, and according to the ſame inſtinct of Nature in man, but guided and moderated

moderated by right reaſon. Reaſonable affections are then ſtirred up, when their motions about all ſpirituall or morall good or evill, are conformable to the quality of the object affected, and to the rules of a rightly informed underſtanding.

Let us now ſee what affections they be that grace worke upon, and how they are excited before men are converted.

For ſenſuall Affections tending to a meere naturall good or evill, albeit it be moſt true, that Grace ſanctifying us throughout hath a ſingular worke upon them too, in moderating the exceſſe, and repreſſing the diſtempered motions of ſuch paſſions as ariſe from our naturall or perſonall temper, as of choler, luſt, &c. yet we will not be ſo uncharitable, as to thinke our Adverſaries meane theſe affections in this buſineſſe: For

1. It is a ſtrange fancie, to thinke that grace ſhould begin to rectifie the inferiour faculties in a man, before it have put in order the ſuperiour, to rectifie the ſenſitive appetite, and leave the Will diſordered. God is no ſuch prepoſterous Phyſician, who, *cùm caput mederi debeat, curat reduviam*, when the head is ſick, applies a playſter to the fingers ends.

2. Againe, what ſingular preparation to faith is it, that our naturall affections be well qualified in their motions about naturall and bodily things? I confeſſe it is good they ſhould be ſo, but what ſpeciall vertue hath that to procure unto mans Will a free exerciſe of its liberty in heavenly or ſpirituall things? as the Arminians affirme the excitation of the affections doth. Vnleſſe we ſhould goe further, and make ſpirituall things the object of the ſenſitive Appetite, which were to elevate it farre above its naturall power, and is an abſurdity too groſſe to be imagined by any learned man.

Wherefore it muſt be that other ſort of affections which wee call Rationall and humane, whoſe object is vertue or vice, all ſpirituall and morall good or evill. Of theſe then we are to enquire, how in an unconverted perſon they are ſtirred up in their motions about ſuch objects as are ſpiritually good or evill. The Arminians give a very large allowance of grace to an unregenerate man, and they tell us, that beſides the knowledge of ſinne, a ſorrow for it in regard of puniſhment, a feare of Gods wrath, a deſire to be free from it, (all which wee confeſſe may be in a man unregenerate) beſides theſe, there are, ſay they, in ſuch a one, a deploring of his ſpirituall death in ſinne, and utter impotencie to doe any good, a griefe for the offending of the divine Majeſty, a deſire of grace and the Spirit of regeneration to be given him, a hungring and thirſting after righteouſneſſe and life, a love of goodneſſe, and hatred of evill, humility, prayer, and confeſſion of ſinnes, an inward purpoſe of heart to ſet upon a reformation of life; in briefe, an unregenerate man may offer to God the ſacrifice of a contrite and broken heart, yea God may give a man a new heart, and yet he not be converted till afterward, as ſome of them affirme, ſhamefully abuſing that place, *Ier.* 24. 7. Yee will wonder what manner of thing theſe men make the Converſion of a ſinner to be, who aſcribe ſo many things to a man unconverted, as they can hardly tell what more to attribute unto him after his converſion. But to make ſhort, let us aske them touching this change of the heart and affections in a man unregenerate, whether theſe ſtirrings of his affections moving him towards grace and godlineſſe be true or counterfeit.

If theſe motions be indeed true and right, ſo that an unconverted man doe truely ſorrow for his ſinfull ſtate, truely greeve for Gods diſpleaſure, truely deſire the grace of regeneration, heartily thirſt after righteouſneſſe, unfainedly love the truth; if he be truely humble, can pray, confeſſe ſinne, purpoſe amendment, and all this truely without hypocriſie, then wee deſire to be reſolved in theſe doubts:

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2. Whe-

2. Whether it bee not admirable and unconceivable to any mans underſtanding, how the Affections can be thus moved, and yet the Will remaine untouched. For whereas they ſay that a ſinner may out of true ſenſe and ſorrow for ſinne, truely deſire grace and freedome by Chriſt, before ſuch time as his Will doth aſſent to the promiſe of mercy, it is moſt ſtrange, how it is poſſible, that a man ſhould heartily and unfainedly deſire the benefit of the promiſe of grace in Chriſt, and yet at the ſame time not aſſent and embrace the promiſe offered unto him. It is as if we ſhould ſay a man may deſire a thing and yet not will it: when as to deſire is nothing but an action of the Will. And the very ſame is true of all the Affections, that they are but divers motions of the Will about divers objects, (as the irrationall paſſions are of the ſenſitive Appetite) and therefore to make ſuch ſeparation betweene the Will and the Affections in the reaſonable ſoule, as that the Affections ſhould be excited and yet the Will not moved, is, to ſpeake favourably, a very unlearned imagination.

3. Whether that argument uſed to comfort diſtreſſed conſciences, namely, That he who truely deſires grace, hath true grace, whether, I ſay, this argument of conſolation uſed by the skilfulleſt Divines, and accounted hitherto unanſwerable by men or Devils, be not now by this doctrine utterly made of no worth, if this of *Arminius* his followers be to bee allowed, that a man may unfainedly deſire to be good, and to be regenerate, and yet be unconverted and ſo without all true goodneſſe as yet. But that aſſertion of our Divines, [*That the true deſire of grace, is from true grace, and a part of true grace*] ſhall ſtand faſt as founded on Scripture and ſound Reaſon, when all Arminianiſme ſhall lye in the duſt.

If theſe motions in an unregenerate man be not true, but falſe and counterfeit, then have they made much adoe to litle purpoſe, preparing a man to that faith and converſion which is true, by counterfeit and hypocriticall meanes. But they will ſay that theſe deſires and affections though they are not ſpirituall, yet in their kinde they are true and not counterfeit, becauſe they are true morall or naturall deſires. To which I anſwer, that the rule to judge of the truth of our deſires is this; Wee muſt compare our affections with the nature of thoſe things that wee doe affect: if our affections towards them be ſuch as the Quality of the things themſelves require, then are they right and good; if not, they are falſe and evill; as to make it plaine by an inſtance or two; When a husband loves his wife but onely as his whore to ſatisfie his luſt; this love though it may be very fervent and not diſſembled, yet it is a falſe love, becauſe it is not matrimoniall, agreeable to the quality of a wife the object thereof. When *Balaam* deſired the death of the righteous, no queſtion but he ſpake as he thought without diſſembling, but yet this his deſire was falſe, becauſe he deſired it not according to the true nature thereof, as it requires a ſanctified life to bring us to a happy end; which *Balaam* would none of. When a *Turke* hopes for heaven, that there hee may live in carnall pleaſures, according to *Mahomet*'s beaſtly Law; it is true that he hopes, but it is falſe that he hopes truly, becauſe hee miſtakes the quality of heavenly joyes which are ſpirituall not carnall. So in like manner (generally) when ſpirituall things are affected ſpiritually in ſuch a manner as is conformable to their nature and qualitie, then are our affections rightly and well moved towards them, as to love goodnes becauſe it is of God, to hate ſinne becauſe it is contrary to the holineſſe of Gods nature and law, to deſire grace, to the end that it may correct the corruption of nature; to wiſh for heaven, that we may have communion with God in the beholding of his glory, and our conſtant worſhipping of him. Theſe affections are true, but they are ſuch as never ariſe in the heart of man till it be purified and made holy by the Spirit of Grace. But on the contrary, when ſpirituall things are affected onely as things that are naturally or morally good or evill, ſuch affections are falſe and of no worth: as if a man deſire grace becauſe it is a commendable quality, or redemption, becauſe it is good to be free from miſery; or heaven, becauſe it is a pleaſant thing to be at eaſe: ſuch affections are as farre from truth, as the eye is

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2. Whether it bee not admirable and unconceivable to any mans underſtanding, how the Affections can be thus moved, and yet the Will remaine untouched. For whereas they ſay that a ſinner may out of true ſenſe and ſorrow for ſinne, truely deſire grace and freedome by Chriſt, before ſuch time as his Will doth aſſent to the promiſe of mercy, it is moſt ſtrange, how it is poſſible, that a man ſhould heartily and unfainedly deſire the benefit of the promiſe of grace in Chriſt, and yet at the ſame time not aſſent and embrace the promiſe offered unto him. It is as if we ſhould ſay a man may deſire a thing and yet not will it: when as to deſire is nothing but an action of the Will. And the very ſame is true of all the Affections, that they are but divers motions of the Will about divers objects, (as the irrationall paſſions are of the ſenſitive Appetite) and therefore to make ſuch ſeparation betweene the Will and the Affections in the reaſonable ſoule, as that the Affections ſhould be excited and yet the Will not moved, is, to ſpeake favourably, a very unlearned imagination.

3. Whether that argument uſed to comfort diſtreſſed conſciences, namely, That he who truely deſires grace, hath true grace, whether, I ſay, this argument of conſolation uſed by the skilfulleſt Divines, and accounted hitherto unanſwerable by men or Devils, be not now by this doctrine utterly made of no worth, if this of *Arminius* his followers be to bee allowed, that a man may unfainedly deſire to be good, and to be regenerate, and yet be unconverted and ſo without all true goodneſſe as yet. But that aſſertion of our Divines, [*That the true deſire of grace, is from true grace, and a part of true grace*] ſhall ſtand faſt as founded on Scripture and ſound Reaſon, when all Arminianiſme ſhall lye in the duſt.

If theſe motions in an unregenerate man be not true, but falſe and counterfeit, then have they made much adoe to litle purpoſe, preparing a man to that faith and converſion which is true, by counterfeit and hypocriticall meanes. But they will ſay that theſe deſires and affections though they are not ſpirituall, yet in their kinde they are true and not counterfeit, becauſe they are true morall or naturall deſires. To which I anſwer, that the rule to judge of the truth of our deſires is this; Wee muſt compare our affections with the nature of thoſe things that wee doe affect: if our affections towards them be ſuch as the Quality of the things themſelves require, then are they right and good; if not, they are falſe and evill; as to make it plaine by an inſtance or two; When a husband loves his wife but onely as his whore to ſatisfie his luſt; this love though it may be very fervent and not diſſembled, yet it is a falſe love, becauſe it is not matrimoniall, agreeable to the quality of a wife the object thereof. When *Balaam* deſired the death of the righteous, no queſtion but he ſpake as he thought without diſſembling, but yet this his deſire was falſe, becauſe he deſired it not according to the true nature thereof, as it requires a ſanctified life to bring us to a happy end; which *Balaam* would none of. When a *Turke* hopes for heaven, that there hee may live in carnall pleaſures, according to *Mahomet*'s beaſtly Law; it is true that he hopes, but it is falſe that he hopes truly, becauſe hee miſtakes the quality of heavenly joyes which are ſpirituall not carnall. So in like manner (generally) when ſpirituall things are affected ſpiritually in ſuch a manner as is conformable to their nature and qualitie, then are our affections rightly and well moved towards them, as to love goodnes becauſe it is of God, to hate ſinne becauſe it is contrary to the holineſſe of Gods nature and law, to deſire grace, to the end that it may correct the corruption of nature; to wiſh for heaven, that we may have communion with God in the beholding of his glory, and our conſtant worſhipping of him. Theſe affections are true, but they are ſuch as never ariſe in the heart of man till it be purified and made holy by the Spirit of Grace. But on the contrary, when ſpirituall things are affected onely as things that are naturally or morally good or evill, ſuch affections are falſe and of no worth: as if a man deſire grace becauſe it is a commendable quality, or redemption, becauſe it is good to be free from miſery; or heaven, becauſe it is a pleaſant thing to be at eaſe: ſuch affections are as farre from truth, as the eye is

from right ſeeing, when it miſtakes greene for yellow, or a man for a poſte. And ſuch, in a man unconverted, are all his Affections about ſpirituall things. Wherefore when they tell us of a true love of goodneſſe, a true hatred of evill, &c. in a man unregenerate, they ſpeake ſtrange paradoxes againſt reaſon and Scripture, affirming that they who have not the Spirit, are naturall men, *Iud. ver.* 19. and that the naturall man perceiveth not the things of the Spirit, and cannot ſpiritually diſcerne, and therefore not ſpiritually deſire them, 1 *Cor.* 2. and againe, that whatſoever is borne of the fleſh is fleſh, *Ioh.* 3. 6. Albeit therefore wee deny not, but that there are ordinarily many preparations whereby God brings a man to grace, and that the Word workes many effects both upon the heart and lives of men even whileſt they are as yet deſtitute of true grace: yet as for thoſe affections which our Adverſaries place in men unregenerate, we affirme, that they are not antecedents, but conſequents and parts of true converſion. For, can he that is dead in ſinne bewayle his ſpirituall death? Can hee that is in the fleſh, and ſo an enemy to God, yet greeve for diſpleaſing of him? Can he truly deſire the Spirit of Regeneration, that is of the *c* world, and cannot receive the Spirit becauſe it ſeeth him not, neither knoweth him? Can a man thirſt after righteouſneſſe, and yet not be *d* bleſſed nor ſatisfied? Can a man hate evill, who yet *e* loves not the Lord? Can he love God that is *f* not borne of him? Can hee be humble that hath not the ſanctifying Spirit, one *g* fruite whereof is meekeneſſe and humbleneſſe of minde? May a true prayer be made without the helpe of the Holy *h* Ghoſt? Will there ever be a true confeſſion in the mouth when there is not faith and repentance in the heart? How can that heart be a new heart, a contrite and broken heart ſenſible of ſinne, which is not yet changed out of ſtone into fleſh? Can he have a full purpoſe of heart to *i* amend his life, and cleave unto the Lord, whoſe heart is not yet touched with ſanctifying Grace? Whatſoever ſhadow of theſe things may appeare in an unregenerate man, it is certaine none can be done in truth, but by thoſe only in whom the Holy Ghoſt hath begun the worke of true ſanctification. I might ſtand upon the further proofe of every particular were it needfull; but I paſſe on to their fourth error, which is concerning mans Will.

c Ioh. 14. 17.

d Mat. 5. 6.
e Pſal. 79.
f 1 Ioh 4. 7.
g Gal. 5. 23. Col. 3. 12. Mat. 11. 25.
h Zach. 12. 10. Rom. 8. 26.

i Act. 11. 23.

Error. 4

4. That the Will of man is not capable of any habituall qualities inherent in it, whether of grace or corruption. Onely a meere liberty it hath to will or nill any thing; and beſides this liberty there never was, is, nor can be in it any other quality. Whence it followes, that the Will is not to be tearmed good or evill from any inward diſpoſition of it ſelfe, but onely from the actions of it according as it is lead or miſ-lead by the light or darkeneſſe of the underſtanding, and by the rectitude or depravation of the affections.

Of all the iſſues of *Arminius* braines, this is one of the moſt deformed, that the Will of man hath not in it either grace or corruption, any vertuous or vicious inclination of it ſelfe; a bare liberty to chooſe or refuſe, that it hath, and nothing elſe. Againſt which ſtrange novelty we have to oppoſe theſe reaſons:

1. The Image of God conſiſting in righteouſneſſe and holineſſe was in every part of mans ſoule; and therefore in the Will as well as the Vnderſtanding. And if ſo, then beſides the liberty of the Will, there was in it a righteous and holy inclination towards God and goodneſſe in the firſt creation of it. Which habituall diſpoſition to goodneſſe is corrupted, and a perverſe inclination to evill come in place thereof. If they deny that righteouſneſſe and holineſſe is in the whole ſoule, it will trouble them much to tell unto what part it muſt be reſtrained.

2. The conſtant tenour of Scriptures aſcribes unto mans heart corruption and grace, as much, nay more than to any other part of man. That the heart of man is the roote of all evill workes, out of it come evill thoughts, murders, adulteries, and ſuch other things as defile a man, *Mat.* 15. 18, 19. That the heart is deceitfull and wicked above all things, *Ier.* 17. 6. That in regeneration the heart muſt be renewed, made cleane, ſoftned, of ſtony made fleſhy; That the heart

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is the ſeate of all ſpirituall gifts, as Vprightneſſe, Purity, Goodneſſe and Honeſty, Faith, Lowlineſſe, and many more, ſpoken of in every chapter of the Bible almoſt. In which places, by the Heart to underſtand our ſenſuall and brutiſh Affections were moſt abſurd. And if as it is, the Soule of man be there meant, it cannot bee but a nice ſubtilty beyond the intention of Scriptures to exclude the Will from having any part in that good or evill which is attributed to the Heart: as if by the heart were meant onely the underſtanding part of the Soule.

3. We preferre the uniforme judgement of all the learned hitherto, above the opinion of one *Arminius* and his followers; who, as they make the Vnderſtanding the ſeate of all ſpeculative Habits, ſo for all practicall Habits, whether Morall or Theologicall, they place them in the Will. With whom agreeably to Scripture and ſound reaſon, we maintaine that there was in *Adams* Will, beſides the liberty thereof, an habituall holy inclination to all that was good, though with a poſſibility of embracing evill: Againe, there is in our Wills ſince the Fall, beſides ſome kinde of liberty, an habituall vicious quality making them averſe and froward in chooſing the good, prone and inclinable to embrace the evill, ſo that man now doth naturally drinke iniquity like water, *Iob*, 15. 16. and make a paſtime of doing evill, *Prov.* 2. 14. And therefore as *Adams* will was truly good, not onely in the actions but in the inward qualities thereof: ſo our will is truely and properly corrupt, not onely in its evill actions, but alſo the inward vicious diſpoſition thereof. This is the fourth errour, the fifth is but a conſectary of the former; namely,

5. That the Will of a man unregenerate hath a naturall freedome to chooſe any ſpirituall good thing as ſoone as it is made knowne unto him. } Error. 5.

For, ſay they, the Will of man hath no other property but onely liberty: when man fell and loſt other good qualities, his Will had no hurt, but retained its liberty perfect and entire. So that an unregenerate man after once hee knowes any ſpirituall good thing offered unto him, hath naturally as much freedome of will to embrace it, even as *Adam* had in his innocencie, or as any man can have after his converſion. But this opinion falls to the ground with the former upon which it is built, preſuppoſing, that there is no vicious quality in the Will drawing it to evill. But wee know that to be falſe, and therefore wee confeſſe, that untill ſuch time as God doe heale that diſeaſe, and replant in our wills their primitive integrity, they are utterly dead in ſinne, captives and bondſlaves of corruption. So that however they have ſome liberty in naturall, civill, or externall ſpirituall things: yet in regard of true grace and holineſſe they have no liberty at all to will and chooſe that, but are wholly enthralled unto ſinne, according to that of the Apoſtle, *Rom.* 6. 20. When yee were the ſervants of ſinne, yee were free from righteouſneſſe: and *Rom.* 8. 7. The carnall minde is enmity againſt God; for it is not ſubject to the Law of God, neither indeede can be. Doe they not then manifeſtly give the Scripture the lye, that affirme a man in the ſtate of unregeneration (who, without doubt, is, if any be, a ſervant of ſinne, and carnally minded) is notwithſtanding free unto righteouſneſſe, and may be even of his owne naturall power ſubject to the Law of God, commanding him faith and obedience? There are yet other errours: the ſixth therefore is this,

6. That mans converſion begins in the act of beleeving, not in the habit of faith infuſed. } Error. 6. [*Actum fidei & converſionis Deus primo & vigide ab homine exigit ad ſalutem obtinendam & pœnam evadendam.* Defenſ. ſent. Rem. circa 4 Artic. p. 154, 155.

I have heretofore touched upon this point, in ſhewing the falſhood of that aſſertion of theirs, That Converſion begins in ſome worke that we doe, not in a worke that God firſt doth. Here you are further to note whereto tends this opinion, and that is, to eſtabliſh their other opinion of falling away from grace. For ſeeing converſion is nothing but the Act of beleeving, and this Act is freely in our power, as not to doe it at firſt; ſo when it is once done, not to repeate it often for the continuance of our converſion, it followes thence, that as it was in

our power not to become converts by not doing that Act, ſo being converted, it is in our power to relapſe by not continuing to doe it. For which purpoſe, they deny that there is any ſuch thing as the grace of Faith infuſed into the heart; yea, that there is any conſtant habit of Faith at all, and that a man is not tearmed a beleever from the habit, but from the acts of Faith, which being tranſient and vaniſhing, faith ceaſeth when they ceaſe. So that belike when a godly man is aſleepe hee hath no faith, when *Noah* and all his Family were aſleepe in the Arke, then faith ceaſed in the Church; and ſeeing by faith we pleaſe God, men aſleepe or dying in a Lethargy doe not pleaſe God. It is wonder but theſe men will deny all other Habits too; and ſay, that *David* had no skill in Muſick, but that his right hand had forgot her cunning, as ſoone as hee had laide his Harpe aſide. They may aſwell deny the one as the other, both are alike ridiculous. There is yet one Errour more, and that is this;

Even in ſleepe there is peace of conſcience in the godly, and that is a fruit of Faith, Prov. 3. 24, 25. 26.

Error. 7.

7. That mans Converſion is properly nothing but the Act of beleeving the promiſe of grace.

This reſtraint of our Converſion unto ſo narrow a compaſſe, as firſt to bring it from the habit of Faith, to the Act of Beleeving, and then to appropriate it to that Act without ſo much as once mentioning any other graces: this narrow conceit touching our Converſion, is that which hath filled the writings of many learned about this point with much darkneſſe and confuſion. They ſo ſpeake and write of Converſion as if it began in that one and onely action of mans will conſenting to the promiſe of mercy in Chriſt. But this is without all ground. To convert is not only to beleeve, but to repent, to love God and our Neighbour, to abſtaine from every evill way, to practiſe all duties of piety and goodneſſe: theſe acts are as proper and immediate parts of true Converſion as Faith. Nor doth the Scripture ſo much as intimate any ſuch limitation, as to appropriate our converſion to the Act of faith: nay, it is manifeſt, that the Scriptures when they ſpeake of mans Turning unto God, doe joyne repentance and other godly acts together with Faith; as appeares by that ſolemne invitation of men unto God [*Repent and beleeve the Goſpel*] ſo often uſed in the New Teſtament.

Let us now for concluſion at this time lay all theſe errours together, and ſee what is the finall upſhot of this Opinion: all things being reckoned, it is this,

That in a man unregenerate there is naturally very little or no corruption, and unto his regeneration there is required little or no grace.

That I be not thought to ſlander them, both will appeare unto you to be true, thus; Firſt that they annihilate and overthrow the grace of God; for whereas the Vnderſtanding, Will, and Affections are in our Converſion chiefly to be reſpected, it is manifeſt that by their doctrine, Grace hath no worke upon any of theſe. Not upon the Vnderſtanding to inlighten it; for, ſay they, that is done by the cleere evidence of the things that are to be underſtood. Not upon the Affections to rectifie their motions; for, ſay they, the affections follow the underſtanding, & are preſently in order as ſoone as that is informed. Laſtly, not upon the Will to incline that to embrace the promiſe: for that, ſay they, is left abſolutely to its owne liberty, and of it ſelfe it may conſent or diſſent. Where then is any worke left for grace? unleſſe that glorious Grace of God in bringing a ſinner unto himſelfe, ſo much magnified in Scripture and by all men, be now at laſt nothing but only the Revelation of the Goſpel unto mankind. Which we confeſſe is a great grace, but yet without another that is greater, is not ſufficient to convert a ſinner. Thus Grace is excluded. Let us ſee what they thinke of mans inherent corruption. This they alſo extenuate, and tell us, that we are not ſo weake nor wicked as we have bin alwayes thought to be. For why? our underſtanding needs not any ſupernaturall reſtoring of decayed ſight; if divine things be plainly ſet forth to view we can ſee well enough. Our affections are not of themſelves viciouſly diſpoſed, but through the error of the mind; correct that, and all is amended. Finally, our Wills have not rebellious inclinations in them, but

but they can of themſelves without farther helpe chooſe that which is good. So that if *Arminius* be not deceived in his, we may now change our opinion of our ſelves, and thinke that we are at leaſt ſomething. But what then is become of that ſinne that dwelleth in us, of that univerſall corruption and diſorder of our whole nature ſo much ſpoken of, ſo much complained of? Is it vaniſhed? It is not ſo well; but theſe men have diſputed ſo long of Gods Grace and mans Corruption, till in concluſion they have loſt both, and are become wilfully ignorant of the one, and malicious enemies to the other.

Hitherto the explication of their opinion, their errours, and the generall iſſue of them: We are now in the next place to unfold and confirme that truth which is to be maintained touching this queſtion, *viz.*

Whether it be in mans power ſo to reſiſt the grace of God, as finally to hinder his owne converſion.

Wee maintaine the Negative, that where God purpoſeth to ſave, no power of man can deſtroy. The truth hereof will plainely appeare unto us, if we ſhall conſider diſtinctly how a man may hinder the worke of Grace.

of Antecedents and preparatory meanes to Converſion

1. In the Antecedents and preparatory meanes to his converſion.

2. In his Converſion it ſelfe.

For the Antecedent preparations to bring men unto converſion, they are either outward; namely, the obſervation of the externall parts of Gods worſhip, as frequenting the Word preached, Prayers, Sacraments, keeping of the Sabbath, attention and induſtry in the hearing, reading, and meditation of the Word: or inward the effects of the ordinary grace of God in the uſe of theſe meanes, as, 1. Knowledge of the will of God in the maine matters of Religion concerning faith and practice. 2. Touch of conſcience in the ſenſe of ſin, ariſing from a cleere diſcovery and conviction of a mans forlorne eſtate. 3. A Feare and horrour of Gods puniſhing vengeance, joyned with a naturall griefe of heart, that hee is brought into ſo much unavoydable miſery. 4. A thought and wiſh for freedome by ſome meanes or other. 5. Some ſlight hope of helpe from the promiſe of grace, ſo generally made as none ſeeme to be excluded; upon the apprehenſion whereof, ſome kinde of joy will alſo ariſe in the heart. All which together may cauſe ſome kinde of reformation of life in doing of many things gladly, and a not unwilling abſtinence from others. Touching theſe preparations unto converſion, you are to note theſe three poſitions.

1. That they are in themſelves good and neceſſary.

This is to be obſerved againſt thoſe over-broad and unadviſed ſpeeches of ſome, which have given occaſion unto our Adverſaries to faſten upon us this imputation, that according to our doctrine, * *Zelus omnis, cura & ſtudium ad obtinendam ſalutem adhibitum ante ipſam Fidem & Spiritum renovationis vanum eſt atque irritum, quinimo noxium magis homini quàm utile & fructuoſum*, Which aſſertion were moſt dangerous, becauſe it opens a wide gappe to let in all profane contempt of the exerciſes of Religion: man having hereby a good excuſe for the neglect of all dueties of piety, becauſe all their care and diligence in the uſe of them were not onely to no purpoſe, but to an ill purpoſe, untill ſuch time as they were truely converted. But this is a ſlander; our Divines teach no diſcouraging Doctrine to blunt the edge of mens good deſires, and to beate them off from all religious endeavours. No, they preſſe upon men ever whileſt they are unconverted, the neceſſity and profitableneſſe of all thoſe forementioned preparations: in regard,

* Act. & Scrip. Synod. Remonſt. in declarat. ſent. de 3. & 4. Art. pag. 22.

1. Of the nature of the things themſelves which are good and our very neceſſary obedience to doe them, being ſtrictly injoyned by the Commandement of God.

2. Of the event that followes upon them according to Gods promiſe, and his ordinary proceeding in the worke of grace: which is ſuch, that he beſtowes not his grace ordinarily but upon thoſe that conforme themſelves to the doing of thoſe things.

Never-

Nevertheleſſe our Divines teach this alſo, which is true and warrantable:

1. That all theſe preparations are no efficient cauſes to produce grace of converſion in the heart, however they prepare a man to be the fitter to receive it. And therefore where God is not pleaſed to afford his ſanctifying Spirit, they prove vaine and fruitleſſe.

2. That how good and neceſſary ſoever theſe preparatory workes are; yet the doing of them is unto a man unregenerate an occaſion of ſinning. And ſo in the conſequent, to him they may prove harmefull. As for example: When an unſanctified man heares the Word, prayes, performes any duety in Gods worſhip, or in a Chriſtian life, in the doing of theſe things he alwayes commits ſome ſinne or other: becauſe he wants a pure heart, a good conſcience, and faith unfained, without which hee cannot but erre in fulfilling Gods Commandements. 1 Tim. 1. 5. But then will ſome ſay, if it be ſo, that the doing of every good duty is unto ſuch a one an occaſion of ſinning, he ought not then to doe it, becauſe he is bound to avoyde all things wherein he ſhall certainely ſinne. To which I anſwer, that the inference were good if this avoyding the occaſion of one ſinne did not draw him upon another ſinne that were worſe. But here ſee what a ſnare ſinne hath layde to entrap a wicked man, which way ſoever he turnes, he falls, and is taken: if he heare the Word, he ſins becauſe he mingles it not with faith; if he heares not the Word, he ſins, becauſe he turnes away his eare from hearing the Law: if he pray he ſins, becauſe he prayes not in faith; if hee pray not he ſins and is accurſed, becauſe he calls not upon the name of the Lord. What ſhall hee doe then? I anſwer, he muſt doe his duety what God commandeth, though he cannot chooſe but commit a ſinne in doing of it, by reaſon of his corruption and infirmity. Of two ſins, whereupon not God, but himſelfe hath put himſelfe inevitably to commit one of them: He muſt chooſe the leaſt, rather ſinning in the manner in not doing of it ſo well as he ſhould, than failing in the matter, and quite neglecting the duety it ſelfe. For this is certaine, when God commands a duety abſolutely to be done, it is a greater ſin not to doe it at all, than to doe it amiſſe: becauſe our diſobedience is totall in not doing, but onely partiall in doing it otherwiſe than wee ought. As for a man wilfully to refuſe to heare the Word, is a fouler fault than to heare it with a forgetfull and diſobedient heart, though this be a foule fault too; but yet there is more hope of the later than the former. Wherefore wee may not pretend our infirmity as a juſt excuſe for the neglect of our duety: I cannot doe it well, therefore I will not doe it at all, is no good collection, unleſſe I may be blameleſſe in my omiſſion of it; which here I cannot be. Miniſters then are to urge upon all men indifferently the neceſſity of all Chriſtian endeavours tending to their converſion; and hearers are not to balke Gods commands upon pretences of their own ſinfull diſabilities: God muſt be obeyed as farre as we can goe; if wee ſin, it is our fault beſides the intention of the commandement. And who knowes whether our diligence in doing ſomething, may not be more beneficiall to us, than our ſinning in many things may prove hurtfull? whilſt God beſtowes grace upon us in the uſe of thoſe ordinances whereto in ſome ſort we conforme our ſelves, though with much ſinfulneſſe and infirmity. This of our firſt Poſition: the ſecond is this,

2. That the Reprobate unregenerate, in whom theſe preparations to grace are wrought, may and doe wilfully neglect them, thereby procuring their finall obduration in ſinne. The third is this,

3. That the Elect unregenerate may and doe for a time reſiſt theſe preparations to converſion, thereby deſerving this finall obduration; but God by his ſpeciall grace continues theſe beginnings unto their perfect Converſion.

I will handle both theſe poſitions together, containing the manner how farre, and by whom thoſe meanes and preparations to converſion may be reſiſted and made fruitleſſe. We affirme then, that it is in the power of every unregenerate

regenerate man, whether Elect or Reprobate, to neglect and oppoſe thoſe gracious meanes whereby God calleth them unto converſion. This is apparant, whether wee reſpect the outward or inward meanes of converſion. For the outward in all Gods holy Ordinances, they may every one of them be neglected. Men have the command over their bodies to move them as they pleaſe, and they may ſit at home or travell abroad without worldly or wicked imployments, when they ſhould be at Church; they may ſtop their eares, talke with a companion, reade ſome booke that pleaſeth them, while the Miniſter is in ſpeaking: they may ſet their thoughts aworke in their Cheſts, in the Stewes, in their Store-houſes, any where but where their bodyes are, about any thing ſave the Sermon: they may avoyde the often uſe of the Sacrament, and make ſuch ſhift as not to appeare before the Lord ſcarce once a yeare: men may chooſe whether they will ſleepe or pray, faſt or ſurfet of fulneſſe; reade and ſtudy Gods word, or mans writings.

Againe for the inward workes of grace, all unregenerate men oppoſe the light of their knowledge, reſiſt the checks of conſcience by preſumptuous ſins, ſtrive to blot out the ſenſe of ſinne, and to caſt off the feare of the Almighties puniſhment; they may ſtupifie all ſuch motions of affections as tend to goodneſſe, by delivering them upon vaine delights. Theſe things and more they may doe, yea, and they doe alſo, though ſome more, ſome leſſe. For it is moſt certaine, that no man thus ordinarily called unto grace, by theſe meanes, was ever ſo dutifully obedient to the voyce of Gods calling, as to yeeld preſently without ſtriving and much oppoſition. No, let the beſt man living, who hath well obſerved himſelfe before and after his ſound converſion, be brought to anſwer in this caſe, and he will confeſſe, that in all thoſe meanes whereby God fairely wooed him to convert unto him, hee alwayes was ſtrangely perverſe, careleſſe, ſcornfull, and froward in every motion of grace; till Gods Spirit had thoroughly wrought upon his heart. Wherefore wee affirme, that every one whatſoever doth carry himſelfe ſo ſtubbornely againſt this preparatory grace of his converſion, as that he deſerves thereby to be forſaken of God, and left to finall impenitencie. Nor can that be the cauſe why God converts this man and not another, * *quia hic novam opponit contumaciam, ille non opponit*, as the Arminians falſly affirme: for all are contumacious and rebellious againſt this grace of their vocation: but the reaſon is, becauſe when both rebell, God juſtly forſakes one in his rebellion, and moſt mercifully followes the other with freſh ſupply of more powerfull grace till he have healed his rebellion, and cauſed him to returne.

Corrected us as an untamed Heyfer. Ier. 31. 18.

*Declar. Sent. Rem. de 3. & 4. art. p. 10,

Thus then both the Elect and Reprobate reſiſt; but the Elect for a time, the Reprobate finally. The difference is from God. The Reprobate neglect and caſt off him: * wherefore in juſtice he neglects and caſts off them, leaving them to follow their owne wills, and the counſels of their reprobate minde. Being ſo forſaken, their hearts become as hard as the neather Milſtone, their conſciences ſeared, their affections dead: all ſenſe of grace or ſinne worne out of the ſoule, and finall obſtinacie againſt God fixed therein. And in this ſenſe we grant there may be a finall reſiſtencie againſt grace, namely in the reprobate oppoſing, and wilfully neglecting all thoſe outward meanes of grace, all thoſe inward workes of grace whereby they were invited and prepared to converſion. Of this rebellion doe the Scriptures in every place complaine and accuſe the ungodly, that [*when* [a] *God bids them walke in the good way, they ſay, They will not walke therein; when he bids them hearken to the ſound of the Trumpet, they ſay, We will not hearken:*] that [*they* [b] *ſay unto God, Depart from us, wee deſire not the knowledge of thy wayes:*] that [*God* [c] *ſtretcheth forth his hands all the day long to a rebellious and gainſaying people:*] that [*hee* [d] *calleth and they refuſe:*] that [*they* [e] *have eyes to ſee and will not ſee, eares to heare and heare not:*] that [*they* [f] *reſiſt the Holy Ghoſt:*] that [*they rebell and vexe his holy Spirit:*] that [*Chriſt* [h] *would have gathered Ieruſalem, but ſhee would not:*] that [*he* [i] *preached unto the*

* Prov. 1. 24. & ſeq. 2 Chron. 24. 20.

a Ier. 6. 16, 17.
b Iob 21. 14.
c Eſa. 65. 2. Rom. 10. ult.
d Prov. 1. 24.
e Ezek. 12. 2. Act. 28. 27.
f Act. 7. 51.
g Eſa. 63. 10.
h Mat. 23. 37.
i Ioh. 5. 34 40.

the Iewes to the end they might be ſaved, but they would not come unto him that they might have life,] with a thouſand the like teſtimonies [k] ſetting forth the ſtubbornneſſe and hardneſſe of mens hearts in rejecting this grace of God offered to them, and deſpiſing the riches of his goodneſſe that ſhould leade them unto repentance. All which places noting out unto us a finall reſiſtencie, are to be underſtood not of that ſpeciall grace whereby God intends to worke mans converſion, as our Adverſaries pervert them, but of that common grace in the ordinary Antecedents of mans converſion whereby God calleth all unto himſelfe. Of which grace, we confeſſe that it [a] may be received in vaine, that [b] this talent may be hidden in the ground and become unprofitable: as Scriptures together with lamentable experience teſtifie in three [c] parts of foure that heare the Word unprofitably, in thoſe temporary outſide ſeeming Chriſtians, who [d] after illumination in the truth and much affection to goodneſſe, quite fall away: and [e] after they have knowne the way of righteouſneſſe, turne away from the holy Commandement given unto them. So that by this fault, all comes utterly to naught, and they periſh finally in their naturall corruption.

But now the Elect albeit they are alſo diſobedient and froward at the firſt, yet God forſakes them not, but in mercy goes on to perfect the worke that he hath begun, till Grace gets the victory over their Corruption, till that their outward faſhionable ſervice of God be turned into true ſpirituall worſhip, their knowledge made effectuall to all holy practice, their conſciences ſprinkled with the blood of Chriſt and freed from Legall terrours, their worldly ſorrow turned into godly griefe, their ſlight wiſhes and hope of mercy, changed into zealous prayers for, and firme beliefe of pardon, their partiall and halting reformation of life, turned into perfect and ſincere obedience.

And thus farre of the ordinary preparations to grace, and how farre they are reſiſted: I come in the next place to our converſion it ſelfe. Which is to be conſidered two wayes.

1. *In actu primo*, as it is the worke of Gods Spirit on us, reviving our corrupt nature, healing all vicious, infuſing all vertuous inclinations into each faculty; by which habituall infuſed qualities they are diſpoſed to all ſpirituall and holy actions. This is the worke of God by his preventing grace.

2. *In actu ſecundo*, as it is our worke converting our ſelves to God in all holy operations of faith, love, and godly obedience; which Acts we doe by the helpe of Gods ſubſequent and aſſiſting grace.

Of converſion in both ſenſes we are to enquire, how farre it may be reſiſted and hindered: touching the firſt, namely, our habituall converſion in the infuſion of all gracious habits, this Concluſion is to be defended.

In our firſt converſion we are meerely paſſive.

That in our firſt converſion or ſanctification we are meerely paſſive, and cannot by any act of ours, either worke it our ſelves, or hinder Gods working of it.

This is apparant by the Scriptures, which teſtifie unto us what our ſtate is before converſion, what the worke of God is in our converſion: namely, That we are dead in ſins, *Epheſ.* 2. 1. *Col.* 2. 13. *Matth.* 8. 22. *Epheſ.* 5. 14. That wee are blinde, and very darkeneſſe in regard of ſpirituall knowledge, *Rev.* 3. 18. *Epheſ.* 4. 17. & 5. 8. *Matth.* 6. 23. *Luc.* 4. 18. *Iohn* 1. 5. *Act.* 26. 18. 1 *Cor.* 2. 14. That our hearts are ſtony, deſtitute of all ſenſe and motions of goodneſſe, *Ezek.* 36. 26. & 11. 19. Againe, that Gods worke in our converſion is a raiſing from the dead, *Epheſ.* 2. 5. *Col.* 2. 12. *Rev.* 20. 6. *Ioh.* 5. 21. 25. A reſtoring of ſight to the blinde, *Luc.* 4. 18. A new generation and birth of a man, *Ioh.* 1. 13. *Ioh.* 3. 3. Another creation of him, *Epheſ.* 2. 10. *Pſal.* 51. 12. 2 *Cor.* 5. 17. *Gal.* 6. 15. The giving of a new heart of fleſh, and taking away of the old ſtony heart, *Ezek.* 11. 19. Out of which and many the like places, we conclude, that a man may doe no more in the effecting or hindering of his firſt converſion, than the matter can doe in regard of the forme, to receive or reject it, no more than *Adams* body could reſiſt the entrance of the ſoule into it, or *Lazarus* carkaſſe and the dead bones in

[k] Pſal. 58. 5; Act. 13. 46.

[a] 2 Cor. 6. 1.
[b] Mat. 25. 25. 28.
[c] Mat. 13. 19. & ſeq.
[d] Heb. 6. 4. & ſeq.
[e] 2 Pet. 2. 21.

in *Ezekiel* could refuſe the ſpirit of life's comming into them, no more than an infant can hinder its owne conception and birth, or the world the creation of it ſelfe; no more than the bodies of thoſe ſicke perſons whom Chriſt cured by his word, could hinder the reſtitution of health when Chriſt commanded them to be whole, or the eyes of the blinde could nill the reſtoring of their ſight, or the aire that is darke can refuſe to be illightned; in briefe, a mans heart can no more hinder the worke of Gods grace in changing it out of ſtone into fleſh, than the body of *Lots* wife could reſiſt the force of his power in turning it out of fleſh into a pillar of ſalt. Againſt this Doctrine of mans paſſiveneſſe in his firſt converſion, our adverſaries object many things, qualifying the rigour of thoſe cenſures the Scriptures give touching our utter diſability, eluding their force by many ſubtile ſhifts, all deviſed onely to this purpoſe, that our converſion may not be thought to be altogether of grace, but ſhared betweene the grace of God, and ſome power of our owne. To alledge and anſwer every cavill were a buſineſſe of more length than difficulty: unto them all in generall I anſwer, That he that takes a mans judgement touching mans abilities, he followes the ſentence of a blinde corrupt Iudge, and that in his owne cauſe. It is the Lord that judgeth us, and it becommeth us to ſubmit to his cenſure, not to extoll our ſelves when he abaſeth us, leaſt we be found liers like thoſe hypocriticall Laodiceans, boaſting that we are rich and increaſed with goods, and have need of nothing, when in the meane God knowes though we know not, how that we are wretched and miſerable, and poore and blinde, and naked, ſtanding in neede of all things. Wherefore let this truth alwayes ſtand firme, that as no man can prepare himſelf by any ſtrength of his owne effectually to worke his Sanctification, either alone by himſelfe, or as a coworker with the Spirit of grace, ſo no man can hinder the worke of Gods Spirit when he intends to beſtow this firſt grace of Sanctification upon a ſinner.

See the defence of the Remõſtrants opinion about the 4 Article exhibited in the Synod, in the acts of the Synod Printed by the Remonſtrents. Rev. 3. 17.

This of Habituall converſion in the internall renovation of all the faculties, which cannot be reſiſted or hindered: in the next place we are to conſider of converſion as it is our act, conſiſting in the operations and exerciſes of all gracious habits infuſed, as when we actually beleeve, repent, and doe other good workes. This active converſion is nothing but the practiſe of Sanctification, when being made holy and good, we doe good and holy workes, as a man after he is raiſed from death, or reſtored to health, performes the actions of a living, of a healthy man. For that ſimilitude of S. *Auſtins* is certaine, *Non ideo currit rota, ut ſit rotunda, &c.* as a wheele runs not that it may be round, but becauſe it is round; ſo the will beleeves not that it may be regenerate, but becauſe it is regenerate. And therefore that is an errour of the courſeſt bran, when our adverſaries make the act of beleeving to goe before our Sanctification: whereas nothing is more certaine than this, that all holy actions whether of faith or any other grace come from that common root of holineſſe infuſed into our ſoules. Now then touching theſe actions proceeding from grace inherent, the queſtion is, how farre they are in mans power to refuſe the doing of them: and the queſtion may be laid generally touching all good workes inward or outward, thus: Whether or no that man who is truely ſanctified may refuſe to doe any good and holy worke at all; for if any one be in his power to refuſe it, all may be in his power by the ſame reaſon. But yet becauſe Faith is a principall grace, and all the diſpute is touching the act thereof, wee may reſtraine the queſtion unto it, though whatever can be ſpoken of mans power about the action of faith is appliable to all other gracious actions whatſoever. The queſtion therefore is thus, Whether after that a man is once ſanctified and regenerate, it be in the freedome of his will to chooſe whether he will actually beleeve and aſſent to the Promiſe, or not? For the explication of this point. How farre every good action is in a good mans power to doe or leave it undone: you are to note that there is a double beginning or cauſe of every gracious action in a man regenerate.

Ad Simplic. l. 1. quæſt. 2. & 109. 58. 59. *Calv. 1 part. 2.*

1. The Spirit of God by his exciting and cooperating grace.

2. Man himſelfe renewed and ſanctified in all his faculties. The former is termed *Principium à quo*, the latter *Principium quod*: man worketh, but hee muſt be moved thereto and aſſiſted by the Spirit of grace; both together concurre to the producing of every holy action. I ſay both together: for although man in his firſt converſion was meerely paſſive, Gods Spirit working all without mans helpe: yet man in performance of any holy act is not meerely active, able to doe all of himſelfe without Gods helpe. No, he is partly paſſive, partly active: Paſſive as hee ſtands in neede of Gods grace to ſtirre up, guide, and ſtrengthen the endevour of each faculty in the doing of good: Active in as much as being thus helped by grace, himſelfe willingly moves himſelfe to every godly work. Now by reaſon of this concurrence of man with God, theſe operations of grace are properly called mans worke, not Gods worke in man. So that when a regenerate man beleeves, this act though it be cauſed by Gods Spirit, yet it is done and exerciſed by man voluntarily moving himſelfe in that action, and therfore we ſay it is man that beleeveth, not Gods Spirit that beleeveth: as if the act of beleeving were wrought in mans will by the Spirit of God, in the ſame ſort, as lugglers work ſtrange motions in their Puppets, which ſeeme to do wondrous feats, but it is an unſeene hand that's the cauſe of all. Such groſſe conceits ſhould not have beene deviſed by ingenuous mindes, and put upon ſo plaine and cleere doctrin as that is touching the cõcurrence of Gods grace with our ſtrength in all holy actions whatſoever. The point is eaſie to him that will underſtand, Everie good deſire and good worke is partly from man, becauſe he wills it, hee workes it; but principally from Gods Spirit, becauſe he makes man to will and to worke it. Without which cooperating grace, man by habituall inherent grace could doe no good worke at all; according to that of Chriſt, *Ioh.* 15.5. Without me ye can doe nothing; and of the Apoſtle. *Phil.* 1.6. He that hath begun the good worke will alſo performe it; and againe, *Phil.* 2.13. It is God that worketh in you both the will and the deed, even of his good pleaſure: and againe, 1 *Cor.* 15.10. I have laboured more abundantly than they all, yet not I but the grace of God which is in me.

Theſe things thus explained, wee are yet further to note that in a man Regenerate, there are two contrary qualities inherent in every faculty.

1. Grace, in a rectified holy inclination to goodneſſe, infuſed into it.

2. Corruption in a vicious quality diſpoſing it to evill.

Theſe two qualities abide in the regenerate, and oppoſe one another, till ſinne be finally overcome and aboliſhed by death. Vpon theſe undeniable grounds let us proceed to declare what is a regenerate mans reſiſtance that he makes againſt the working of Grace in hindering the performance of any good worke, which you ſhall perceive by theſe two concluſions:

1. A man regenerate ſo far forth as he is Spirituall, never reſiſtes the work of grace, but is moſt willing and forward to the performance of all holy actions.

None can be ſo ignorant in the myſtery of Sanctification as to deny this; and therefore they tell us ſtrange wonders in Divinity, who teach that mans will by grace is put *in æquilibrio*, hanging like a beame upon a ballance apt to bow either way, and indifferently diſpoſed to will good or evill. A very dreame it is, contrary to all Scripture and Experience, whereby we are taught that the Will being regenerate and made ſpirituall, as it is ſo, is ſo farre from ſtanding upon tearmes of indifferency, deliberating whether it ſhall yeeld, or whether it ſhall deny obedience, whether it ſhall beleeve or not beleeve, &c. as on the contrary it doth moſt conſtantly and earneſtly deſire in all things to obey alwayes. A man whoſe eye God hath truely inlightened and touched his heart by the finger of his Sanctifying Spirit, doth not ſtand in a mammering, ſhall I? ſhall I? ſhall I beleeve, ſhall I obey, were I beſt doe this good worke, or ſhall I let it alone? No, all his deſire is now for godlineſſe, the weight and ſtrength of his reſolutions and affections leane wholly to obedience, his will

will chooſeth the good with full purpoſe to cleave to that onely, turning it ſelfe from evill with much hatred and deteſtation.

This conſtant determination of the ſpirituall will unto obedience and that onely, is a thing moſt manifeſt in Scriptures, and experience of all the Saints, in their prayers, purpoſes, deſires to obey, their joy when they could doe it, their griefe when they could not. Let thy kingdome come, thy will be done, is the prayer of every faithfull ſoule not ſtanding upon quarrelſome termes of yeelding or refuſing, but wholly ſubmitting it ſelfe and ſuing for obedience. Oh, ſaith *David*, that my wayes were directed that I might keepe thy teſtimonies, Pſal 119. Vnite my heart unto thee that I may feare thy name, Incline my heart unto thy teſtimonies; with a thouſand ſuch prayers of that holy man, ſhewing the firme reſolution of a ſanctified ſoule only aiming at obedience, Lord encreaſe our faith, prayed the weake Diſciples; Lord I beleeve, helpe mine unbeliefe, that new Convert; in both we ſee an earneſt deſire, not an indifferent deliberation. That prayer of the whole Church is excellent, *Pſal.* 68 28. Lord confirme that which thou haſt wrought in us; and more fully, *Cant.* 1. 2. Draw me, we will runne after thee. Here is no reſiſtency, no hanging backe, or ſtanding aloofe off in a doubtfull deviſing what to doe; but as ſoone as theſe Virgins (in the firſt verſe) have ſmelt the ſavour of the precious oyntments of Chriſts grace powred out into their ſoules, they love him, him only, him entirely, they will goe, they will run after him: and whereas corruption cloggeth them in their courſe, they ſtill ſhew their readineſſe to come, by their willingneſſe to be drawne. And ſuch is the temper of every regenerate man; His obedience is his hearts joy and deſire, and there is nothing that grives him more than when he is carried away by his carnal will and unſanctified part, againſt his ſpirituall and gracious reſolutions, as may appeare for all by that bitter complaint of the Apoſtle, *Rom.* 7. the latter end of the Chap. Wherfore the regenerate wil ſtands not newter between ſin and grace, but takes part with grace againſt ſinne, in a conſtant reſolvedneſſe to hold with God and goodneſſe, againſt all things that are contrary to them according to that of Chriſt, [*The Spirit indeed is willing, but the fleſh is weake*] and Mark. 14. 38. that of the Apoſtle [*They that live after the Spirit ſavour the things of the Spirit.*] Rom. 8. 5.

Now this is that moſt bleſſed worke of the Spirit of grace in the regeneration of mans will, namely, the taking away of that reſiſtencie which our adverſaries ſo ſtifely and odiouſly ſtand for againſt us and the truth. They ſay that grace leaves the will in indifferencie, ſo that it hath power to reſiſt: we maintaine the contrary, that the proper worke of grace in ſanctifying our will, is to determine and incline the motions of it onely to obedience, and to take away all power of reſiſting or diſobeying. Which appeares thus, To diſobey and not to beleeve, is an act of the greateſt ſinfulneſſe that can be. To be able to commit this act comes not from power and ſtrength, but from weakeneſſe and infirmitie: Perfect ſtrength and liberty is to have no power nor will to commit any ſinne at all, as it is in God, and the bleſſed Spirits, and Chriſts humanity; to be able to doe that which is evill is from weakeneſſe, from corruption. Now in the ſanctified will this corruption is in part done away by grace: ſo that ſo farre as the will is made Spirituall, it neither doth nor can reſiſt and be diſobedient; it doth not, becauſe it cannot: it cannot, becauſe it will not; it will not, becauſe by this new infuſed grace and holineſſe it is made [*alwayes willing*] to obey. But this point is cleered by the late worthy Biſhop of Salisbury.

The ſecond concluſion is this.

2. That a man regenerate, ſo far forth as he is carnall, doth alwayes reſiſt the worke of grace, being unwilling and backward to performe holy actions.

This is manifeſt by that of the Apoſtle, *Rom.* 8 5. They that are after the fleſh ſavour the things of the fleſh: and againe, *Gal.* 5. 17. The fleſh luſteth againſt the Spirit. In experience nothing is more certaine, even the beſt men in their beſt workes, and beſt temper, doe ſenſibly feele many twinges of a froward

heart, croſſing and interrupting their cheerefull performance of holy duties. From which rebellion of the Law in our members againſt the Law in our mindes, the moſt ſanctified man in the world is not free, but as long as he lives he hath cauſe to complaine with the holy Apoſtle. [*When I would doe good I am thus yoaked, that evil is preſent with me.*] In this oppoſition of two contrary principles of all our good and evill actions, we are to obſerve theſe two things,

Rom. 7. 21.

1. The neceſſity of the concurrence of Gods cooperating grace in all holy actions, to be done after our firſt converſion. For if God ſhould give unto us a power onely to doe well, by the infuſion of habituall grace, and then ſhould leave us unto our ſelves for the exerciſe of the Act, it is apparant that we ſhould never bring this power into act by our owne ſtrength. For whereas we are ſanctified but in part, and there remaines in every faculty a corrupt inclination to evill as well as an holy diſpoſition to good, did not the Spirit of God conſtantly and powerfully aſſiſt us in well doing, corruption would prevaile againſt grace, and leade us captive unto the law of ſinne that is in our members. Not that corruption is ſtronger than grace, but becauſe we without the aide of Gods Spirit ſhould be more ready to follow the ſinfull motions of our corrupted nature, than the ſanctified inclinations of grace. And if *Adams* will being onely mutable, but not as yet tainted with any inward corruption, nevertheleſſe wanting the effectuall aſſiſtance and ſupport of Gods grace, was ſo eaſily ſeduced by temptation: much more our wils, that are holy but in part, would quickly be inticed and drawne away by the deceiveableneſſe of inward concupiſcence, and by the ſubtilty of Sathans temptations, if the Spirit of God did not worke mightily in us; repreſſing the motions of ſinne, and aiding us againſt all outward provocations to diſobedience.

2. The true cauſe and root of that irregularity which is found in the obedience of a regenerate man. Which is not that indifferency or freedome our Adverſaries contend for, whereby it is in the power of a man regenerate at all times to chuſe whether he will doe good or evill, but it is that oppoſition which the fleſh maketh againſt the Spirit: by reaſon whereof a regenerate man, when by Grace he conſtantly deſires to obey, is by corruption hindered in the performance. This is plaine by that of the Apoſtle, *Rom.* 7. 19. 20. I doe not the good things which I would, but the evill which I would not, that doe I: Now if I doe that I would not, it is no more I that doe it, but the ſinne that dwelleth in me. And againe, *Gal.* 5. 17. The fleſh and Spirit are contrary one to the other, ſo that ye cannot doe the ſame things that ye would. Whence it is manifeſt, that when a regenerate man failes in his obedience, it comes not to paſſe becauſe his will is free, and ſo willing to doe that which is evill, but becauſe his will is not ſo free from the power of his corruption, as it deſires to be, but is partly in bondage under the command thereof.

To conclude this point. There is in every regenerate man a poſſibility or power of Reſiſtency alwayes remaining ſo long as any corruption abides in him, which will perpetually make ſome oppoſition more or leſſe in the performance of every good worke. But for the prevailing act of Reſiſtency whereby ſuch good workes might be quite hindered, wee affirme that by the power of aſſiſting grace effectually aiding the regenerate Faculties, that act is taken away. The fleſh may ſtrive, but the Spirit doth overcome: Infidelity may caſt many doubts, but Faith at laſt prevailes: Sinne and the world may plead much worth and lovelineſſe, but yet in fine the love of God overtops all earthly baſe delights, and fills the ſoule with the onely deſire of enjoying that alone moſt bleſſed and infinite goodneſſe. Thus *Amalek* may fight, but Iſrael will get the victory: a victory indeed certaine in regard of the event, but with ſome uncertainty in the combat, wherin Iſrael is ſomtime put unto the worſt. For you are to note that albeit in the general as touching thoſe maine and principall acts of beleeving, repenting, perſevering in obedience, &c. grace doth work ſo effectually with mans regenerate wil, that corruptiō cannot hinder it in the exerciſe of thoſe

Acts:

Acts: nevertheleſſe, in many particular actions after his firſt converſion in the continued practiſe of Sanctification, hee may obey the enticings of his corrupt concupiſcence, againſt the motions of the Spirit of grace. For many times in ſundry particulars of Chriſtian practiſe, God is pleaſed to deny that effectuall aſſiſtance which at other times he affords, and then hee leaves us unto our owne ſtrength, for experiment to try what is in us, for humiliation in diſcovery of our weakeneſſe unto us, for exerciſe of Chriſtian watchfulneſſe in making diligent uſe of all gracious helpes, and the like good purpoſes. In which caſe, a man that is thus left untohimſelfe, preſently lends an eare to the deceiveable ſuggeſtions of Sinne and Sathan, whereby, wanting a reſcue to bring him off cleare in this aſſault, he is vanquiſhed, and though with much unwillingneſſe led away a priſoner unto thoſe his ſpirituall Adverſaries. During the time of which bondage, though grace ſhew it ſelfe ſo farre, as to cauſe many an heavy ſigh, an hearty prayer and longing, wiſh after its former freedome, yet can he not make a faire eſcape from corruption, till Gods Spirit returne and bring liberty with it, breaking the gates of Braſſe, and cutting in ſunder the barres of Iron, that is, enlarging the heart that it may againe freely runne the way of Gods Commandements. And thus wee confeſſe that a regenerate man may reſiſt the grace of God; he may [a] Quench the Spirit, hee may [b] Grieve the Spirit, he may [c] Depart away from God through an evill and deceitfull heart, he may [d] Rebell againſt the words of God, and contemne the counſell of the moſt High: oppoſing all motions of grace, in theſe raging fits of his corruption, which ſtill furiouſly ſtruggles for life after it is mortally wounded in our regeneration. But theſe deſertions are not perpetuall: corruption may for a time let the exerciſe of ſome particular graces, but in all and alwayes it ſhall never hinder: God who hath given unto a regenerate man a power to beleeve by the changing of his will through the infuſion of a conſtant inclination to all ſpirituall good, will alſo cauſe the act of beleeving infallibly to enſue, by the aſſiſtance of cooperating grace, ſo powerfully ſtrengthening the regenerate will, and ſo effectually reſtraining the rebellious motions of corruption, that the will ſhall not chooſe but doe that, which aboue all things in the world it moſt deſires to doe, namely, beleeve and obey the Goſpel.

2 Cor. 3. 17.

a 1 Theſ. 5. 19
b Eph 4 30.
c Heb. 3. 11.
d Pſa. 107. 11

Now to ſhut up all touching this point of mans liberty in reſiſting the grace of God, the ſumme of all is this. Before true converſion all unregenerate perſons doe reſiſt the gracious meanes and preparations to their converſion, the Reprobate finally, the Elect for a time, till Grace become victorious in their perfect Sanctification. In this their firſt Converſion or Regeneration, the Elect are no way Active either to worke it, or to hinder it.

After their Converſion in the doing of all good workes immanent or tranſient, they reſiſt not ſo farre as they are Spirituall, they cannot but reſiſt ſo farre as they are carnall. And though in time of temptation and Spirituall deſertion the fleſh doe not onely reſiſt but alſo prevaile, to the hinderance of many particular gracious actions, yet for thoſe maine and principall acts of Faith, Repentance, love of God, hatred of evill, &c. the Spirit is infallibly victorious both to doe them after the firſt converſion, and alſo finally to perſevere in doing of them. Which comes to paſſe thus,

1. By Habituall grace infuſed, the Sanctified will is conſtantly determined to embrace all Spirituall good.

2. By aſſiſting grace the will is ſtirred up, provoked, allured, and inclined to obedience, through the propoſall of the promiſes, and the heavenly ſuggeſtions of the holy Spirit.

3. By the ſame aſſiſting grace all contrary motions of concupiſcence are ſubdued and kept under. So that nothing can hinder obedience to follow; becauſe by grace the will in made willing to obey, and by grace all impediments in obeying are taken away: now when all lets are removed, what can let a willing minde to doe that which it deſires?

Hence you may perceive the vanity and odiousneſſe of thoſe imputations of Manicheiſme and Stoiciſme, which our adverſaries the Ieſuites and Arminians throw upon this Orthodoxe Doctrine, crying out upon us, as if wee deſtroyed nature, offered violence to the will, tooke away all liberty from the will, and turned it in the meere neceſſity of thoſe naturall inſtincts and inclinations that are in brute beaſts: yea, as if we made the will like a dull and ſenſleſſe blocke, that cannot move it ſelfe a jot in any action of grace. Theſe are unworthy calumnies, raiſed out of malice or ignorance in the great worke of Sanctification: for refutation wee neede but deny what they barely affirme; and tell them againe, that by our doctrine, grace doth not deſtroy but perfect nature. It takes not away but reſtores unto the will the true liberty thereof, which conſiſts not in the inſtability of a Weather-cocke, to move any way, in an indifferency to will and doe any thing, but in a fixed determination to will and doe nothing but what is good. Which determination is not from any violent compulſion of an externall Agent, as if the will were moved by grace unwillingly; nor yet by impoſing upon the will any naturall neceſſity from ſome internall principle, as if the will did incline to good unwillingly without reaſon and choiſe, like the naturall propenſity in a ſtone to move downewards, or the inſtinct in brute beaſts. No, this determination of the Will to will onely good, is from an internall cauſe, *viz.* Habituall Sanctity infuſed into it, after which infuſion the will inclines it ſelfe immutably, yet freely to that alone which is Spiritually good. It cannot chuſe but will it, yet it wills it freely: for to affirme that this immutable inclination to one part, takes away all freedome from the will, is to deny that there is any freedome of will, either in unregenerate men and damned ſpirits, whoſe wills are inclined onely to evill, yet they ſinne freely; or in God, in the elect Angels, in the Saints departed, in the manhood of Chriſt, all whoſe wills are immutably, infallibly and after a ſort neceſſarily inclined onely to good, and yet they will it moſt freely without all force or Phyſicall neceſſity. The neerer we come unto theſe, the nigher we are unto * perfection in every faculty. And certainely moſt deſirable is that neceſſity, or immutability, or ſervitude, or determination, or call it what you will, whereby our wills are ſo diſpoſed as they cannot but chooſe the good, cannot but be ſervants of righteouſneſſe, cannot but endeavour alwayes to obey, cannot but be holy, and happy. Who would thinke himſelfe wronged that is thus bleſt, or impriſoned that is thus reſtrained? Surely it is admirable what ſtrange benefite theſe Ieſuited Arminians have found out in that property of mans will, which ſo fiercely they ſtrive for, namely, that it muſt alwayes be indifferently diſpoſed to good and evill, having an equall power to will both alike. Is this ſo rare a priviledge of nature? what, ſuch an excellent vertue to be able to commit an horrible offence, to diſobey the Goſpel, to deſpiſe Gods grace, to be a ſlave to ſinne, to doe enough at any time to damne ones ſelfe? call we this a prerogative of Nature, and is it worth ſo much contention as hath beene made for it? They deſerve to enjoy it that are ſo much in love with it. But you are to know that this pertinacity in pleading for Natures prerogatives, is nothing but a cunning pretence to debaſe the dignity of grace, and to arme man againſt God in all pride and contumacy, as if we could fruſtrate his workes, and bring his counſels to nought, and that if we doe obey when hee cals us wee may triumph in our ſtrength, if we do not obey, we may yet glory in our malice, whereby we could make voide Gods holy intentions of doing us good. But how happie had it beene for thoſe collapſed Angels, and for all *Adams* poſterity, had his and their wils beene created with that immutable inclination to goodneſſe, wherein the Elect Angels and Saints departed are now confirmed? And how happy ſhall we alſo be when wee ſhall be able to obey as thoſe heavenly Spirits now doe willingly, conſtantly, unchangeably, having neither will nor power to diſobey? This ſervice of God alone is perfect freedome; and if the Sonne make us but in this ſort free, then are we free indeede? Let us while wee here goe

Eſt enim quædam neceſſitas voluntaria, as Moulin truly Anat. Armin.

* Heb. 12. 23.

goe mourning under the burthen of our fleſh, and that ſinne which hangeth on ſo faſt, let us often ſend up a wiſh, a prayer to heaven for the full accompliſhment of our redemption: ſighing within our ſelves, and waiting till we alſo be delivered from the bondage of that remainder of corruption in us, into that glorious freedome of the Sonnes of God. *Amen.*

We have by the grace of God, finiſhed the firſt point that in the beginning I propoſed touching the Antecedents of Faith, namely our Vocation and Converſion unto God. Wherein hath beene ſhewed at large by what meanes and in what manner a ſinner is made partaker of the grace of God unto ſalvation. In which ſearch, I have endeavoured to goe no further than I could ſee the Scriptures leade mee the way: contenting my ſelfe with that knowledge of this ſecret and wonderfull worke of grace, which might be to you and mee moſt profitable: letting paſſe thoſe curious ſpeculations which have beene conceived touching theſe things by men that have diſcovered more willingneſſe to diſpute and quarrell, than good affection to learne or teach ought aright in ſo holy a buſineſſe. My aime herein hath beene, to let you ſee what is the originall and generation of that moſt precious grace of Faith, whereof we are to ſpeake. The ſumme of all that hath beene more at large delivered, is thus much in briefe: that Sanctification or inherent Grace is at the firſt wrought in the ſoule of an elect ſinner, meerely and onely by the Spirit of God infuſing into the ſoule new abilities and perfections in each power thereof. This worke of the Spirit is ſuch, that we cannot by any worth of ours deſerve it, we cannot by any inward power of our owne effect it in part, or in whole: Laſtly, we cannot by any liberty and ſtrength we have ſo forcibly reſiſt as to hinder Gods Spirit when he intends to worke it. Now of this our Sanctification, Faith is a part, being an inherent gracious quality infuſed into the ſoule at our effectuall Converſion or Regeneration. For its originall therefore it is Divine, being wrought in us by an immediate action of the Spirit of grace, and not any way ſpringing from the liberty of our wills, or ſtrength of our corrupted nature. We are then now by the aſſiſtance of God, to come unto the explication of the nature of Faith it ſelfe, to ſhew you what this grace is, wherein the Being thereof doth conſiſt. An inquiry it is full of much difficulty; but the abſolute neceſſity and ſingular profit of this knowledge muſt inforce every one of us to uſe the uttermoſt of all godly diligence in ſearching out the nature of ſo glorious and uſefull a grace as Faith is. The whole frame of Chriſtianity turnes upon this hinge; Faith like blood runnes through every veine of the whole body of Religion, it gives life and direction to every holy action, it is the ſtaffe of our ſtrength, the ſupport of all our comfort, yea, the life of our ſoules lies upon it, and by it the juſt ſhall live or by nothing. Wherefore it concernes us neerely, both to know what it is, and when we know it, to be ſure that we our ſelves have it. Not to have Faith, is to want Chriſt and all hope of happineſſe: not to know what Faith is, is a ſtrong preſumption of not having faith. The Apoſtle concludes both in that exhortation of his to the Corinthians. 2 *Cor.* 13. 5. wherewith we alſo ought to be admoniſhed; Prove your ſelves whether you are in the faith: examine your ſelves, know yee not your owne ſelves, that Ieſus Chriſt is in you except ye be reprobates?

2 Generall.

To come then to the unfolding of the eſſence of Chriſtian Faith: I ſhall begin at the loweſt ſtep thereof, and ſo by degrees aſcend higher. 1. In the firſt place ſhewing unto you the nature of Faith or Beliefe in generall, as this word is taken in the largeſt extent in relation to all civill or naturall things. 2. In the next place explaining the meaning of this word Faith as it is uſed in ſpeciall about Divine and Supernaturall things declared to us in Scriptures. The opening of the nature of Beleefe in generall will give much light for the underſtanding of the ſpeciall conſideration thereof: therefore I begin with that firſt:

Not to trouble you with reckoning up all the improper acceptions of this word

word *Fides*, πίστις, and to tell you that ſometime it is taken for Fidelity or Truſtineſſe, πίστις, as when a thing is done or ſpoken *bona fide*, faithfully or truſtily, and in that exclamation *Veſtram fidem!* &c. ſometimes for Argument, or Proofes, from Reaſon or Authority brought to breed beliefe in another, which acception is uſuall in Rhetoritians, *Ariſt. 1. Rhet. c. 2.* ἡ δὲ πίστις αἱ διὰ τῶν λόγων εἰσὶν ἔντεχνοι, &c. *Quintil. l. 5. cap. 10. Hæc omnia* [*argumenta*] *generaliter* πίστεις *appellant, &c.* Faith or Beleefe in the proper acception of the word, is [*an aſſent to ſuch matters as are knowne onely by Revelation from another.*] This definition agrees to beliefe as it is taken in the largeſt ſenſe: the *Genus* is Aſſent, the difference is taken from the object whereunto Aſſent is yeelded, and that is ſuch things as we underſtand onely by anothers revelation. Both parts will be plainely underſtood, if we diſtinguiſh betweene three ſorts of knowledge [*Cognitiones* γνώσεις] that are incident unto man:

Vid. Scot. ſent. l. 3. diſt. 24. quæſt. unica.

1. The firſt is *Scientia* ἐπιστήμη, Knowledge properly ſo called, which is bred in us by the evident certaintie of things preſented unto our reaſon or ſenſe. When wee underſtand ſuch principles and concluſions in all Arts and Sciences as are demonſtrable by evident and infallible reaſon, or when wee know ſuch particulars as come under our ſenſes when they are rightly diſpoſed.

2. The ſecond is *Opinio*, δόξα ἀσύλλογιστος, Opinion an imperfect knowledge of things not cleerely preſented unto reaſon or ſenſe; when we apprehend things in part and obſcurely, ſo that we cannot abſolutely ſay it is this or it is that.

3. The third is *Fides*, πίστις, Beliefe, which is a knowledge grounded upon teſtimony and authority of others, when we aſſent to thoſe things whereof by our owne ſenſe and reaſon we have no certaintie nor evidence, onely we beleeve them, becauſe ſuch and ſuch have told us they are ſo. Theſe three divers apprehenſions of things we expreſſe in formes of ſpeech agreeable; the firſt, when we ſay, I know this to be ſo: the ſecond thus, I thinke it is ſo: the laſt in this, I beleeve it is ſo. A great difference there is betweene theſe three apprehenſions of the underſtanding as every one may eaſily diſcerne: but more cleerely thus it ſtands.

1. Knowledge whether it be of things paſt, preſent, or to come, hath evermore certainety in the ſubject, and evidence in the object accompanying it. For the things that are knowne muſt be alwayes apparant to the ſenſes or to the underſtanding. To the ſenſes by the proportionableneſſe of the qualities in the Object, and due application of them to the Organ. To the underſtanding by the bright light of reaſon ſhining in the things themſelves. Wherefore the Object of knowledge is evermore evident, and being thus evident and apparant, the apprehenſion thereof in the Subject, by the ſenſe and underſtanding muſt needs be cleere and moſt diſtinct: whence ariſeth ſuch an aſſent unto the truth of the thing, as is moſt firme and certaine, excluding all doubting whatſoever: as for inſtance, that the Fire is hot, the Water moiſt, the Sunne light, that, *Quicquid dicitur vel negatur de Vniverſali, dicitur vel negatur de Particulari, &, Quæ conveniunt in uno tertio, inter ſe conueniunt*, with the like; theſe things are evident, making ſuch a lively impreſſion upon the ſenſes, and ſo clearely diſcovering their reaſonableneſſe to the underſtanding, that we ſtrongly aſſent unto their truth without all doubting.

2. Opinion is contrary unto knowledge, and alwayes hath uncertainety in the Subject, and inevidence in the Object, attending on it. For ſome things there are of their owne nature uncertaine and contingent, whereof our beſt knowledge is but a doubfull conjecture: as that a red evening and a gray morning ſhould bring a faire day. Againe, thoſe things that are in themſelves certaine enough and neceſſary, yet unto us they will be but only probable and conjecturall, if either our ſenſes throughly, or our underſtanding doe not cleerely apprehend the nature and reaſon of them. Whence it followes, for want of cleere evidence in the things themſelves, that our aſſent unto their truth will be alwayes wavering and doubtfull, without any fixed determination to embrace

brace any ſide reſolvedly, but ſo holding it ſelfe to that part which for the preſent ſeemes moſt probable, as that it is ready to ſhift it ſelfe unto the other ſide, when better reaſon ſhall be diſcovered.

3. Beliefe partly agrees, partly differs both from the one and the other: for it partakes but of one propertie, namely, certainety in the ſubject, though very variable, but never of evidence in the Object. Both ſhall appeare unto you in order. For the Object of beliefe it may be certaine and neceſſary in it ſelfe, but *quàtale* it is never evident to the beleever. For evident, as I ſaid before, thoſe things onely are which by their owne proper quality and light, worke a cleere apprehenſion of themſelves in the ſenſes, or underſtanding, or both. Now ſuch things are not beleeved but knowne: as for inſtance, what we ſee, heare, touch, taſte, or ſmell by theſe ſenſes orderly diſpoſed, wee doe not ſay we beleeve it, but we know it, as that, the Fire is hot, the Water cold. He that relates unto me an accident that himſelfe hath ſeene, He knowes it, but I that heare him, doe beleeve it. Againe, things that we underſtand by manifeſt and infallible reaſon, thoſe alſo we know, wee doe not beleeve: as for example, If an Aſtronomer foretell an Eclipſe to fall out an hundred yeares hence, he doth not beleeve, but he knowes this effect will enſue by the infallible motion of the Heavens: but an unlearned man that findes this in an *Ephemerides*, hee onely beleeves it. But now that which is the Object of Beleefe, ſo far as it is the Object thereof, doth not fall under the cleere apprehenſion either of ſenſe or underſtanding, by its owne naturall light. For things beleeved are of three ſorts, Paſt, Preſent, or to come. Of things Paſt before wee were, and of things to Come, it is not poſſible for us to get any knowledge from the things themſelves, by our ſenſe or reaſon, unleſſe it be Aſtronomicall demonſtrations, as was touched before, or ſuch Phyſicall effects as depend upon neceſſary connexion of their cauſes. Touching things preſent, but yet farre removed out of the reach and ſenſe, and eye of reaſon, as what is now done in forraine Countries: there is the ſame impoſſibility of knowledge by the proper evidence of the things themſelves. In every one of theſe our ſenſe utterly failes us, and our reaſon which begins at ſenſe, failes us alſo; and cannot ſupply the defect of ſenſe by a neceſſary deduction of one thing out of another: and therefore it is impoſſible for us to get the knowledge of theſe things otherwiſe than by Hiſtorie and Records of times paſt, by diſcourſe and relation of things preſent from ſuch as have ſeene and knowne them, by predictions of things to come. Wherein though wee may underſtand of, and that cleerely enough, what is recorded, diſcourſed of, and foretold, yet will the truth of theſe things not be alwayes evident to us, unleſſe our own ſenſe or reaſon could alſo comprehend them. As for inſtance, when we reade any part of the Roman Hiſtory, as the deſcription of the battell at Cannæ, in *Livie*, wee underſtand perfectly what he ſaith, and we beleeve it alſo: but unto no mortall man was the truth of this accident evident, but onely to ſuch as were then living, who felt and ſaw that calamity of the Romane ſtate. So, when a Traveller reports unto us what he hath ſeene in forraine parts; we underſtand what hee ſaith, and doe haply beleeve him, but nothing of all that he ſaith is evident unto us, till we our ſelves have ſeene the ſame things as well as he. Take it then Vniverſally thus: All Objects of Beliefe are knowne onely by the relation and telling of another. But no relation of any thing which another makes unto me, can make the thing related evident unto me, *i.e.* ſo to repreſent it to my ſenſes and underſtanding, that my apprehenſion of it ſhould be the ſame with his that hath had the experimentall knowledge of it. Let a man deſcribe unto another the faſhion of ſome ſtately building, or the ſituation of ſome City which hee hath ſeene, though he doe it in the moſt lively manner that may be poſſible, yet can hee never turne his Auditor into a Spectator, and make the thing he deſcribes evident to his apprehenſion, unleſſe by his diſcourſe he were able to communicate unto him his owne eyes. So the moſt exquiſite diſcourſe of ſome point of Philoſophy, made unto a younger auditor

Segnius irritant animum demiſſa per aures, quàm quæ ſunt oculis ſubjecta fidelibus. Is true onely in comparing of writing and ſpeaking about abſtract matters.

ditor in that ſcience, cannot make the point evident unto him, unleſſe the Reader could with his words convey his owne underſtanding into his hearer. Such deſcriptions and diſcourſes can onely effect thus much, that the hearer ſhall frame unto himſelfe a more lively imagination of things related to him: but yet till his owne eyes, and his owne reaſon have fully informed him by immediate experiments from the thing it ſelfe, that imagination or conceit cannot make the thing truly evident. And in that caſe, let a man (for example) that hath never ſeene the King, but onely heard him deſcribed, or ſeene his picture, let him compare that imagination which he hath of him by thoſe meanes, with that other which the very beholding of his perſon wil cauſe in his minde: and he ſhal manifeſtly perceive that our knowledge of things which we get by anothers relation fals wonderfully ſhort of that other knowledge which is bred in us by the proper evidence of the things themſelves: and that the difference is great betweene the knowing of a thing *per ſpeciem propriam*, as the ſeeing of a living face, and the knowing of the ſame thing *per ſpeciem alienam*, as the ſeeing of a lively picture.

Or let a groûded Scholler compare the conceits of things hee hath now by his own reaſon, with thoſe which he had being a novice, &c

Hitherto of that propertie wherein Beleefe and Knowledge doe ſuffer, namely, evidence of the object, Knowledge is an aſſent to things evident, Beliefe an aſſent to things inevident. The other propertie followes, wherein Beliefe agrees with Knowledge and differs from Opinion, and that is certainely in the Subject. For in Opinion the aſſent is alwayes uncertaine, and if not equally indifferent, yet inclinable to either ſide, even when it is moſt ſtrongly carried toward one. But in Beliefe the Vnderſtanding paſſes over its aſſent and approbation unto the truth of one part, whereupon it fixeth and reſteth it ſelfe. And therefore that definition of Beliefe, which *Suidas* hath, that πίστις σφοδρότης ὑπολήψεως, or ὑπόληψις σφοδρά, Vehemencie of Opinion, or a Vehement Opinion, comes farre ſhort of truth and exactneſſe: for even a vehement opinion hath alwayes uncertainty of aſſent neceſſarily joyned with it: but it is not ſo in Beliefe, wherein, as in knowledge, the aſſent may be certaine without all doubting. Now of this wee are to enquire, what thoſe grounds are whereon men build the certainty of their aſſent in matters of Beliefe, they are theſe three:

1. The Authority of the Speaker.

2. The Conſequence of things ſpoken, in regard of ſome good or evill in it of great moment, that concernes this.

3. Some Experiment in part of the truth of that which is related. According to the diverſity of theſe three things, our Beliefe increaſeth more or leſſe in certaintie and ſtrength of aſſent: which appeares thus;

1. For the Speakers authority, two things there are that winne credit unto his teſtimonie: 1. Wiſedome and Skill that hee be not deceived himſelfe. 2. Fidelity and Honeſty that hee will not deceive us. Both theſe are needfull, for neither doe wee beleeve a ſimple man though honeſt: nor yet will wee truſt a wiſe man, if hee be not honeſt. But when wee have a full perſwaſion of a mans wiſedome and faithfulneſſe by experience formerly had in other things, then wee give full credite to his words.

2. The nature of the thing much alters the ſtrength of our beliefe: for if it be a ſlight matter, that toucheth us not with any apprehenſion of ſpeciall delight or commodity, benefite or danger redounding to our ſelves, be the relation of it never ſo true, and our underſtanding of it cleere enough, yet wee heed not the matter much, nor doth the minde fixe it ſelfe upon it in any ſetled and firme aſſent. But if the matter be of ſome great conſequence that touches us neerely, we beleeve, as ſooner, ſo with more ſtrength and intention of aſſent. What we much deſire or greatly feare, we eaſily beleeve, and though our apprehenſion of it be not very cleare, yet wee are willing to force upon your ſelves a perſwaſion of it.

3. Experiment alſo in part doth greatly adde unto the ſtrength of our beliefe.

A ſtory or propheſie whereof we evidently know ſome part to be true, we doe more eaſily and firmely beleeve the reſt. A learner that heares a diſcourſe of ſome concluſion in Nature or Morality, if hee perceive ſome part of the truth evidently, he is the more willingly induced to aſſent unto his teacher in all the reſt. One or two concluſions throughly underſtood, marvellouſly ſtrengthen our aſſent to the truth of thoſe that we doe not as yet comprehend.

Where all theſe meet together, their beliefe is firme and certaine: ſo farre as any failes, ſo much is our aſſent weakened. But of the three, the authority of the ſpeaker is the chiefeſt, whoſe wiſedome and fidelity certainely knowne unto us, will move us to a certaine beliefe of thoſe things, wherein wee apprehend no great matter of conſequence, nor diſcerne any evidence of the truth at all: whereas if one that hath neither wit nor honeſty tell us of a matter of greateſt moment, whereof wee alſo ſee the probability and truth in part, yet doth hee not perſwade us to beliefe, though hee may move us to a ſtrong ſuſpicion.

Thus then you ſee that aſſent being the approbation of the truth of any thing, is common to Knowledge, Opinion and Beliefe: but with this difference, in exact Knowledge our aſſent is alwayes firme and unremoveable, in Opinion it is alwayes wavering and mutable. In Beliefe it is certaine, but more or leſſe according to the different concurrence of thoſe three forenamed grounds. Now out of that which I have ſpoken, let theſe two concluſions be carefully obſerved.

1. That all Knowledge is more certaine than Beliefe, which rule you muſt underſtand in things of the ſame kinde, not of divers, thus: He that moſt firmely beleeves any truth upon the former grounds, is not yet ſo certaine of it as he that perfectly knowes it, as a Country-man who ſtrongly beleeves that the Sunne or leaſt Starre is bigger than the whole Earth, upon the affirmation of a learned and honeſt Mathematician, is not yet ſo certaine of it as when afterward he knowes it by infallible demonſtration. But now in divers kindes our beliefe of ſome things may be more certaine than our knowledge of others: as our beliefe of divine things upon Gods teſtimony, may be more certaine than the knowledge of humane things by the light of our reaſon; becauſe our underſtanding hath alwayes this prejudice, that in the generall it may poſſibly erre, but Gods Word cannot erre at all.

2 That perfect Knowledge takes away all beliefe: that is, (for ſo you muſt underſtand it) perfect knowledge of any thing excludes all beliefe of the ſame thing: otherwiſe, perfect knowledge in one thing may helpe our beliefe in another, and knowledge in part of the ſame thing, doth much ſtrengthen our beliefe of the other part. But here in this oppoſition betweene knowledge and beliefe, you muſt alwayes remember what knowledge we meane, namely *Scientiam Intuitiuam*, or *per Viſionem*, that knowledge which is had by beholding things in their proper nature: but not *Scientiam Diſciplinarem*, or *per reuelationem*, that knowledge which is got by diſcourſe and relation of others. And ſo theſe two propoſitions, [*We beleeve what we know not*] and [*We beleeve what we know*] are not oppoſite each to other: for it is true, we beleeve that which we doe not know, namely, by the proper and immediate ſight of the things themſelves: and it is true alſo we beleeve that which we doe know, *viz.* by relation, which ſo far forth repreſents to us the nature of the thing related, as that we are not ignorant what it is we doe beleeve. Where it muſt alſo be obſerved that the difference is great betweene theſe two ſorts of knowledge, in regard of the aſſent that is given to matters thus knowne. Knowledge that is by Viſion or Intuition of things that are preſented to the ſenſe or underſtanding in their proper evidence, inforceth aſſent unto the things knowne. For in this caſe the apprehenſion of the thing is ſo cleare, that the underſtanding cannot but approve the truth of it. And therefore the Colledge of the Sceptikes of old, was little better than a Society of fooles, and their ἀποχὴ or ἀκαταληψία Perpetuall doubtfulneſſe

Cognitio 1. Abſtractiua non euacuat fidem: 2. Intuitiua euacuat fidem. Scot. ubi ſupr.

fulneſſe of all things was ſomewhat worſe than madneſſe, when they would not aſſent that they ſaw the Sunne ſhine when they looked on it, nor that the fire was hot, when they felt it burne, nor would be certaine of any principles or concluſions in reaſon and nature. And ſuch was *Anaxagoras*, his dull, melancholy, or wilfull frenzy to maintaine in good ſadneſſe, that the ſnow was blacke. For ſuch is the naturall affinity betweene evident truth and our underſtanding, that though we would, yet wee cannot but ſubſcribe and yeeld our allowance and aſſent unto it. Whence it fals out many times, that a Vſurer, a Church-robber, or ſome other not willing to leave this or that courſe, though doubtfull whether lawfull or not, dares not for his life reade ſuch or ſuch a booke written on thoſe ſubjects, for feare leaſt hee ſhould be made to know more than he is content to practiſe, and that his conſcience ſhould be convicted in ſpight of his will.

But now it is not ſo in that other knowledge by relation: let a thing be never ſo plainely delivered, ſo that we fully conceive the meaning of that which is ſpoken, yet if neither our owne ſenſe nor reaſon doe convince us, we * may chooſe whether or no wee will beleeve and aſſent unto it, embracing it for a truth. It is the very naturall property of man, never to be ſatisfied with others reports, till we our ſelves have ſeene and knowne the thing it ſelfe by evident experience. Draw the livelieſt picture of any man, the moſt curious landſhip of any countrey, it contents not, wee muſt ſee both the one and the other. Set downe the moſt tried experiments in nature, taken by moſt skilfull Artiſts, this pleaſes not others till their owne triall confirme them. Generally, every man would faine ſee with his owne eyes, heare with his owne eares, underſtand by his owne, not another mans reaſon. In which inclination of nature lies the originall of all the diſtruſt and diffidence that is in the world, and alſo the cauſe of thoſe reſtleſſe inquiries which we make one after another into the ſame things. Whence it comes to paſſe that whilſt wee are buſied in examining our forefathers inventions, and poſterity alſo imployed in making triall of our examinations, neither we nor they have much time to adde any thing unto the increaſe of learned knowledge. Hence alſo may wee gueſſe at one cauſe why many Sciences, even for ſome thouſands of yeares haye kept one pitch, and not growne above that dwarfiſh ſtature they had in their infant invention: and alſo what the reaſon is why many that reade moſt, prove not the deepeſt Schollars; for no greater impediment to exact learning, than to make uſe of other men underſtandings, and neglect our owne. It would alſo hence appeare, that Hiſtory, a pleaſant and profitable imploiment, is yet of all ſtudied learning the weakeſt to give full ſatisfaction to the minde of man: becauſe that depends wholly upon ſuch grounds of truth, as mans minde deſires not to depend upon at all, namely, anothers tongue, eyes and eares. And it is obſervable, that very uſually thoſe that are of credulous and paſſive underſtandings, leaſt able to imploy their owne ſtrength in painefull and attentive inquiries after knowledge, ſuch doe not unwillingly apply their diligence to that courſe of ſtudy.

But I am very ſenſible, that hitherto you may judge my Diſcourſe hath had more Philoſophy than Divinity in it. If it be an errour in this place, I confeſſe it: and crave your pardon for it: onely thus much let mee ſay, that I could not tell well how to avoid this generall conſideration of the nature of Beliefe, in regard that the knowledge thereof wil cleere our paſſage to that which followes. You have then heard what evidence there is in the object of Beliefe, what certainty in the aſſent given to it, how it differs, how it agrees with Knowledge. There remaines but one thing more to be cleered in the Generall, and then I have done with it. Beliefe was at firſt defined to be an [*Aſſent to things knowne by revelation*:] but now ye are further to know, that all aſſent is not of the ſame kinde and degree, but differs according to the diverſitie of the Objects aſſented unto. Therefore wee muſt obſerve, that of the Objects of Beliefe,

* The cauſe is, becauſe there is a poſſibility that the wiſeſt and honeſteſt men may deceive us or be deceived. Every created underſtanding is *Fallibilis*, and therefore binds not our aſſent.

1. Some

1. Some are represented unto us only as true and good in themselves, without any speciall relation to our benefit and commodity. Vnto such things, whether past, present, or to come, the understanding and will of man doe yeeld that common assent and approbation, whereby they allow of the truth and goodnesse of every thing, that is apprehended by them as true and good in what kinde soever it be. This is called a bare assent, or *Credulitas*; Beliefe in strict tearmes, when we onely beleeve it is good and true, and goe no further.

2. Some are revealed unto us not onely as true and good in themselves, but more specially as containing some excellent truth and goodnesse that concernes us in regard of some benefit that we shall get thereby. In these things our assent is with adherence, affiance, trust, and dependance upon the thing revealed. For as in generall all truth and goodnesse drawes the faculties of the soule to an approbation of them when they are knowne, so much more doth the goodnesse and truth of those things, which are proportionable to our nature and necessities, wherein wee may claime speciall interest and commodity, unite our wills and understanding in strong assent and adherence unto them. This kinde of assent is in strict tearmes called Faith or Trust, *Fides*, *Fiducia*, which imply much more than *Credulitas*, Beliefe; *Fidere* in the property of the word is a degree beyond *Credere*, importing an assent with relyance and confidence. Now the proper object of this assent is nothing but promises of some good hereafter to befall us. And promises are never beleeved, unlesse they be trusted upon; as a Captive cannot be said to beleeve him that promiseth to ransome him upon a day, unlesse he trust and depend upon him. In which case we cannot distinguish betweene Beliefe and Trust, [a] *Fidem* and *Fiduciam*, to make them two severall Acts, which are but one and the same; as is manifest thus; A promise is a revelation of some such truth as shall be beneficiall to me in particular. [b] The truth of such a promise consists in the certainty of performance. The goodnesse of the promise consists in the quality of the thing promised more or lesse excellent. But now to trust (*fiduciam ponere*, *fidem habere*) upon a promise, is not to beleeve the goodnesse of the thing promised (for that often is knowne perfectly enough) but to beleeve the certainty of performance of it unto me: as for instance, if a rich man promise to pay a poore mans debts, the poore man needs not beleeve the goodnesse of the promise, for he well knowes the benefit thereof. What then must he beleeve? the truth of it: wherein stands that? in the performance, that the rich man will certainly doe for him what hee hath said. Now what is this else but to trust him? So that Beliefe and Trust or Affiance are here essentially one and the same thing.

Thus much of Faith or Belife taken in its largest extent; I come in the next place to the speciall consideration of Faith, as the word is Christian, applied unto divine and supernaturall matters, revealed in the Scriptures. Faith in this use of the word hath a double acception;

1. Improper, and so it is taken three wayes:

1. for the object of Faith, the things beleeved, either

1. Generally, for the whole doctrine of faith delivered in Scriptures, as 1 *Tim.* 4. 1. In the later times some shall depart from that Faith, and shall give heed to spirits of error and doctrines of Devils. See many the like places; 1 *Tim.* 3. 9. *Gal.* 3. 2. & 1. 23. *Act.* 6. 7. *Ind. vers.* 3.

2. Specially for Christ himselfe the chiefe object of Faith. *Gal.* 3. 23. before Faith came, *id est*, Christ; compare with *ver.* 19. 24, 25.

[a] It is an erroneus curiosity to make *Fiducia* a consequent of *Fides*, and to say, Therefore I trust a man because I beleeve the truth of his promise that hee will doe what hee sayes: there can bee no good construction of such a saying; for it is as much as this, I trust him because I trust him; or if the meaning be thus, I beleeve the trust of his promise, therefore I trust upon it, *id est*, I seeke not to any other meanes for obtaining the good promised, but only his promise, then *Fiducia* shall be the not seeking to other meanes: but this is false, for not to seeke to other meanes, is a consequent of trust reposed in the promise. For where there is a continued Act of beleeving or trusting to the certainty of performance, there the minde doth *acquiescere*, rest it selfe in the promise, which *acquiescentia* is the not seeking and moving after further meanes to helpe it selfe. [b] In threatnings the matter is the same *mutatis mutandis*. Our beliefe of them too is more than a generall assent, but it wants a name, something it is proportionable to *Fiducia* in promises, but the effects are divers; for *Fiducia* in promises breeds joy and hope: but a firme assent to the certaino accomplishment of threatnings breeds feare and despaire, if they be unavoydable, if avoydable, vigilancie to escape them.

2. For the externall profeſſion of Faith and Religion, as, *Rom.* 1. 8. *Your Faith is publiſhed throughout the whole world.* See *Act.* 14. 22.

3. For that vertue which wee call Fidelity or Faithfulneſſe in words or deede, whether it be in God, *Rom.* 3. 3. *Shall their unbeliefe make the Faith of God without effect?* or in Man, *Tit.* 2. 10. *That they may ſhew all good faith,* or *faithfulneſſe* [πίστιν ἀγαθὴν.]

This of the word taken improperly: the next acception of it is,

2. Proper; where to give ſuch a deſcription of Faith, as may compriſe in generall tearmes all the degrees thereof, it may be fitly defined thus; [*Faith is an aſſent given by the reaſonable creature to the truth and goodneſſe of all divine revelations.*] The tearmes of this definition are large, and require a diligent explication, that wee may with more facility attaine our chiefe intent, in judging aright of the nature of ſaving or juſtifying faith. Wherefore in the definition I prove three things to be conſidered of it:

1. The Object of Faith [*divine Revelations.*]
2. The Subject of Faith [*the reaſonable Creature.*]
3. The Genus of it, *viz.* [*Aſſent.*]

Of the nature and properties of theſe in that order I have propoſed.

1. The compleate Object of Faith is, All divine Revelations of whatſoever things the Creator ſhall make knowne unto the reaſonable Creature. Theſe Revelations are of two ſorts.

1. Some immediate from God himſelfe, by viſion, dreame, or other ſecret but infallible ſuggeſtion. Such revelations of divine things were made unto the Prophets, Apoſtles, and other holy men of God: who as they beleeved certainly the thing revealed, ſo they knew infallibly the truth of the revelation it ſelfe, that it was from God, and not an illuſion of Satan or their owne braine. If you aske me how they knew it, as when the Word of God is ſaid to come unto any one of the Prophets, telling them inwardly what they ſhould preach or anſwer in ſuch or ſuch a buſineſſe; or when Saint *Paul* indited one of his Epiſtles, how did he or they know that the thoughts which then came into their mindes were from immediate worke of the Holy Ghoſt? I anſwer, it is not poſſible for any man to deſcribe the manner of it, unleſſe himſelfe had beene acquainted with the like Revelations. But this is certaine, God where he comes, makes himſelfe knowne, and ſuch were the lively characters of heavenly majeſty, brightneſſe, and cleereneſſe imprinted on thoſe Revelations, that mortall mindes were infallibly aſcertained of their Divinity. Yea *Balaam* himſelfe, though hee could have wiſhed with all his heart not to have knowne or beleeved thoſe revelations that ſo unkindly croſt his hope of preferment: yet when once the [a *Spirit of God comes upon him,*] he utters his parable with this preface, [b *Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes are open hath ſaid, Hee that ſaid which heard the words of God, which ſaw the viſion of the Almighty falling into a trance, but having his eyes open.*] Hee that was at other times driven by the Devill into furious motions of minde procured by ſpels and inchantments, is now as forcibly moved [c φερόμενος] or borne away by the power of the Holy Ghoſt, who in this revelation makes ſo cleere a diſcovery and ſtrong impreſſion of divine trueth in the minde of *Balaam*, that the Wizard [d] cannot but ſpeake what hee knowes and beleeves, though it quite undoe his owne deſire of greatneſſe, and *Balacks* hope of Victory. Whence alſo this rule followes generally true. That where the revelation is infallibly knowne to be of God, there will be a firme aſſent to the truth of the things revealed. Now we are further to note, that upon ſuch immediate revelations and ſuggeſtions of the Spirit, is grounded that Faith which is uſually ſtiled, *the Faith of working miracles.* A gift proper to the primitive times of the Church, beſtowed then on many for the better eſtabliſhment of the Goſpel among unbeleeving Gentiles or Iewes. Though the words of the Promiſe runne largely, *Mark.* 16. 17. yet it ſeemes not likely, that every private true beleever had this priviledge, but rather that it

a Num. 24. 1.
b Verſ. 3, 4.
c 2 Pet. 3. 21.
d Num 24. 13. [*I cannot paſſe the commandement of the Lord, &c.*]
* The reaſon is, becauſe every created underſtanding is evidently convinced of this, That God can tell no lye.

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was beſtowed on ſuch as * were Preachers and publiſhers of the Goſpel, for confirmation of their doctrine. And amongſt them, it was given not onely to the truely faithfull beleever, but to others alſo, as appeares by *Iudas*, to whom this power was given as well as to the reſt of the twelve, *Mat.*10.1. and in many other reprobate, *Mat.*7.22. *Lord, Lord, have we not by thy name propheſied? &c.* The proper ground of this faith and aſſurance of working ſome miraculous effect, was the ſpeciall and particular ſuggeſtion of the Spirit. Other motives there were further off; as the generall perſwaſion of Gods omnipotency, the beleefe of that promiſe which Chriſt made to his Diſciples, *Mat.*17.20. [*Verily I ſay unto yet, if you have faith as a graine of Muſtardſeed, yee ſhall ſay unto this mountaine, remove hence to yonder place, and it ſhall remove, and nothing ſhall be impoſſible to you.*] but more eſpecially that larger promiſe he made at his Aſcenſion, *Mark.*16.17.18. [*And theſe ſignes ſhall follow them that beleeve; in my name they ſhall caſt out divels, they ſhall ſpeake with new tongues; They ſhall take up Serpents, and if they drinke any deadly thing it ſhall not hurt them: they ſhall lay their hands on the ſicke and they ſhall recover.*] But theſe grounds were not ſufficient to give aſſurance of performing this or that miraculous act, without a ſpeciall and particular ſuggeſtion of the Holy Ghoſt, informing them inwardly both touching the time when, and matter wherein they ſhould worke a miracle. For as all beleevers had not that power, ſo ſuch as had it, could not doe wonders when and in what kinde they pleaſed: but were to expect a ſpeciall warrant and direction from the Spirit; like unto *Peter*, who, though a faithfull beleever, yet durſt not venture upon a miraculous attempt of walking dry-ſhod upon the water, without a ſpeciall word from Chriſt, bidding him come unto him in that manner, *Mat.*14.28,29. In theſe times, wherein this ſpeciall direction ceaſeth, and alſo miracles have no uſe (unleſſe for converſion of a Countrey where the Goſpel hath never beene preached) this gift alſo is ceaſed. Thus much of the firſt ſort of Revelations to be beleeved: the other followes.

* Thus Propheſie and gift of miracles are joyned together, Mat.7.22

2. Some Mediate, delivered from God by others unto us. Such were the anſwers and Sermons which the Prophets and Apoſtles made by word of mouth unto the people; ſuch is now unto us the whole written word of God, which is now the onely ordinary object of our Faith. Now touching the Scriptures, wee are to enquire how farre things revealed in them may bee knowne, how far they muſt be beleeved. You have heard before the difference betweene knowledge and beliefe; that is, an aſſent to things evident, this, to things not evident: therefore ſeeing thoſe things that are written are generally the object of our faith, we muſt diligently examine what evidence there is to be found in theſe things, or whether any at all; that ſo wee may know what to judge of that aſſertion of our Adverſaries the Papiſts, who make obſcurity one eſſentiall property of faith. In the opening of this queſtion, whether things revealed in Scriptures be evident to mans underſtanding, let theſe diſtinctions be obſerved in the firſt place.

1. The Scriptures containe in them matters of three ſorts, *viz.*

1. Precepts and Declarations of the doctrines of Religion, whether in the higher myſteries thereof, as of the Trinity, Incarnation of Chriſt, &c. or in other Inferiour points of ſanctification, piety, and Morall practice. And unto this head may bee referred all ſuch diſcourſes of naturall things as are found in the Scripture; as of the windes, thunder, &c.

2. Hiſtories of matters of fact paſt and gone, as of the Creation, Fall of Man, the Flood, &c.

3. Predictions of things to come hereafter, whether they be meerely propheticall, or withall doe containe ſome ſpeciall promiſe or threatning concerning thoſe to whom the prediction is made.

2. There is a twofold evidence.

1. One of the Narration, when it is made in words and ſentences, ſo plaine & perſpicuous, that the Vnderſtanding conceives cleerely what the Speaker or Writer meanes.

2. Another of the thing it ſelfe is related, when either our ſenſes doe plainely perceive it, if it be a thing ſenſible, or our underſtandings doe manifeſtly behold the truth and reaſon of it, if it be one intelligible. This diſtinction is moſt manifeſt in all diſcourſes, and ſpecially in Mathematicks, where the meaning of a Propoſition or Probleme may be cleerely underſtood, what is to be known or done, before one jot of the Demonſtration be underſtood, how and wherefore it muſt be ſo.

3. We muſt diſtinguiſh of mans underſtanding in a twofold eſtate;

1. Of naturall corruption, as it attaines no further light of knowledge than that which may be gotten by the ordinary gift of God in the courſe of a learned education, and painefull ſtudy of Humanity and Divinity, for ſuch ends as men propoſe unto themſelves.

2. Of Grace and Regeneration, when the Vnderſtanding is inlightned, and the eyes of the minde opened to diſcerne of ſpirituall things, according to their ſpirituall nature. Herein alſo lyes a great difference, becauſe all things that are inevident to a man unregenerate, are not ſo to the regenerate.

Theſe things thus diſtinguiſhed, let us ſet downe the truth touching this point in ſome few Concluſions, which follow.

1. All things revealed in the Scriptures, whether they be Doctrinall, Hiſtoricall, or Propheticall, may be knowne in the evidence of the narration, not onely by ſuch as are truly ſanctified, but by thoſe alſo, who, remaining unregenerate, enjoy onely the benefit of common illumination.

This Concluſion is to bee obſerved againſt that injurious accuſation wherewith thoſe of the *Romiſh* Church have ſlandered God and his written Word, that the Bible is an obſcure Booke not to bee underſtood. A fond and impious conceit, if ever any were. The Scriptures are obſcure, ſay they, but to whom trow yee? To their learned Clergie, and illuminated Doctors? No, they can underſtand them well enough, they are able to reconcile all ſeeming contradiction, to reduce all tropes and figures to their plaine meaning, to note the various acceptions of words, to dive into all hidden myſteries of the text, and over and above the juſt meaning finde out many ſpirituall ſenſes of it, that the author never thought on. This they can doe; and for witneſſe of it, we have of their owne witings infinite volumnes, both of controverſed Divinity decided, if wee beleeve them, by Scripture rightly underſtood; and alſo of Commentaries upon the text, which teſtifie unto us as no ſmall painfulneſſe in ſearching out, ſo much peremptorineſſe in defining the true ſenſe of moſt difficult places of the Scriptures. And ſurely well they may bee confident, having beſides their owne and others wits, the helpe of the Popes infallibility; in which reſpect, one would thinke they ſhould now make an end of writing, or at leaſt of jarring one with another in their opinions and interpretations. For may wee not thinke, that the Popes are very uncharitable, who being endued with an infallible Spirit, doe not (ſitting at eaſe in their chaire) compile at laſt an abſolute Commentary upon the Bible, after which no Jeſuite of them all ſhould dare to vent his own private opinions? or it may bee it is baſhfulneſſe in the Friers not to trouble his Holineſſe about ſo ſmall a trifle as is the right meaning of Scriptures, unleſſe wee ſay, that the *Romiſh Apollo* is not at leiſure to utter Oracles from his trivet, unto every poore Frier that intends to trouble the world with a new Booke. Here queſtionleſſe is a great fault, but let them take it among them: meane while wee ſee their owne practice confuting their own opinion of the Scriptures obſcurity, unleſſe they will give us leave to thinke, that all their preaching, diſputing, and writing, hath beene about they know not what. But (ſay they) the Scriptures, for all this are obſcure to the Laity! And are they ſo? whoſe fault is that but the Clergies? whoſe duty it was, if pride and lazineſſe would have given leave, to have ſeen their people better inſtructed. If Scriptures are plaine unto themſelves, why did they not make them plaine unto others? or muſt we in earneſt ſpeak that of the *Romiſh* Clergy, which *Iob* doth of his friends

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in derision [*No doubt but they are the people, and wisdome shall die with them;*] as for the poore sneakes, the Laickes, they, simple soules, have not wit enough to understand the meaning of plaine words. To such their proud contempt of Gods people, wee may with indignation oppose that of *Iob*, Even these have understanding as well as they, yea and are not inferiour unto the greatest part of them, unlesse they could give the world better proofe of their deeper wisedomes. But what if they be inferiour? are the Scriptures obscure, because some things are hard to be understood by the ignorant and unstable mindes? So we might say of the plainest booke that ever was written of Logick, that it is obscure, because a fresh-man doth not understand it. Iob 12.

It is no prejudice to the cleerenesse and perspicuity of the declaration, that there be some things in it which are hard to be conceived by some men at some times. Wee doe not account the Prophecie of *Esay* touching Christ which the Eunuch read, to be a darke and obscure prediction, but we know it was cleere and plaine enough, though the Eunuch a raw proselyte understood not the meaning of it. It is much we cannot be as charitably minded of the Scriptures, as we are of other bookes in our ordinary studies, wherein when we find some things difficult, we can suspect our selves rather than the author, and when afterward wee understand him, we doe not censure him of obscurity, but blame our owne dulnesse, that could not apprehend things plainely enough expressed. And me thinkes the Iesuites might be content to give God Almighty leave to write but even as men of greatest understanding doe, namely, to comprise much matter in few words. They might know that in such writings, (and such is the stile of all the Scripture) things may be expressed very distinctly and properly, which yet cannot happily bee understood at first reading, but after some study. In which case it were a reasonable thing for our Adversaries to perswade the world, that the Bible were at least as easie a booke as some humane author, and that the abundant riches of knowledge in it, did by the least deserve as much paines in the search of it, as a piece of *Aristotle*, some hard Poet, or some intricate crabbed scholasticall discourse of some Iesuite. Did they not greatly mistrust the discourses of their owne errours by such an insinuation of Scriptures facility, they would never discourage their Disciples from them, and yet exhort them to the study of many an obscurer author. For our selves, we have learned better things, than to bring God in suspicion with man of envy and fraud, as if he had caused a word to bee written for instruction of men which they should not understand, and in it had laid a snare to intrap mens soules in heresie and false opinions, by perverting the Scriptures to their own perdition. No, against such calumnies we oppose Christs censure of his owne words (for such are the Scriptures) *Prov.* 8.8,9. All the words of my mouth are in righteousnesse, there is nothing froward or perverse in them (no danger of hereticall infection:) they are all plaine to him that understandeth, and right to them that find knowledge (not intricate obscurity that no man can tell what to make on't.) Yea, we dare avouch, that did the simplest of people use but halfe that diligence that they ought in attaining Christian knowledge, and would take but as much paines to understand the Scriptures as they doe of the evidence of their Land, or the Statute-booke, or such like, experience would quickly tell them, that the Scriptures are not so farre above the reach of their understandings, as now generally all men not booke-learned doe conceive, to the infinite prejudice of Christianity. But however, must the Scriptures be obscure, because men are careless? is the Bible a hard booke, because common people understand it not in Latine? are all things in it darksome and intricate, because one man understands not this or that particular, which yet another doth? or those of the present age perceive not the meaning of such a Prophecie, which the next age may cleerely understand? These are weake inferences, and such as cannot overturne our first Conclusion, namely, that all Doctrines, Histories, Prophecies, and whatsoever else in Scriptures, may bee knowne and understood by the perspicuity of the narration

narration in the literall meaning thereof, by all ſorts of men bad and good. For, what Hiſtory of the Bible can be named that may not be plainely underſtood, I ſay not by a learned or godly, but even by any man? What Prophecie, the meaning whereof hath not, or will not be plainly found out? What text of doctrine, whereof ſome have not or ſhall not underſtand the right meaning? and when it is once found out, may not all underſtand what one doth? yea take the deepeſt myſteries of Religion, as about the Trinity, Incarnation of Chriſt, Reſurrection, life everlaſting, Regeneration, and the like, there is none of them ſo obſcurely ſet downe in Scripture, but that the declaration of them hath light enough to diſcover unto us what that thing is which we doe beleeve, ſo that we may give an account of our Faith in that behalfe. Nor is this knowledge of divine things by the evidence of the narration any peculiar priviledge of the godly, but common unto the unregenerate. For charity, though it could will, yet cannot bee ſo blinde as to ſuppoſe, that every one who is able to interpret Scriptures, and to write or preach ſoundly of the doctrine of Divinity, is a man truely ſanctified by the Spirit of grace. Experience and Reaſon make good the contrary, that a ſingular meaſure of knowledge, and no meaſure of ſanctification are competible. Who ſees not abroad in the world many wicked and ungodly wretches abounding in knowledge, and yet deſtitute of all true piety? And is it not ſo in the Devill, who as in knowledge hee ſurpaſſeth the beſt of men, ſo in malice farre exceeds the worſt of all creatures? The cauſe is, for that this knowledge is onely a degree and neceſſary antecedent unto ſaving Faith; and is not ſo eſſentially linked unto it, but that it may be where Faith is not. It is eaſier to informe the underſtanding, than to ſubdue the will and affections; the minde may be plainly taught, whilſt yet the heart remaines froward, unbroken, and untractable: the very heart and life of Faith is the ſtrong inclination and union of the ſoule unto the truth and goodneſſe of ſpirituall things, preferring them in our choyce above all other things whatſoever, which gracious motion is the proper worke of Gods Spirit, powerfully binding and drawing the heart to embrace that good which is offered unto it: but it doth not neceſſarily follow the right and cleere information of the Vnderſtanding. Whence it is both poſſible and eaſie for an unregenerate Chriſtian by the helpe of common illumination to goe farre. I ſay by common illumination, underſtanding thereby, that courſe of the revelation of divine truths now uſuall in the Church, conſiſting in the knowledge of all Arts, skill of Languages, uſe of other mens labours in their Writings and Commentaries, conference and hearing of the learned living, and accuſtomed painefulneſſe in ſtudy of any kinde of knowledge. By theſe meanes, a Chriſtian, preſuppoſing the truth of holy Writ, may in the ſtate of unregeneration, prove excellent in the underſtanding in divine myſteries. Hee may underſtand all and every the Articles of Chriſtian belief, all Controverſies in matter of Religion, all duties of piety in Chriſtian practice, any Sermon or Treatiſe tending to holy inſtruction, any place of Scripture of darkeſt and doubtfulleſt interpretation. Yea, in theſe things many times ſanctity goes not ſo farre as thoſe common graces doe: and you may know by experience, that the holieſt men have not beene alwayes the happieſt Expoſitors of Scriptures, nor ſoundeſt determiners of Controverſies; but that both of Papiſts and Proteſtants many times men of ungodly lives and idolatrous profeſſion, have equalled and exceeded others in their Commentaries and Treatiſes. And doth not the triall of every day ſhew, that many a wretched man, and vile hypocrite, may yet make ſo good a Sermon, (even about the moſt ſpirituall points of Chriſtianity) and ſo heavenly a prayer, that thoſe who are of quickeſt ſight, yet ſeeing him but a farre off, may deeme him ſound hearted? So eaſie a matter it is for love of this world to learne Religion by rote, and to teach the tongue to ſpeake what the heart doth not affect. This of the firſt Concluſion, the next is this

2. All Hiſtories and predictions are knowne unto the moſt illuminated underſtanding,

derſtandings, by no evidence of the things themſelves, but onely by evidence of the relation.

I ſhall not neede ſtand long in proving this Concluſion. In many precepts and doctrinall diſcourſes, ſenſe and reaſon may have ſomething to doe, but in matters Hiſtoricall and Propheticall, Faith onely beares ſway. For hiſtories of things paſt and gone, there is no knowledge at all to be had of them otherwiſe than from authority of Scriptures relation. That the world was drowned, *Noah* ſaved in the Arke, &c. doth not appeare unto us by any argument from the things themſelves, evident to ſenſe or reaſon, but onely by the ſtory. So for Propheſies, promiſes, threatnings, they are not evident, till the event make them evident. As that the Iewes ſhall be converted, the Papacie rooted out, &c. wee know theſe things onely by the Word foretelling them. In neither of theſe kindes can our ſenſe bee informed, or our underſtanding convinced of their truth, and therefore wee muſt reſt upon Revelation beleeved. Of theſe two kindes principally is the Apoſtle to be underſtood, in that deſcription of Faith which hee makes, *Heb.* 11. *verſ.* 1. where he uſeth two words to expreſſe the objects of Faith, the one τὰ μὴ βλεπόμενα, things not ſeene, the other τὰ ἐλπιζόμενα, things hoped for. Things not ſeene are of a more large extent, and compriſe all both paſt and to come; things hoped for have a ſpeciall relation to promiſes of ſome future good. Both are the proper objects of Faith, which is alwayes drowned in the ſight of things that were unſeene, and poſſeſſion of things that were hoped for.

The third and laſt Concluſion followes, which is this;

3. Precepts and diſcourſes of dogmaticall points mentioned in Scriptures, are in part knowne by the evidence of the things themſelves, both to the regenerate, and alſo the unregenerate.

This Concluſion is of manifeſt truth, as ſhall appeare thus: in Scriptures there are doctrinall diſcourſes of divers ſorts; ſome of matters belonging to Nature and Morality, others of myſteries peculiar to Divinity. Of the former ſort are thoſe manifold alluſions, ſimilitudes, and other paſſages of Scripture about the properties of living creatures, of Plants, of Minerals, of Meteors, and other naturall things mentioned often in *Iob*, *Eccleſiaſtes*, and divers other places. And alſo thoſe ſundry precepts of Oeconomicks, Ethicks, and Politicks, ſcattered as in the whole body of Scriptures, ſo ſpecially collected in the booke of *Proverbes*. Now in theſe things, albeit it be true, that by reaſon of our extreame ignorance in many things, which greatly prejudiceth our exactneſſe of knowledge in any, wee doe in part firmely reſt even in theſe common matters upon the truth of Gods revelation; yet it cannot be denied, but that they are in part evident unto our ſenſe and reaſon. It were no hard matter for a man that hath but little goodneſſe, to make an exact commentary of all Philoſophicall matters mentioned in Scripures: much grace needs not to the writing or underſtanding of ſuch a booke as *Vallaſius* his *ſacra Philoſophia*. And there is no doubt, but a meere Moraliſt or Politician had he no more goodneſſe in him than ever was in *Machiavell*, ſhould he but diligently reade *Salomons Proverbs*, the booke of *Eccleſiaſtes*, and other parts of the Bible that touch upon things within his ſpheare, would evidently ſee that there is in theſe Scripture precepts, the moſt pure and exquiſite reaſon of all true honeſty and policie in the world.

But now in other points that are the more proper doctrines of Divinity of a higher and more ſpirituall nature; ſome there are that can never be comprehended by any evidence of reaſon, no not of the moſt illuminated in this life: ſuch are the myſtery of the Trinity, the union of two natures in one perſon in the Incarnation of Chriſt, that there is a Catholick Church, &c. Some againe there are which may be in part evidently knowne in their proper nature, but yet onely by ſuch as are truly ſanctified and illuminated by the Spirit of grace, not by the unregenerate. I need give but one inſtance, it is a large one, and takes

takes up at leaſt one halfe of Chriſtian Religion: and that is the whole myſtery of mans Regeneration, and his eſtate in grace in this life. Wherein a thouſand particulars there are cleere and evident unto the ſanctified and ſpirituall man, which the carnall man knowes no otherwiſe than by rote and relation. That wonderfull change which the Spirit of God workes in raiſing a ſinner from death to life, the power of a ſaving Faith, the nature of godly ſorrow for ſinne, of peace of conſcience, of joy in the Holy Ghoſt, of Gods ſweeteſt mercies in the remiſſion of ſinnes, the infinite comfort the ſoule findes in his favourable countenance, our communion with Chriſt, of the teſtimony of Gods Spirit and our Conſcience in point of Adoption, the whole art of our ſpirituall warfare, containing the wiles and ſubtill methods of Sathan and Corruption in tempting, with the admirable power of grace and ſpirituall wiſdome in making reſiſtance and overcomming: theſe things with the like, wherein conſiſteth the very ſoule and life of Chriſtian Religion, are very riddles unto the man unregenerate, and when he heares them ſpoken of and preſs'd upon him, his heart is overflowed with a kinde of bitter humour betweene admiration and ſcorne, that another ſhould ſpeake ſo earneſtly about that wherein hee findes no ſuch great matter of conſequence. No, hee knowes theſe things onely by the booke, experience and evidence of them in his owne heart hee hath none; and therefore his knowledge of theſe things is cloudy, uncertaine, hove ing, floting in ſuperficiall flouriſhes of Rhetoricall diſcourſe, not piercing into the ſubſtance and life of the thing it ſelfe; and where he comes neere to it, it is but the imitation and bare repetition of others inventions, whereunto his owne barren head and graceleſſe heart hath little to adde of new ſtore; whence it falls out in common experience, that in theſe points of Divinity, and in ſuch caſes of conſcience as neerely concernes the ſpirituall eſtate of man: you ſhall have many a godly Miniſter of meane gifts, but of an holy heart, yea many a plaine and ſimple man in regard of any depth of other knowledge, that yet will diſcharge himſelfe with greater skill and dexterity, and give better ſatisfaction, than ſome of thoſe that may challenge the praiſe and admiration of being deepe Divines and learned Teachers in Iſrael. And this is no ſmall fault wherewith Popiſh Schoole-men and Caſuiſts are taxed by our Divines, that even the words of Regeneration, Sanctification, &c. are ſomewhat ſtrange to be found in their writings, and that their diſcouſes and deciſions in matters of that kinde are intentionall, forraine, dull, and heartleſſe.

The Booke of Canticles which treats of that ſpirituall and heavenly fellowſhip the ſanctified ſoule hath with Chriſt, cannot bee throughly underſtood in the true life of it, but by thoſe that are ſanctified.

Thus we have ſeene touching this object of Faith, namely, Gods written Revelation, how farre forth they are evident and may be knowne, how farre forth they are inevident and muſt bee beleeved. Briefly thus, All things in Scripture may be knowne by the plaineneſſe of the written narration, elſe the ſtudy of Divinity were a vaine and impoſſible attempt. All things in Scripture cannot be knowne by the ſight and evidence of the things themſelves, for then were Faith utterly taken away. Wherefore againe, Points of Nature and Morality may be in themſelves evident to all, but the proper myſteries of Divinity can be in part evident onely to the Regenerate. Now by this we muſt learne what to judge of the Popiſh doctrine, which makes obſcurity one eſſentiall property of Faith. Faith, ſay they, is an aſſent given to any propoſition revealed by God *propter authoritatem revelantis*: and two eſſentiall properties this aſſent hath: 1. Certainety, 2. Obſcurity. Of Certainety wee ſhall ſpeake hereafter; concerning Obſcurity we yeeld unto them thus farre: That all the Objects of Faith are obſcure, that is, in the Apoſtles ſenſe, ὑ βλεπόμενα, things not ſeene, and comprehended in their proper nature by our ſenſes or underſtanding. And ſo not only the more ſecret myſteries of Religion, as the Trinity, Incarnation, &c. whoſe depth and largeneſſe our reaſon cannot compaſſe, but all other matters Hiſtoricall or Prophetical, which are eaſie enough to be underſtood, are notwithſtanding obſcure, that is, inevident, not lying open to the direct view of body or minde. But this doth not pleaſe our Adverſaries, it is not want of evidence

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in the thing revealed, but want of perſpicuity in the Revelation it ſelfe, which they underſtand by obſcurity. Their meaning is thus, Faith is an aſſent to obſcure Propoſitions, that is, to Propoſitions not underſtood, whereof we know not the meaning. Yea, this is it, this is (as a learned man ſpeakes) one roote of Popery ingraine, whence originally iſſues out that black darkeneſſe of ſuperſtitious ignorance, which covers the face of all that part of Chriſtendome, where *Romiſh* tyrannie hath the upper hand. And yet that wee may here alſo gratifie them a little, wee confeſſe, that Chriſtians can for a need yeeld aſſent to ſuch Propoſitions whereof they underſtand not the meaning. Wee have reaſon to yeeld as much reſpect to Gods writings, as *Socrates* did ſometimes to an obſcure booke of *Heraclitus*, Ἃ μὲν συνῆκα, φησὶ· δοκεῖ δ' καὶ ἃ μὴ συνῆκα, ſo when in reading the Scriptures we meete with many hard ſentences, and darke Propheſies wee know not the meaning of, we alſo can ſay, That which I underſtand I beleeve for truth; that which I underſtand not yet I beleeve too, that is a truth whatſoever it be. But in this caſe it is manifeſt, that his aſſent is full of trouble and confuſion; and whereas Faith gives reſt and ſatisfaction to the minde, this fills it with anxiety and diſtraction: will any man not ſtrangely careleſſe and blockiſh, be content with ſuch a faith as this, I beleeve I know not what? And if in ſome particulars, even pure neceſſity cauſe us for the preſent to be contented with ſuch a beleife, becauſe of our ignorance: muſt it therefore bee brought in as a generall and eſſentiall property of Faith, that it is an aſſent to things obſcure or unknowne? But this makes much for the advancement of the Catholick cauſe, and therefore the factors of *Rome* have reaſon to ſtand ſtiffely in defence of this their doctrine; for ſo when they have dropped in the eares of their Diſciples this poyſon, that the Faith of Chriſtians is an aſſent to things obſcure, to hee knowes not what, they have at one ſtroke nayled their eares to the doores of their Church, and made them their ſlaves for ever, and wonne them over to their blinde Canonicall obedience, as to beleeve, ſo to doe they know not what. The ſumme of our Adverſaries doctrine in this point, is briefly expreſſed by *Becanus* in his *Theolog. Scholaſt. tom. 3. cap. 1. Quaſt. 3.* who therein followes his leaders the reſt of the Ieſuites and Schoole-men. To the Queſtion *An Revelatio prime veritatis, ut ſit formale objectum fidei, debet eſſe obſcura?* hee anſwers affirmatively, that divine Revelations as the objects of Faith muſt be obſcure, and that in a twofold reſpect.

Laert. in Socrat.

1. *Ex parte rei revelatæ: Revelatio enim non debet clarè & evidenter oſtendere rem revelatam*; A very ſtrange conceite: Revelations muſt not declare things plainely and evidently: why ſo? When God revealed his will to the Patriarches, Prophets, and Apoſtles did hee not doe it plainely, and did not they cleerely underſtand what was meant by the Revelation? They did. But haply the Ieſuites meaning is a little better. The Revelation muſt not *clarè & evidenter oſtendere rem*, that is, no Revelation hath this force of it ſelfe, *Vt rem revelatam exhibeat nobis præſentem, ut clarè & intuitivè videamus rem narratam.* If this were all the Ieſuites meane by this doctrine, wee would ſubſcribe unto them, and willingly grant, that revelation doth not make things preſent, and offer them to our view: for if they were preſent and ſeene, what need a Revelation? In this ſenſe wee eaſily admit the proofes which they bring for Faiths obſcurity, out of *Heb.* 11. 1. that Faith is ἔλεγχος οὐ βλεπομένων of things which we behold not by the eye of ſenſe or reaſon: and out of 1 *Cor.* 13. 12. βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· True, the things that we beleeve, are now knowne by us in this life, no otherwiſe than as we doe know a man whoſe face we behold in a glaſſe, but doe not behold his perſon: but our knowledge of the ſame things in the life to come, is as when we know a man ſtanding before him, and looking him full in the face. So the Scriptures are ἔσοπτρον, a glaſſe wherein wee may behold the ſhape and picture of all things to be beleeved, but it is the picture onely, not the ſubſtance and body it ſelfe. Were this all our Adverſaries intended, the difference betweene us were at an end:

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things beleeved are obſcure, *id eſt, Non-preſentes, non-viſæ:* we grant it. But this doth not fully fit their turne; for though the things themſelves be obſcure, that is, not immediately ſeene and looked upon, yet the narration of them in Scriptures may be perſpicuous, and plaine to be underſtood. Now they like not this, all is quite marr'd if they give way ſo farre, as to grant that the Scriptures are plaine to bee underſtood. This may not bee tolerated in their Schooles and Pulpits; and therefore it is, that in their Sermons and writings upon that ſubject, they ſo beſtirre themſelves like a Heard of wilde beaſts, to raiſe up all the duſt they can, whereby to darken the light of that moſt bright Sunne. And this is the thing that they ayme at in their deſcription of Faith; when they tell us, that it is an aſſent to obſcure propoſitions, their meaning is villanous, to lay a ground for ignorance and implicite beliefe, that it ſufficeth a religious Chriſtian to ſalvation, that he beleeve in groſſe the truth of all which the Scriptures and Church doe deliver, though hee underſtand nothing at all diſtinctly. Let him jumble over his Creede in Latine, and underſtand never a letter, yet is he a good beleeving Catholick, and it ſufficeth that the Creede be recited by him *in perſona Eccleſiæ*, as *Becanus* out of *Thomas* very conceitedly affirmes. So in ſtead of diſtinct knowledge neceſſary unto ſaving faith, they breed in their people a dul, turbulent, and confuſed aſſent to ſomething but they know not what: which is indeed rather a ſtubbornneſſe and wilfulneſſe of reſolution, than the well adviſed beliefe of a Chriſtian. Iuſt ſo doe Sorcerers and Witches beleeve confidently in the vertue of a number of Verſes, Spels, Characters, &c. which they cannot tell what to make of: and ſuch is the Magicall Faith of thoſe whom the *Romiſh* Whore hath bewitched with her inchantments. Nor hath this opinion of Obſcurity in matter of Faith any ground at all in thoſe two places before alleadged. For the firſt, in *Heb.* 11. *verſ.* 1. Faith is an argument of things not ſeene. Moſt true, they are not ſeene, becauſe Faith apprehends them, and ſight deſtroyes Faith. But what then, are they unknown too? No: for Faith is ἔλεγχος, an evident argument even of thoſe things that are not ſeene. Yea, but whence doth Faith fetch this argument? not from the things themſelves, for they are unſeene. Whence then? from the Revelation and Declaration of them in the word, which makes them cleere to the apprehenſion of the beleever. Againe, in that 1 *Cor.* 13. 12. [*Wee now ſee through a glaſſe darkely.*] True, we ſee things but as in a looking-glaſſe; therefore we ſee them darkly: For, let a man firſt view the ſhape of any thing in a glaſſe, and afterward looke on the thing it ſelfe, his firſt knowledge of it will be but darke in compariſon of the latter. Nevertheleſſe it is not ſo darke and obſcure, but that a man may deſcribe what thing it is he ſeeth: If he behold a mans face in the glaſſe, he may diſtinctly tell, that ſuch a man hath ſuch a viſage. In the like manner, the Revelations of Scripture are like a cleere well poliſhed glaſſe, free from duſt, flawes, cracks, or other deformities: in them wee may behold all the myſteries of Religion cleerely repreſented in their ſhapes and proper colours, ſo farre forth as is needfull for us to ſee them in this life: and when attentively we marke what is ſhewne unto us, wee may take diſtinct notice of every thing that is to bee beleeved by us, in all Articles of Chriſtian Faith. And this knowledge is in it ſelfe diſtinct and cleere, though compared with that other proper immediate beholding of the things themſelves, face to face, as the Apoſtle ſpeakes, it may juſtly be tearmed Darke, and ἐν αἰνίγματι. Let one inſtance make all plaine: in *Gal.* 3. 1. the Apoſtle ſaith, that Chriſt was deſcribed unto the *Gal.* κατ' ὀφθαλμὸς, before their eyes, ἐν ὑμῖν ἐσταυρωμένος, being crucified among them. Why this was not poſſible, that what was done at *Ieruſalem* on Mount *Golgatha*, ſhould bee ſeene in *Galatia*, many hundred miles from it. How then was Chriſt deſcribed and crucified in the ſight of theſe *Galatians*? It was in the cleere and manifeſt declaration of him by the Apoſtles preaching. Which, though it could not make the ſufferings of Chriſt ſo evident unto the *Galatians*, as they were unto ſuch as ſtood by the Croſſe of Chriſt, and ſaw him ſuffer; yet ſo cleere and

Tom. 3. cap. 8. qu. 1. ſect. 10.

See 2 Cor. 3. 18.

and distinct was the representation thereof, δι' ἐσόπτρου, in the mirrour of the Apostles preaching, that the *Galatians* faith in this case was not an assent to things obscure which they understood not. It is one thing then for a matter to be present unto us in it owne nature, another for it to be perspicuously and plainely set forth in a narration: in which later sense we affirme against the *Romanist*, That all objects of faith are not obscure but evident, in those Revelations of them which are made in Scriptures.

2. *Ex parte Dei revelantis.* For, *non constat nobis clarè & evidenter revelationem illam, propter quam credimus articulos fidei à Deo factam esse.* No, is it not evident to us that the Scriptures are of God? To whom then? was it evident to the holy men of God, to whom they were first inspired? Yes, the Iesuite grants that, but yet heare his words, *Num.* 12. [*Prophetæ & Apostoli*, saith he, *habuerunt tantùm evidentiam revelationis, non autem evidentiam primæ veritatis. Tametsi enim evidenter cognoscerent, Deum esse, qui ipsis revelabat mysteria fidei, non tamen evidenter cognoscebant Deum esse summè veracem, qui nec falli posset nec fallere. Unde sequitur assensum illorum quem habuerunt circa mysteria fidei, fuisse obscurum, & ejusdem speciei, cum assensu fidei nostræ.*] See ye this Iesuite, how hee would blow away with one blast all the certainety of Christian Faith, and so bring the matter about, that there shall be no sure footing of it, unlesse it bee in the authority of the Church, and the Popes infallible fancie. Revelations of Scripture are not evident to us that they are of God; to the Prophets and Apostles they were indeed evidently known to be of God; but yet see the mischiefe, the truth of God the Revealer was not evidently knowne unto these holy men, nor were they infallibly certaine, but that God might and would tell them a lye. A foule blasphemy, and I know not whether hee doe deserve the name of a reasonable creature, who is not himselfe, or thinkes there is any that is not infallibly, evidently, and most certainely convinced of this truth, that God cannot be deceived himselfe, nor will deceive any. But touching this point, that wee have no such obscure tottering foundation for our Faith, but a most sure and cleere word, full of brightnesse and majesty, like light shining into our soules, and by it owne characters discovering it owne divine originall; of this hereafter more fitly in handling the certainety of Faith assent.

Now in the meane time, for conclusion of this first point touching the Objects of Faith, how farre forth they are evident or inevident, these two consectaries may be noted out of what hath beene said:

1. Knowledge by sight takes away Faith: that is, so farre as sight goes, but no further: for as we said of Beliefe in generall, so here evident experience of the truth in some things, doth helpe our faith in other. Whence it is usuall with the godly, to strengthen their faith in the promises for time to come, by calling to minde Gods mercies of old, and that evident triall of them they have had in time past. And *Thomas*, because he saw the evident truth of Christs Resurrection, did more firmely beleeve the rest of the mysterie of mans Redemption by him. But otherwise in the same things as sight waxeth, so Faith waineth, the greater light and certainety drownes the lesse; and where knowledge is perfect, the Faith, though it remaines in the Habit, yet it ceaseth in the Act. This is manifest by that opposition which the Apostle makes betweene Faith and Sight, 2 *Cor.* 5. 7. [διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους,] what this walking by Faith is, is plaine, Chap. 4 18. [*Wee looke not on the things which are seene, but on the things which are not seene: for the things which are seene are temporall, but the things which are not seene are eternall.*]

Fides non habet meritum, ubi ratio habet experimentum. Psal. 77. Iob. 20.

2. A distinct explicite knowledge of divine things in the Revelation of them in Scripture, is necessary to the being of Christian Faith.

By explicite knowledge, I meane, the understanding of the Articles of Beliefe, so farre forth as they are plainely declared in Scriptures; this historicall knowledge (for so wee may tearme it synecdochicè) of the letter and meaning of the Scriptures, in such things as it propoſeth to be beleeved, is required

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to the being of Christian Faith, as a necessary antecedent thereof. For though this knowledge may bee where faith is not, yet faith can never bee where this knowledge goes not before. Ignorant in this sense and Vnbeleeving are termes reciprocall. As perfect knowledge by sight excludes faith of the thing seene, so doth perfect ignorance of any thing destroy all faith of the same thing. I say, of the same thing; for a man may be absolutely ignorant in some things, yet a beleever in others: and therefore wee doe not meane, that such an explicite knowledge is necessary to faith, as that we must distinctly apprehend all points of faith, before we beleeve; for the Apostles (when yet they were true beleevers) were ignorant in many * Articles of faith, as Christs Resurrection, ascention, &c. But this wee affirme, that where there is totall ignorance of any one article of faith, there can be no beliefe at all of that article: as for example, Hee that saith, I beleeve a holy Catholick Church, and yet knowes not what a holy Catholicke Church is, what ever hee say, hee doth not beleeve it. That such a blinde *Credo* is not properly an assent of Christian faith, I prove thus. To assent or dissent is an action of the Vnderstanding or of the Will: If of the Vnderstanding, the object of it is truth or falshood: if of the Will, the object of it is goodnesse or evill. For the assent of the Will the case is manifest, that it doth never assent unto and allow of the goodnesse of the object, or dissent from and disallow the evill of it, untill there be knowledge and apprehension of both. For this approbation or reprobation of any thing by the Will, cannot be without Election, nor Election without fore-going deliberation and judgement of the understanding upon the thing that is chosen or refused. Againe, for the Vnderstanding, how can it assent unto the truth, or dissent from falshood of such things, whereof it hath no apprehension at all? For so here should bee an Act without an Object, at least an irrationall act of the rationall part of man. For if the Vnderstanding assent or dissent without understanding of, whereto, or from what, is not a *non-ens* the object of such an act? and is not such an act more like the naturall propensions of senslesse creatures, whereby they are carried to unknowne ends, than the judiciall determination of a reasonable man? Though the things beleeved exceede reason, yet the revelations of them are not above our knowledge; and our assent unto them must bee so farre forth rationall, that if we cannot give a reason of the thing beleeved, yet we must give a reason of our beliefe.

A reason of our beliefe is then rendred, when wee understand that testimony and authority, wherein the thing to bee beleeved is revealed unto us. This onely makes our assent reasonable. For, as in Scientificall knowledge and opinion, the understanding never assents, till the nature of the thing it selfe bee knowne either fully or in part: so in Beliefe, the understanding assents not, till the meaning of the relation or testimony bee understood, what that thing is distinctly, whereto it must assent. In the two former, we give the reason of our assent from the thing it selfe knowne; in the last, wee give the reason of our assent from the authority of the revealer. In every one our assent presupposeth knowledge; in the former, of the thing it selfe; in the later, of the revelation. Wherefore that implicite faith of the ordinary Papist, who following the doctrine of his teachers, contents himselfe that hee gives his assent in grosse unto all that ever is in the Bible and Churches traditions, that it is true, whilest yet hee understands scarce any Article of his Religion distinctly: this their implicite assent is meerely brutish and unreasonable; contrary to the expresse precept of the Apostle *Paul*, *Rom.* 12. 1. commanding us to offer unto God λογικὴν λατρείαν, a reasonable service; and *Peter*, 1 *Pet.* 3. 15. bidding us bee ready to give an answer (ἀπολογίαν, not a bare answer ἀπόκρισιν, but with a defence) to every one that demandeth of us λόγον τῆς πίστεως, a Reason of our faith. Now it would bee knowne of the *Romish* Laiety, what reason they can give for their faith, what Apologie they are able to make for it, when as they are utterly

* Matt. 16.22. [*This shall not come to thee.*] Mat. 17.23. [*They shall kill him, &c. and they were very sorry.*] Ioh. 20. 9. [*They knew not the Scriptures, that hee must rise from the dead.*. Act. 1.6. Marc 9. 31, 32. about Christs temporall kingdome. Act. 10. 14, 15. 34. of the calling of the Gentiles.

utterly ignorant of Scriptures, the onely reason and defence of our faith. And is not their service and worship of God, the very unreasonable motion of an unintelligent beast, that is ordered by his driver, but understands not why, and for what reason and ground? Where particulars are not knowne, there may be a generall kinde of beliefe: But this generall beleefe is not an actuall assent to the truth of any particular thing revealed, till that particular be knowne and understood. Actuall assent to particular truths, is then onely, when they are knowne and according to the increase of distinct knowledge, so this assent increaseth. Before there is the distinct knowledge, there can be no more but *Preparatio animi*, a resolution of the minde, to yeeld assent to any particular if it be once knowne: Which though it be good, when we can doe no otherwise, by reason of unavoideable ignorance, yet to teach that this is sufficient to true Faith, is to teach men to be careleſſe of all Religion. It is good where there is knowledge in part, and when for the rest, ignorance is seene, bewayled and avoyded, by all earnest desire and possible endeavour to get knowledge in all points: but it is monstrous slothfulnesse to be content with this, that in generall wee beleeve all, though wee assent to nothing in particular. This were indeede a short cut to Heaven, if no more were required to Christian faith, but to force upon ones selfe such a resolution as this; Here is the Bible, I am resolved to beleeve all that it saith, but for particulars I will looke no further, let the Church, and those that are learned looke to that. How farre such a blinde resolution is from Christian Faith and Pietie, besides Experience, (which testifies that all those who have true Faith in some things, doe alwayes much lament their ignorance, and eagerly desire the increase of distinct knowledge) the Scriptures also do abundantly witnesse unto us. Wherein no exhortation more common than this unto the encrease of Knowledge, yea, εἰς πᾶσαν πλοῦτον τῆς πληροφορίας τῆς συνέσεως εἰς ἐπίγνωσιν, &c. as the Apostle prayes for the Colossians, *Col. Chap.* 2. *ver.* 2. And for the Corinthians hee wisheth the like, ὥσπερ ἐν παντὶ περισσεύετε πίστει καὶ λόγῳ καὶ γνώσει, 2 *Corinth. Chap.* 8. *verse* 7. How many prayers of the Saints doe wee finde they have made for knowledge, every where mentioned? How often is Faith and Knowledge coupled together? *John Chapter*, 10. *verse* 38. 1 *Iohn, Chapter* 4. *verse* 16. *&c.* yea, many times confounded and taken one for the other, 2 *Corinth. Chap.* 4. *ver.* 14. *Esay Chapter* 53. *verse* 11. *Iohn Chap.* 17. *ver.* 3. *&c.* Againe, this knowledge is easie to be had by the aide of the holy Spirit inwardly inlightening and teaching the faithfull, when they use such meanes as hee hath appointed. See for that purpose, *Ieremy Chaper* 31. *verse* 33. 34. 1 *Corinth. Chap.* 2. 10. 12. 2 *Corinth. Chap.* 4. *ver.* 6. *Iohn Chap.* 14. *ver.* 21. where Christ promiseth to shew himself visibly, [ἐμφανίσω ἐμαυτὸν] to those that love him. Were knowledge a thing impossible, or very difficult, or unprofitable, some pretence there were to pleade for ignorance; but when it is so often commanded us, when it may be so easily had, when it is so usefull in the having, so dangerous to want it, it is now impudence to patronize ignorance as a friend to Religion, which is a professed enemy to mans reason. Wherefore it is a shamelesse assertion of *Bellarmine, De Iustif. l.* 5. That Faith may better be defined by ignorance than by knowledge. A pestilent conceit, which once rooted in men, breeds in them an horrible contempt, distaste, and neglect of Scriptures and all Religion, as matters not possible nor necessary for them to comprehend. But this is a gull put upon poore people by the Clergy, thereby to excuse their owne idlenesse in not teaching them, or to gaine the admiration to themselves for being the onely Oracles of Religion, that so they may beare rule over the peoples faith. Or else the god of this world hath blinded these Leaders eyes, and they, not willing to goe to hell alone, put out also the eyes of the people, to the end they may not know more than themselves, or all that themselves doe, and so their knavery be discovered. For us, let us detest a Doctrine so contrary to the profession of Christianity, that takes away all care and study after godly know-

ledge, and makes way for the entrance of Heresies, Profaneneſſe, and Irreligion: nor reſt we in our ſearch after divine things, till wee be able to ſay with the Apoſtle [*I know whom I have beleeved.*] 2 *Tim.*1.12. and with the true worſhippers of God, [*We worſhip that which we know;*] *Iohn* 4.22.

Hitherto of the firſt part propoſed to be handled in the Definition of Faith generally taken, namely, the Object of it, which are all Revelations of what kind ſo ever made by God unto the creature. We come unto the ſecond Point, namely, the Subject in which this quality of Faith is inherent, which in the Definition was expreſſed to be the *Reaſonable creature*. Within which Latitude wee compriſe all created underſtanding, whether of men or of Angels. Of living men there is no queſtion, not of the beſt of men that ever were, *Adam* in his innocency and Chriſt. That *Adam* had Faith it cannot be doubted by any who knowes that the cauſe of his fall, was his not perſevering in a firme beliefe of that threatning, [*In the day that thou eateſt, thou ſhalt die*] When this aſſent to the truth of this revelation once tottered, Satan preſently cloſes in upon him, and ſo plyes him upon the advantage, that he leaves him not till he had laid the Happineſſe and Honour of that glorious creature in the duſt. For the Humanity of Chriſt, what was in innocent *Adam*, was alſo in him as is apparent by thoſe [Prayers and Supplications, which in the dayes of his fleſh, he offered up with ſtrong crying and teares unto him that was able to ſave him from death] *Heb.*5.7. and that complaint upon the Croſſe in his greateſt agony. [*My God, my God, why haſt thou forſaken mee?*] *Mat.*27.46. Thoſe prayers were made in Faith, and ſo [*Hee was heard in that which he feared:*] nor was his complaint, though very pitifull; and fetcht from the loweſt depth of miſery, without much ſtrength of Faith, whilſt yet he cals him his God, whom for the preſent he found his enemy. Moreover, though Chriſt as the Sonne of man was ignorant of the time of the end of the world, yet no queſtion, but he did perfectly beleeve the Article of the laſt judgement. Touching Angels we have S. *Iames* teſtimony of the evill Spirits, *Iam.* 2.19 καὶ τὰ δαιμόνια πιστεύουσι καὶ φρίσσουσι They beleeve that thoſe chaines of darkeneſſe in which they are now impriſoned ſhall be everlaſting, and that they ſhall be made much heavier upon them by a multiplication of their torments in the judgement of that great Day, as *Iude* ſpeaketh, *Iud.*6. This they beleeve with ſuch horror, beſides a world of other particulars which by revelation of Scripture they know will fall out. For there is no doubt but the divels though they tempt men to unbeleefe, yet doe themſelves beleeve the truth of the Scriptures which they know well enough to be of God. Their rage and malice againſt them, proves it evidently.

Mar.13.32.

For the bleſſed Angels we can deny unto them nothing what wee grant unto the accurſed, but as their knowledge of many things is more cleere and exact than it is in the divels, ſo is their faith unto others much more firme and reſolved. Whence though they know not the day and houre of the end of the world, *Mar.* 13.32. yet they beleeve it with joy, expecting the augmentation of their owne happineſſe by acceſſe of the Churches accompliſhed glory. Nor doe the Spirits of juſt men, who lived by Faith in this life, utterly ceaſe to live by Faith after their tranſlation into heaven: for even when they are there, they yet ſtill beleeve many things both paſt and to come, as the reſurrection of their bodies, everlaſting life, &c. And that prayer which the Saints in heaven make for the avengement of their bloud ſhed upon the earth, [*How long Lord holy and true, doſt thou not judge and revenge our bloud on them that dwell on the Earth?*] *Rev.*6.10. is certainely a prayer made in Faith. Wherefore you ſee that every part of the world hath faith in it, Faith on earth, Faith in heaven, and Faith in hell too. Whereas there is *Created Reaſon*, there alſo is Faith. The reaſon is this, becauſe *Perfect Viſion* onely takes away all Faith: and where all things that may be knowne, are evidently ſeene, and looked upon being comprehended in their proper nature, there is no faith at all. But now there is no Created Intellectuall Nature but it may underſtand more by revelation, than

*Rain. Idol. l.*1. *c.*7. *Sect.*4.

it

it can comprehend *Intuitivè*, by beholding the thing it ſelfe. And therefore all Future things which doe not naturally depend upon neceſſary cauſes, cannot be knowne unto the Angels themſelves, but onely by revelation from God. Whence the Apoſtle *Peter* ſpeaking of the myſtery of mans redemption by Chriſt, *Pet.*1.11 affirmeth, that even the Angels were greatly deſirous to behold that wonderfull myſtery [εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι] to ſtoope downe and looke into it, as wee doe into darke and obſcure places. For ſuch was the myſterie of the Goſpel, even ſecret and hidden from the knowledge of Angels, untill God by revealing it unto the Church, made it knowne alſo unto them: as the Apoſtle ſhewes, *Ephe. Chap.*3.*ver.*10. In like ſort for matters of Fact long agoe paſt, even the Saints in heaven have no evident knowledge by *Viſion*, but onely by revelation: they muſt ſtill beleeve the ſtories of the Bible, know them they cannot by ſight, unleſſe wee ſhould beleeve that vaine opinion, *De Speculo Trinitatis*, that the Saints, beholding the face of God, doe as in a glaſſe behold in him all things preſent to their view: which is juſtly rejected by the learned as an impoſſible thing. We dare not be curious in theſe things, preaſſing too farre into thoſe matters, which wee have not ſeene: thus much we may with reaſon affirme, that God alone is without all beliefe whatſoever, becauſe hee onely is Perfect in knowledge, moſt diſtinctly comprehending at once all things paſt, preſent, and to come, calling the things that are not, as if they were: in whoſe ſight all things are manifeſt, yea [γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ] *Heb.*4.13. ſtripped ſtarke naked, and preſented to his view in their proper ſhapes. Onely ſuch an abſolute infinite knowledge, takes away all Faith in any kinde whatſoever.

As for the creature, it knowes but in part, and therefore it muſt in part be alwayes bound to beleeve, whatſoever the Creator ſhall reveale unto it.

Thus in the generall you ſee that the reaſonable creature is the *Subjectum quod* of Faith: but we may yet more particularly enquire of the *Subjectum quo*, in which faculty of the reaſonable creature Faith is reſident. In every Intellectuall nature there are uſually made two Diſtinct Faculties: Firſt, The Vnderſtanding: Secondly, The Will. The Object of that is Truth: The Object of this, Goodneſſe. Now then Faith being an aſſent to the Truth and Goodneſſe of Divine revelation, we muſt ſee in which of thoſe Faculties it is reſident, or whether in both. Our Adverſaries teach that the Aſſent of Faith is an act of the Vnderſtanding onely, not of the Will. This opinion wee reject as erroneous, becauſe Divine Revelations are eſſentially as good as they be True, nor hath their truth any prerogative above their goodneſſe: and ſo Faith is given but by halves unto one part of the object, where there is not as wel an election and Approbation of the Goodneſſe of it by the Will, as an aſſent to the truth of it in the Vnderſtanding. Wherefore we affirme that this Aſſent of Faith is an act of the Vnderſtanding and of the Will, both together approving and allowing the truth and goodneſſe of all Divine things. In which aſſertion you are to note that wee doe not make the Habite of Faith to be inherent in two divers ſubjects, nor this act of Aſſent to come from two divers Principles, or two ſeverall Faculties of the minde: but wee affirme the ſubject is but one and the ſame, namely the intellectuall Nature. For I take it with divers of the Learned, yet as they doe under correction of the more Learned, that thoſe Speculations about the reall diſtinction of Faculties in ſuch Spirituall Subſtances as are the Angells and ſoules of men, are but meere ſubtilties of the Schoole, without any true gound in nature it ſelfe. He that ſhall in an unpartiall ſearch after Truth and full Satisfaction, thoroughly examine the ſame Diſtinction of Faculties in the Senſitive ſoule, that the Common Senſe, Phantaſie, and Memory are three powers of it really diſtinct, as in Nature ſo in place: let him but examine the weakeneſſe of the ground of this diſtinction, and the inexplicable difficulties that doe accompany it, hee ſhall finde upon ſtudy of the point, that it is no Hereſie in Philoſophy to hold, that our grand Maſter hath herein affirmed more

than will ever be underſtood or thoroughly juſtified by any of his Diſciples. As in theſe materiall formes, ſo much more in thoſe Spirituall Eſſences, Faculties have beene multiplied beyond neceſſity, and that thought to be done by more, that may be performed by fewer helpes. Our ſenſes have in this caſe deceived our reaſon; and becauſe we finde in compounded bodies divers actions and motions to flow from divers qualities, we have therefore imagined, that in ſimple Spirituall Subſtances the caſe muſt be alike, and there is no remedy, but we muſt Vnderſtand by one Faculty, Will or Nill by another, Remember by a third. Whereas all theſe ſeverall actions flow immediately from the lively and active eſſence of ſuch a Spirituall Subſtance, without any ſuch diſtinct faculties that neede come betweene the Agent and the Action. For our purpoſe, it appeares that the Vnderſtanding and Will are not diſtinct faculties that have diſtinct actions: Thus,

Firſt, the Vnderſtanding eſſentially includes the Will. For the Vnderſtanding hath a naturall inclination to Truth, as the Will hath to Goodneſſe: It abhorres Falſhood, as that doth Evill. This deſire and love of Truth is *Volitio*, this refuſall and hatred of Falſhood is *Nolitio*: and ſo *Velle* and *Nolle* are actions even of the Vnderſtanding too, and this propoſition [*Intellectus vult verum, non vult falſum*] is moſt true and proper.

Secondly, The Will eſſentially includes the Vnderſtanding. For to will or nill any thing good or evill, is an action either of knowledge, or of ignorance. If of ignorance, then the Will in reaſonable nature ſhall be an unreaſonable Faculty, which is blindly carried to the embracing or refuſing of that, which it ſelfe knowes not at all, but onely it is knowne to another faculty, the Vnderſtanding. But this were an abſurd imagination to make the Will *facultatem non intelligentem*, and to appropriate unto it ſuch a motion as is deſtitute of knowledge, like a blinde man that is led by thee ſeeing, he knowes not whither. So ſhould the Doctrine of Free-will in any kinde whatſoever, fall to the ground: for how is the Will free, but becauſe it may chooſe this or that? How can it make choyce, unleſſe it doe alſo underſtand, compare, adviſe, and deliberate about the nature and conſequences of things offered unto its choyce? Wherefore it is manifeſt, that *Intelligere* and *Iudicare* are actions belonging unto the Will alſo, and that this propoſition [*Voluntas intelligit bonum aut malum*] is true and proper. Thus in regard of the actions *Volendi*, and *Intelligendi*, we have no reaſon to make a diſtinction of Faculties, where the actions are common, and indifferently agree to each of them. If one faculty can doe both, what reaſon is there to make two? And if the Philoſopher be in the right, denying a diſtinct faculty for the Memorie in the reaſonable ſoule, becauſe the Vnderſtanding ſufficeth to that, foraſmuch as *ejuſdem eſt ſervare Habitus & ijs vti*, wee have the ſame reaſon to hold the Vnderſtanding and Will to be no diſtinct Faculties, ſeeing, *ejuſdem eſt intelligere & velle*.

Mag. l. 6. c. 12. Sect. 31.

Thirdly, the Object of the Vnderſtanding and Will are one and the ſame. For Truth and Goodneſſe are eſſentially the ſame thing. In naturall things it is moſt plaine, that their Truth and Goodneſſe is all one. Their goodneſſe is nothing but the Truth of their Beeing in their perfect conformity to Gods Vnderſtanding and Will, when their Eſſence and Qualities are perfectly the ſame which they had by their creation. When the Creator is as it was made, then it is both True and Good: ſo farre as any part of truth is loſt, ſo much of goodneſſe is gone. And this appeares by the contrary; *Malum* and *Falſum* in the creature, oppoſed to this naturall goodneſſe and truth of it, are both but one thing: namely, any Defect or Exceſſe in the parts or degrees of their Eſſence and Qualities, otherwiſe than according to the Truth of their Creature. Such defects and exceſſes we call Errors, Vntruths, and Evils in nature. So that if we conſider Truth and Goodneſſe in the nature of things themſelves, it is not poſſible to make any reall diſtinction between them. What things are in our opinion, it matters not much. Our conceit we have of them, makes them not either true or good. Nor

is gold and precious ſtones any jot the better or worſe, becauſe civill nations have them in greateſt account, or *Tartars* and other Salvages deſpiſe them as toyes and unneceſſarie to mans life. Where the eſſence of any thing is entire and perfect, there is truth and goodneſſe, though all thinke nothing, or thinke otherwiſe of it. And let us thinke as long as wee will, we cannot conceive any naturall thing as true, but we muſt conceive as good too. Witneſſe all Logicke rules, Philoſophy, Mathematickes, there is no concluſion, how unpleaſant ſoever it ſeeme to be, but if it be apprehended as true, it alſo affects the underſtanding with joy, delight, and contentment in the goodneſſe of it. It delights becauſe it is true, and ſo Truth, *quatenus* Truth is good. So that unto ſuch as aske, Wherefore are the Methematickes good? I anſwer, Becauſe they are True: a part of Gods created Truth, of which it is blaſphemy, to hold and affirme that any the leaſt part is evill and nought worth, nor deſerving a mans ſtudy. All Truth is amiable, like God the Author of it: and goodneſſe is ſoeſſentially incorporated together with Truth, that they cannot be ſevered in our knowledge or affection. Now in Morall and Divine things the caſe is much more plaine, That their truth conſiſts wholly in their goodneſſe; nor can it be imagined, how vertue ſhould be ſaid to be true, but onely becauſe it is good, or what the truth of Grace is, but onely the goodneſſe of it. Wherefore generally that rule is certaine, *Bonum & Verum convertuntur*, and their predication each of other is not onely in the Concrete, *Verum eſt Bonum*: but alſo in the abſtract *Veritas eſt Bonitas, & è contrà*. And ſo the Scripture takes theſe two indifferently: as *Gen.*1.31. when God had created all his workes, hee looked on them, and ſaw that they were *Very good*. They were true as well as good, but one includes both. And *Ioh.*8.44. it is ſaid touching Satan, that *he abode not in the truth*, that is, in that perfect and good condition wherein God created him, for he fell from his goodneſſe, as well as from his truth.

By this it appeares that this diſtinction which is made betweene the truth and goodneſſe of things, is not from their Nature but from our eſteeme and conceit of them. Wee meaſure the goodneſſe of things by our owne ends, and the uſe we have of them: ſuch things as fit our purpoſes, and are proportionable to our neceſſities, thoſe we account good, and ſuch things we make the Object of our wills, becauſe we deſire them with a more notable degree of Conſtancy and Vehemency: Other things, though very good in themſelves, yet becauſe they touch us not, and our deſire of them is ſlight and vaniſhing, we make them the object of our underſtanding onely, as if we apprehend in them nothing but bare truth. As for example, hee that ſhall diſcourſe unto an intemperate man in his temperate moode, how ſhamefull and unſeemely a thing it is for a Chriſtian to be overcome of drinke, to be a ſervant to his appetite, to wallow in filthy pleaſure, to be ſeene in baſe company, and baſe places, and ſhall tell him how comely and commendable a vertue ſobrietie is, how gracious an ornament of a man, how neceſſary a duty in every Chriſtian: when you tell him of theſe things, he underſtands you, and aſſents not onely to the truth, but to the goodneſſe of what you ſay. But here is the miſchiefe, his reſolution ſtands otherwiſe, ſottiſh delights prevaile againſt all ſober advice, and the ſtronger deſires of pleaſures drowne thoſe faint affections towards temperance. Now in this caſe, the truth and goodneſſe of the vertue commended is but one thing: and the intemperate man did at that ſame time apprehend and approve of both in generall, wiſhing that it were with him, as it ſhould be, and is with other men. But now when anon after hee comes to put in practiſe what he thus knowes and allowes of, long Cuſtome and ill perſwaſions doe ſo farre darken his former apprehenſion of the goodneſſe of the thing, that now there ſeemes to be nothing left in his head but a generall notion of the Truth of that which hee heard at ſuch a time. So then, Truth and Goodneſſe are not two ſeverall things, nor apprehended by two ſeverall faculties: but one and the ſame thing, knowne and deſired by the ſame faculty. The difference lies onely in the divers degree of

our apprehenſion, which varies according as the things apprehended ſeeme to have more or leſſe agreement with our particular uſes and neceſſities. Where matters fit us in particular, there our deſires are ſtrong and conſtant: When they agree to us onely in the generall, then our generalld eſires not well rooted, are choaked and ſtifled by contrary affections in the particular performance. It fares with men as it did with *Shimei*; *Salomons* commandement of not departing the City is good, till *Shimei* have a ſervant take his heeles and run to *Gath*:
1 Kin. 21. 38. and then *Shimei's* beliefe of *Salomons* threatning muſt give way to his covetous deſire of recovering his runnagate ſervant. So in matters of Religion, men know and approue of their truth and goodneſſe in generall, wiſhing that themſelves had all the grace and piety which is ſo much ſpoken of; but when after they compare it with their more pleaſing contentments in this or that kinde, they renounce the goodneſſe of Religion, and hold it only as a truth. Of which diverſity in aſſenting to the goodneſſe of things in generall and in particular, more ſhall be ſpoken hereafter in the next point.

For concluſion of this point touching the ſubject of Faith, we doe not appropriate Faith either to the Vnderſtanding, or the Will, nor yet referre it to both, as unto two diſtinct faculties; but wee place it immediately in the whole intellectuall Nature; whether of mans ſoule, or of Angels. In which we follow the ſentence of the Scriptures, that ſeate Faith in the whole heart; as *Rom.* 10. 10. [*With the heart man beleeveth unto righteouſneſſe*:] and *Acts* 8. 37. [*If thou beleeveſt with all thine heart.*] Now it is a thing manifeſt, that in Scripture the heart is taken for the whole ſoule with all its powers and operations, as of underſtanding, 1 *King.* 3. 9. *Salomon* asketh of God an [*underſtanding heart*] of Willing and Chooſing, *Act.* 7. 39. [*In their hearts they went backe to Egypt.*] 1 *Cor.* 7. 37 [*He that ſtandeth firme in his heart.*] *i.e.* in his purpoſe and reſolution. Againe, of the affections, *Mat.* 6. 21. *Where the treaſure, there is the heart alſo*] *i.e.* Love: for luſt, *Rom.* 1. 24. of the memory, *Luk* 1. 66. [*They bid thoſe words in their hearts*:] ſo *Luke* 21. 14. Wee need not goe ſeeke out any troubleſome diſtinction of faculties, wherein to place Faith, ſeeing the Scriptures ſpeake ſimply of the whole ſoule, and neither Nature nor Scriptures doe intimate any neceſſity at all of making ſuch a difference.

Luke 24. 25. *O fooliſh and ſlow of heart, to beleeve all the Prophets have ſpoken.* Eccl. 6. 10.

We come now to the third and laſt point propoſed in the definition, or the *Genus* under which it is comprehended, that is, *Aſſent*: about which we muſt enquire after two things:

1. The Certainty of this Aſſent of Faith.
2. The divers Degrees and Eſſentiall Differences whereby the aſſent of Faith in Gods Elect is diſtinguiſhed from all other Faith.

The Certainty and ſtrength of our aſſent unto Divine Truths, ſprings from theſe three fountaines.

1. From the infallible Authority of the Revelation.
2. From the excellent greatneſſe and worth of things Revealed.
3. From the manifeſt experience of ſome part of their Truth, knowne unto us. Of theſe in order.

The firſt and chiefeſt ground whereon is built the certainty of Faiths aſſent, is the infallible truth and authority of Divine Revelations. I call this the chiefeſt ground, becauſe it is that whereinto finally all our Beliefe is reſolved. For aske the queſtion, wherefore doe you firmely beleeve the Articles of the Creed? The anſwer is, Becauſe God hath revealed them in Scripture, to be beleeved. The reaſon of which anſwer is this, becauſe, What ever God ſaith, is true. Now this is a principle in Nature, as well knowne to the reaſonable creature, as that they have reaſon, it is graven deepe upon the conſcience of every one, which tels him, That God is ſo infinitely Wiſe, that hee can be ignorant of nothing, that none can circumvent and over-reach him. And againe, that hee is ſo infinitely good, holy and juſt, that no lie can come of this truth; as *Iohn* ſpeaketh, *Iohn* 2. 21. Wiſedome it ſelfe cannot be deceived, Truth it ſelfe cannot deceive.

deceive; and God is both. Wherefore none but a Ieſuite, like *Becanus*, whoſe wits have ſerved an apprentiſhip in the myſtery of lying and equivocation, under the Father of lies, would have affirmed, that the Prophets and Apoſtles, though they knew it was God that revealed heavenly myſteries unto them, yet they knew not Evidently whether God was not deceived himſelfe, or would not deceive them. A lying ſurmiſe, much like that of the Serpent when hee tempted the woman, Yea ſaith he, hath God indeed ſaid ſo? Yes the woman anſweres, God hath ſaid ſo, and we know it. But Sathan replies, Are you ſure that God ſpake true when hee ſaid it? The Divell then denied it, and *Becanus* ſtaggers at it, as a thing very doubfull, telling us, that when God ſpeakes, man cannot be evidently certaine whether hee ſpeakes true or falſe: But we reject with abomination ſuch a ſuggeſtion to infidelitie, that ſtrikes at the roote of all Chriſtian Faith, and ſhakes the loweſt foundation-ſtone in all that building; we know and are evidently aſſured, That God is truth, and in him, or of him, there is no lie. From this firſt ground of Faith in Gods Eſſentiall truth we draw another, that whereſoever any Revelation is certainely knowne or beleeved to be of God, there the reaſonable creature doth fully aſſent to the truth of things revealed. Whence all the holy Pen-men of Scriptures did for themſelves moſt certainely beleeve the truth of all things they delivered (though ſometimes they underſtood but darkely what was the meaning of that which they ſpake and wrote) becauſe they knew that they were taught them immediately from God. Yea, the Divels themſelves, when they know, as they doe, theſe revelations to be from God, however they tempt men to diſtruſt, and out of malice, raiſe up lies and ſlanders upon Gods truth, yet in the meane time are themſelves cleerely convinced of this truth, aud doe aſſent unto it in their conſciences. The divell knew well that Gods threatning to *Adam* was a certaine truth, even whilſt he perſwaded him it was but a lie. And when he inſpired the Phariſees to call Chriſt Samaritan, Belzebub, a poſſeſſed Demoniacke, a Deceiver, and all to nought, even then himſelfe could not but confeſſe that he was that Chriſt Ieſus, the Son of the moſt high God, *Mark* 5.7. But this is the malice of Hell, to fight againſt the light, & furiouſly to oppoſe what we cannot but acknowledge to be truth. Well, thus farre then our Faith goes upon a ſure ground, That whatſoever God ſaith, is true: And againe, When we know evidently that God ſayes it, we are ready to beleeve it without further queſtion. But here in the next place is all the doubt, How know we infallibly that God is the Author of the Scriptures, and that ſuch things as therein are propoſed for us to beleeve, are revealed by God himſelfe?

1 Pet. 2. 10, 11

This is a fundamentall queſtion, wherein it greatly behooves every Chriſtian to be rightly informed. It would require a large diſcourſe to be proſecuted through every particular: I ſhall but onely touch upon the generall, and give occaſion to each one carefully to bethinke himſelfe, that his faith be built on the Rocke, and not upon the Sand.

The Queſtion is, How is it knowne certainly that the Scriptures are the very word of God? It hath two branches.

1. Touching each ſeverall part of Scripture, as it was revealed and given to the Church of God, How did the People of the Iewes know, that what was delivered by *Moſes* and the Prophets after him, from time to time, was the word of God? To which I anſwer, they knew the writing and preaching of *Moſes* and the Prophets to be of divine Inſpiration, partly by the holineſſe of the Doctrine which they taught, the lively power and worke whereof the hearts of the godly then felt: partly by the miracles which they wrought for confirmation of their Propheticall office: partly by the certaine and infallible accompliſhments of all their propheſies. Of which triall of Prophets and their Propheſies, we have a generall rule ſet downe, *Deut.* 18.18. *&c.* I will raiſe them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and hee ſhall ſpeake unto them all that I commanded him.

him. 19. And whoſoever will not hearken unto my words, which hee ſhall ſpeake in my name, I will require it of him. 20. But the Prophet that ſhall preſume to ſpeake a word in my name which I have not commanded him to ſpeake, or that ſpeaketh in the name of other gods, even the ſame Prophet ſhall die. 21. And if thou thinke in thy heart, How ſhall wee know the word which the Lord hath not ſpoken? 22. When a Prophet ſpeaketh in the name of the Lord, if the thing follow not, nor come to paſſe, that is the thing which the Lord hath not ſpoken; but the Prophet hath ſpoken it preſumptuouſly: thou ſhalt not ſo be affraid of him. By the ſame meanes were the preaching of Chriſt, alſo the preaching and writing of the Apoſtles knowne in their time.

2. Touching the whole Scripture as it is now compleately delivered unto us in writing: How can it evidently and infallibly appeare unto us, that what we finde written in the Bible, is of divine inſpiration, the very oracles of God, not mans inventions? In the ſolution of this Queſtion, our Adverſaries of the Romiſh, and we of the Reformed Churches differ irreconcileably. We affirme that the Scriptures are knowne to be of God by themſelves: they maintaine, that we cannot be certaine of the Scriptures Divinity by any other argument, than the teſtimony of the Church, which, ſay they, doth infallibly propoſe unto us, what is to be beleeved, what is not to be beleeved. So that aske a Roman Catholike, Wherefore doe you certainely beleeve ſuch and ſuch Articles of Faith? His anſwer will be, Becauſe the Church, which can diſcerne what is, what is not of God, hath infallibly decreed ſuch and ſuch things to be beleeved. Againſt which impious Doctrine, we except, and ſay, That by this meanes our Faith is reſolved either into nothing at all, or at the furtheſt, but onely into humane authority.

1. That is reſolved into juſt nothing, but runs round in a circle lik a Mill-horſe. For aske a Romane Catholike, Why doe you beleeve the Pope cannot erre? His anſwer is, Becauſe the Scripture ſaith ſo; *Tu es Petrus, &c.* And, *Oravi pro te, ne deficiat fides tua*? And, *Sum vobiſcum ad conſummationem ſæculi*: with ſuch other places. But how know you that thoſe places are Scripture, and that, that is the right meaning of thoſe places? Hee anſwers, Becauſe the Councell of Trent and the Pope ſay ſo. Yea, but how know you infallibly they doe not erre in ſaying ſo? He anſwers, Becauſe the Scripture affirmes, they cannot erre: for, Thou art *Peter*, and upon this rocke, &c. This is the Friers dance, wherein men ſmitten with the ſpirit of giddineſſe, are led round in a ring, being never able to free them, or finde any reſting place whereon to fixe the aſſurance of their Faith.

2. That at beſt, their faith is reſolved finally into *mans Authority*. Which appeares thus: aske a Papiſt, Why doe you beleeve Purgatory? Hee will ſay, Becauſe God in his Word hath revealed it as an Article of Faith. *Zach.* 9. 11. I have looſed thy priſoners out of the pit, wherein is no water, *i.e.* out of Purgatory, and *Luke* 16. *Lazarus* was carried into *Abrahams* boſome, *i.e.* into Purgatory; with ſuch like. Well, but why doe you infallibly beleeve that this is Gods Word, and that this is the meaning of it? Hee ſayes, Becauſe the Church, *i.e.* Councels and Popes ſay ſo. Hee can goe no further, unleſſe he will run round. Here then hee muſt ſtay, reſting his Faith on mans Teſtimony and Authority. Which he doth manifeſtly, foraſmuch as it appeares not by any argument from the Scriptures themſelves, that ſuch a doctrine as Purgatory is contained in them; and therefore he aſſents to the truth of it finally and onely becauſe the Church forſooth, hath conceived the meaning of thoſe places to be ſuch. Now this is not to beleeve the Scriptures, but to beleeve the Opinion of the Church, that is to ſay, of men like our ſelves. Here [a] *Becanus* helpes at a dead lift by a Schoole diſtinction, thus.

Fides reſoluitur { *Formaliter in Deum primam veritatem revelantem.* / *Directivè in Eccleſiam propter infallibilitatem proponendi.*

The ſhift of a Sophiſter. What Faith is it that is thus reſolved, Theologicall or

[a] *Tom. 3. Theol. Schol. cap. 8. q. 8. Quomodo reſoluatur actus fidei?*

or Humane? Neither ſaith he; Theologicall faith is reſolved into Gods authoritie; Humane is reſolved into mans authority: as to beleeve an Article, becauſe *Calum*, or *Luther* teach it; or, ſay we, becauſe Pope *Paul* the fift, *Gregory* the 13. or any other Pope, Cardinall, Biſhop or Biſhops teach it. What faith is it then which is reſolved into the Churches authority? It is, ſaith the Ieſuite, neither faith, *neque purè divina, neque purè humana, ſed quaſi media inferioris cujuſdem ordinis*. Juſt ſo I take it, men uſe to ſpeak when they cannot tell what to ſay, it is, *quaſi* and *Aliquomodo*, and *Alicuius generis*, &c. It is ſomething, if they could tell what. But be it what it may be, if it be not a divine faith, what ſhall become of the vulgar ſort in their Church? Muſt they be ſaved by ſuch a middle kinde of faith betweene Divine and Humane? This is a new way to heaven of the Ieſuites invention, wherein it will be a matter beyond his skill ſo to conduct a poore unlearned Catholike, that he ſtep not aſide, leaning too much upon mans authority, whereon he ſhould not truſt at all; and too little on Gods on whom he ſhould altogether relie. Plaine folke have no skill in ſuch nice diſtinctions, of beleeving God *Formaliter*, and the Church *Directivè*: and it will trouble the authors of them to give a reaſonable meaning of them.

For what is it to beleeve the Church *Directivè*? Is it to be drawne by the Churches direction in the miniſteriall Preaching and Application of the Scriptures, unto beliefe of the Articles of Faith? We grant ſuch a reſolution of our Faith in the Churches authority, as a motive to induce and perſwade us to beleeve. But *Becanus* denies that the Church is to be reckoned *inter motivum fidei*, and therefore he muſt needs account it, *inter formales rationes fidei*, as a caſe of reaſon and proper foundation of our faith, whereinto it is reſolved *formaliter*. And ſo it is, for there is never a Papiſt that will beleeve any thing that God ſaith, but onely for this reaſon, Becauſe the Church allowes of it. It is not the Light and Evidence of Gods word, by it owne ſelfe, Evincing its owne Divinitie, and Interpreting its own meaning, it is not this they reſt upon; if they did, what need they goe further? but it is meerely, formally, and directly the teſtimony and opinion of men, whether Fathers, Councels, Popes, or whomſoever they pleaſe to ſtile the Church. *Ibid. Num. 7.*

This impietie is horrible, and ſo maine an error in the foundation of Faith, that it makes the whole frame to totter, faſtening the conſolation and hope of man upon the uncertaintie of another mans teſtimony, thereby throwing him into inextricable difficulties and doubts; beſides offering intolerable indignity unto God, in giving ſuch authority unto his ſervant and vaſſall, as tends to the contumely of the Lord and Maſter. For ſo it is when a few men met together in a Councell-houſe, or one poore ſinfull illiterate Pope ſhall be deemed of power ſufficient, and judgement infallible, to ſet themſelves downe upon the bench, and to call that word, which ſhall judge them at the laſt day, unto the barre, and there to interpret, ratifie, or nullifie, what and how themſelves beſt pleaſeth. We might well be aſhamed of our Religion, when wee diſpute with Atheiſts and Infidels, if we had no better reaſon to confirme our Religion, but our owne teſtimonie, becauſe we ſay, it is the truth: and the Romiſh Church might bluſh, when ſhe pleads for her infallibility from thoſe places formerly mentioned, and yet in fine hath no other warrant from them but onely this, it is ſo; and it ſhall be ſo, becauſe ſhee her ſelfe hath decreed that onely to be the true meaning of thoſe Scriptures.

But to leave theſe abſurdities and blaſphemies, and come to the truth; that which we maintaine touching the certaintie of the Scriptures Divine authority, is this, *viz. That wee are infallibly aſcertained of the Scriptures Divinitie by the Scriptures themſelves.*

For as in other Sciences there are alwayes ſome principles *Per ſe nota & indemonſtrabilia*, whence other things are proved ſo in Divinity, all concluſions in point of Beliefe and practiſe are proved by the Scripture, but for the Scriptures they prove themſelves by their owne naturall light, manifeſting their Divine

Divine Originall whence they are, and their right meaning how they muſt be underſtood. They are *Primum Viſibile*, not like colour which cannot be ſeene till light make it apparant, but like light it ſelfe, which maketh all other things manifeſt, and it ſelfe too by it owne proper quality. Wherefore when we are asked, why we doe beleeve the Articles of the Creed; wee anſwer, Becauſe they are revealed in Scripture: Againe, How are you ſure the Scriptures are the Word of God? we anſwer, we know it by the Scriptures themſelves, the Spirit of God opening our eyes to ſee thoſe naturall and lively characters of divine truth, which are imprinted upon thoſe ſacred volumes. Laſtly, if wee be asked, how know you that this is the right meaning of ſuch or ſuch a place? We anſwer, wee know it by the Scriptures, which being diligently examined and compared together, plainely diſcover their owne right expoſition. In theſe anſwers we reſt, finally reſolving our Faith into the Word of God alone, and nothing elſe. As for the authority of any one man, and all men in the Church, we give it all due reuerence according to its place and degree. We acknowledge the Deciſions of Councels and Synods about controverſed Articles of Religion, the continuall Preaching of the Word by the Miniſters thereof, the manifold expoſitions of Doctrines of Divinitie, and bookes of Scriptures by the Learned in their Writings; all theſe wee acknowledge with due regard and thankefulneſſe, to be bleſſed meanes for the breeding and growth of Chriſtian Faith: becauſe they all doe or ſhould point us unto the Scriptures, holding forth the light of them, that wee may the more cleerely diſcerne it in its true brightneſſe. Thus they are helpes to make us ſee the truth, but no cauſes why we beleeve it: this we doe for its owne ſake, not their ſaying. And unleſſe what they teach doe appeare unto us cleerely out of the Scriptures, we freely confeſſe, that although their Reverence will cauſe us to ſuſpend our judgement, and thorowly to examine the cauſe, yet their bare authority cannot command our aſſent to any article of Religion that ſhall be propoſed unto us. The rule of the Apoſtle prohibits us, 1 *Cor.* 2.5. *Our faith may not ſtand in the wiſe dome of man, but in the Power of God.*

Our Adverſaries here thinke that they have us upon an advantage, and caught us in a circle too, as if we alſo ran round from the Scripture to the Spirit, and againe from the Spirit to the Scripture, thus: How know you the Scripture to be Gods word? By the Spirit revealing the ſame to my heart and conſcience. But how know you this revelation of the Spirit to be true? By the Scriptures that teſtifie, *The ſecret of the Lord is revealed to them that feare him. Pſa.* 25. But how know you this and the like places of Scriptures to be Gods word? By the Spirit, againe. Thus they ſuppoſe wee are intangled: but they miſtake us and our doctrine greatly in this particular. We teach indeed that we know the Scripture to be the word of God, by the Spirit of God inwardly revealing and teſtifying the truth of them unto our conſciences. But it muſt here be diligently obſerved, what kinde of revelation or teſtimony of the Spirit it is whereby wee may be ſaid to be certified and aſſured of the Scriptures Divine truth. It is not any inward ſuggeſtion and inſpiration different from thoſe revelations that are in the Scriptures themſelves, as if the Spirit did by a ſecond private particular revelation aſſure me of the truth of thoſe former revelations made in the Scriptures. We have no warrant for any ſuch private revelations now, nor is there any neede of them; and ſuch as looke for them, may eaſily embrace their own preſumptuous fancies, in ſtead of a revelation from heaven. How then doth the Holy Ghoſt reveale unto us the truth of Scriptures? I anſwer, by removing thoſe impediments that hindred, and by beſtowing thoſe graces that make us capable of this knowledge. There is in us a two-fold impediment: Firſt ignorance, whereby our eyes are cloſed that we cannot ſee the light: Second, corruption, wherby although we ſee the light, yet wee cannot but naturally hate it and turne from it. The holy Spirit cures both by a double remedy: Firſt, of Illumination, reſtoring our decaied underſtanding to ſome part of its primitive perfection: Second, of Sancti-

1 Ioh. 2. 17. *Of the Anointing.*

Sanctification infuſing into our deſires and affections ſome degrees of their primitiue Holineſſe and Puritie. By this worke of the Spirit, opening the eyes of our minds, that wee may underſtand the Scriptures and ſee the wonders of Gods Law, and alſo rectifying our corrupt affections, that wee may love and embrace the holineſſe of Divine things: by this meanes, I ſay, is the Divine truth of Scriptures revealed to us. For preſently upon this Opening the eyes of our mindes, we ſee the glorious brightneſſe and light of the Scriptures ſhining into our hearts, and we diſcerne in them the apparent characters of heavenly Majeſtie as cleerely as a ſeeing man beholds the Sunne. Alſo, after this renewing of our ſinfull inclinations, we finde preſently that our ſoules, and thoſe things which the Scriptures do reveale unto us, have a ſingular ſympathy one towards another; our love that wee beare to the Beauty and Holineſſe of the Word is ſtrong, and that command which the Word hath over us, is moſt powerfull and awfull: ſo that now we have as kindly a reliſh of the goodneſſe and excellency of Scriptures, as a healthfull ſtomacke hath of wholſome food. By theſe things which wee cleerely ſee in the Scriptures, and evidently feele in our ſelves, we are fully aſcertained in our ſoules that none but God is the Author of ſo Heavenly and holy Myſteries. In this ſenſe we ſtill pray for the Spirit of Revelation, *Ephe.* 1.17. ſo called in that place, becauſe it inlightens the eyes of our underſtanding, as in *verſ.* 18. that then wee may ſee the excellency of Divine myſteries revealed to the Church. Other inward and ſecret revelation of the Spirit we acknowledge not in this buſineſſe. Now there is no ſuch circle, as our Adverſaries would drive us into, but plain & ſtraight way. How know you that the Scriptures are Gods word? We anſwer, By the Scriptures theſelves: by that wonderfull light and excellency of truth and holineſſe ſhining in them. Here we would reſt and goe no further. But yet if we be asked, How we come to ſee this light? We anſwer, It is by the onely worke of the Spirit of God giving us eyes to ſee, and hearts to love this Light. If wee be further urged, How know you that you doe indeed perceive ſuch a light as you ſpake of, or how can you make it appeare to another, that you are not deceived therein? To theſe queſtions we anſwer, That the former is idle, juſt as if one ſhould aske him that gazeth on the Sun, How know you that you now ſee the light? And for the latter, it demands an impoſſible thing, as if a blinde man ſhould require him that ſees, to prove unto him by ſound argument, that he beholds ſuch or ſuch things: which cannot be done. In ſhort, A man inlightened and ſanctified by the Spirit, doth perceive the truth of holy Scriptures infallibly by their owne proper light, and for his owne proper uſe; albeit he be not able to demonſtrate ſo much to another, to make him ſee what himſelfe doth.

Luke 24.45.

What can he anſwer but this, I know it, becauſe I ſee it. To demand of Senſe, is abſurd.

Now heere we ſhould go further in the explication of this aſſertion, that the Scriptures are knowne to be the Word of God by themſelves; and all ſuch arguments as doe demonſtrate this truth ſhould be laid forth before you. But it would take up a long diſcourſe, and the point more directly belongs unto thoſe generall controverſies about the Scriptures, which are moved betweene us and the Papiſts; amongſt which, this touching the infallible certaintie of Scriptures is at large handled and maintained by the Learned of our ſide. Amongſt whom, the learned *Iackſon* deſerves due praiſe and thanks of all that love Learning, for his diligent examination of this point, in the firſt and ſecond Booke of Commentaries upon the Apoſtles Creede. Books that are fruitfull of exquiſite obſervation in this kind, and being as painefully ſtudied as they are with much diligence and labour compiled, will (I perſwade my ſelf) give much ſatisfaction to thoſe that honeſtly ſeeke for it. I conclude all touching this point with a threefold admonition, which by way of application I ſhall briefly diſpatch, intending onely to perſwade every one not to ſlight ſo ſerious a matter, but carefully to examine upon what certainty his faith is built.

1. Admonition is this, That in this enquirie after the Scriptures certainty, we muſt looke that we give ſatisfaction unto our owne ſoules: but that is impoſſible

ble to ſatisfie all others who are diſpoſed to cavill. Truth of Scriptures is known unto them for whoſe benefit they were written, namely, the elect: and as in another caſe the Apoſtle ſpeakes, *Rom.* 11.7. The elect have obtained it; the reſt have bin hardened: ſo here, The elect doe ſee this light; the reſt are blinded. Wherefore, when the eyes of our underſtanding are opened, to ſee the wonders of Gods Law, to behold the admirable majeſty, purity, holineſſe, and excellence of divine revelations in the Scriptures, when we feele upon our ſoules the awfull commanding power of them to bind our conſciences unto obedience, to maſter our unruly luſts, and wholly to captivate us unto their ſoveraignety; we muſt not now begin to doubt of the truth of this which we ſo ſenſibly ſee and feele, becauſe another cavils, and deſpiſes us, and will not be won with our perſwaſions to thinke as we thinke. For hee that ſees the Sunne, hath no cauſe to diſtruſt his owne eye-ſight, becauſe hee cannot perſwade a blinde man by any argument poſſible that he beholds a moſt glorious and excellent light.

2. Admonition is to put you in minde of that danger, wherein careleſſe men, who build, without having laid a ſure foundation. Come to moſt men and aske them, Why doe you beleeve the Scriptures, and thoſe points of Religion out of them? Their anſwer is, Becauſe they be the Word of God. Yea but what perſwades you to thinke ſo? Here they are ſtaggered, and have nothing to ſay; but they are lead unto this beliefe by Cuſtome of Education in a Chriſtian Church, wherein the Scriptures Divinity is generally received for an undoubted truth; and they beleeve what they ſee others doubt not of, elſe it were a ſhame for them. But in the meane time themſelves have never laboured to get infallible aſſurance into their owne conſciences, from the Scriptures themſelves, by prayer, ſtudy and all due obſervation Now what is the iſſue of ſuch an ill grounded beliefe? I will tell you: it is partly Diſobedience againſt, and Apoſtacie from the Truth: partly Deſpaire, and loſſe of all comfort in time of need. Where there is onely a ſlight opinion of the Scriptures authority, there eaſily followes diſobedience to all their commands. Tell the ambitious and diſtruſtfull worldling; That the kingdome of God, and the righteouſneſſe thereof, is firſt to be ſought for, and then other things ſhall be caſt upon him: That godlineſſe is great gaine: That Humilitie goeth before Honor, &c. Tell the uncleane perſon, that Whoremongers, and Adulterers God will judge. Tell the Drunkard, that they who doe ſuch things, ſhall not inherit the Kingdome of God. Tell the Swearer, that for Oathes, the land mournes, and God will not hold him guiltleſſe that taketh his name in vaine: What doe theſe men thinke when the Scriptures are thus brought againſt their faults? Doe they verily beleeve that this is the Word of God? They will not ſay otherwiſe for ſhame of the world; but who can beleeve that their conſciences are thorowly convinced of it, where there is to be ſeene ſo ſtrange a diſproportion betweene their Faith and Practiſe in theſe particulars? No, they laugh ſecretly in their hearts, at the ſimplicity of ſilly men, who tremble at the Word, and dare not for their lives venter upon the practiſe of ſuch things as it forbids, which they meane-while freely follow to their great contentment. Furthermore, theſe men that doe thus rebell againſt God in one Religion, will be ready, if occaſion ſerve, to revolt from that unto another religion, ſeeing the grounds whereupon they embrace any religion, are alike in all. Beſides, let me tell them thus much, that this looſe and unſetled faith, is one of the fiery darts, and forcible engines of Satan, whereby he aſſaults and overthrowes the hope and comfort of many a dying man; who having not ſtrengthened himſelfe on this point, by undoubted arguments and experiments, is there laid at, where he lies open and unarmed, by ſuch cunning cavils, ſhifts, and eluſions brought againſt the authority of Scriptures, that the poore man, not able to cleere himſelf from ſuch ſuggeſtions, fals into an univerſal doubting of all religion, and at laſt perceiving his Faith hath onely graſped at the aire, and embraced the emptie ſhadow of mans authority, in ſteed of the Subſtance of Divine truth, hee is utterly confoun-

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ded and ſinkes downe in deſpaire. If I am able to judge any thing of the Methods of Satans temptation, I dare ſay, that this weapon is reſerved uſually for the laſt combat, and that many a mans faith hath periſhed upon this rock, both in life, and eſpecially in the laſt agonies and conflicts with the powers of death and darkneſſe.

3. Wherefore let this bee a third Admonition, that every one of us be well adviſed, to provide our ſelves of ſuch arguments for confirmation of our faith in this point, as will hold water, and abide the fiery triall of Satans temptations. *Vnde ſcis?* is a ſore queſtion, and Satan can tell how to enforce his arguments with better skill than any Ieſuite and Heretick. Wherefore let us looke to it in time, that we waver not; but may be τῇ πίστει τεθεμελιωμένοι καὶ βεβαίοι, rooted and ſtabliſhed in the undoubted perſwaſion of this truth. We are all very backward in this ſtudy (and that is one argument the Scriptures are divine, becauſe our wretched ſinfulneſſe cannot brooke them.) And againe, we are very dull of underſtanding in theſe things (which is alſo a good proofe that they come from a moſt divine underſtanding, becauſe our naturall wit is ſharpe enough in other things, yet comprehend not theſe myſteries) but yet for all this, let us bee perſwaded with prayer in humility to follow the counſell of Chriſt, Search the Scriptures, and the Commandement of our King the ſervant of Chriſt, to ſet the Scriptures in the head of our ſtudies, therein laying a ſure ground-worke of our beliefe, before we have to doe with men. Following this courſe we may be bold to expect a full reſolution of this great Queſtion; and experience will in the end make it manifeſt, a moſt ſure word (as S. *Peter* calls it, 2 *Pet.* 1. 19.) whereon to build our faith. We ſhall finde, that this Word is a light ſhining in a dark place; and that God, who in the Creation commanded the light to ſhine out of darkneſſe, will by this meanes ſhine alſo into our hearts, to give us the light of the knowledge of the glory of God in the face of Ieſus Chriſt, as it is 2 *Cor.* 4. 6. Thus doing, we ſhall be conſtant in our religious profeſſion while wee live, and alſo unconquerable in our ſpirituall conſolation when we are to dye. Col. 1. 23.

Hitherto of the firſt ground whereupon the ſtrength of faiths aſſent is built, namely the infallible truth of divine Revelations. I proceede unto the next two: the former whereof is,

The greatneſſe and excellent worth of the things revealed. They are not toyes and trifles, matters of ſmall moment, that God propoſeth unto us to be embraced and beleeved: But they are the *great things of his Law, that he hath written unto us*, *Hoſ.* 8. 12. A Law that is *perfect*, converting the ſoule; a teſtimony that is *ſure*, making wiſe the ſimple; Statutes that are *right, rejoycing the heart*; Commandements that are *pure*, enlightening the eyes; Iudgements that are *true* and *righteous altogether*; more to be deſired than what men deſire moſt, than *gold, yea than much fine gold, ſweeter than the hony that droppeth from the beſt hony combe*, as the holy Prophet *David*, *Pſal.* 19. 7. *&c.* moſt emphatically amplifies the dignity and worth of that part of Scriptures which was in his time given unto the Church. Since then we have a large increaſe of this heavenly treaſure, the Goſpel fully revealed and written for our benefit, containing in it the wiſedome of God, and that in a myſtery, *hid from the Princes of this world*, 1 *Cor.* 2. 7. *the deep things of God*, *v.* 10. *the riches of his glorious myſterie*, *Col.* 1. 27. *the unſearchable riches of Chriſt*, *Eph.* 3. 8. All both Law and Goſpel, old and new Teſtament are full of admirable perfection, goodneſſe, and excellencie in themſelves, and towards us they containe matters of greateſt conſequence in the world. *Hee that doth theſe things*, ſaith the Scripture, *ſhall live in them*: if hee doe them not, then *Curſed is every one that continueth not in all the words of that Booke to fulfill them.* Againe, *He that beleeveth ſhall be ſaved, he that beleeveth not ſhall be damned*, *Mar.* 16. 16. No leſſe matters are ſet forth unto us in Scripture, than bleſſing and curſing, ſalvation and damnation, grace and ſinne, Gods favour and his diſpleaſure, heaven & hell. Now lay all things in this world together, there is nothing worth the ſpeaking of in compariſon of theſe, or that can beare any proportion of

worth and greatneſſe with them. Wherfore this ought to be a forceable motive unto us to give all diligence, that we faſten our faith upon theſe things with all ſtrength and ſtedfaſtneſſe, not barely and ſleightly paſſing them over as things of little moment, but laying them up in our hearts by deepeſt and moſt attentive meditation. It is ſtrange to ſee, how credulous and apprehenſive men are in other matters that may concerne them in their name, goods, or life. Every little circumſtance is enough to perſwade them to a ſtrong beliefe of that which they feare or hope for. But in matters of Religion there is ſcarce any thing will worke upon us, we heede not what we heare or reade, promiſes or threatnings, exhortations or admonitions, all is one to us; wee paſſe little for one or other, but as the *Iewes* of old, we count theſe things as *ſtrange* matters that little concerne us. Naturally wee are all Atheiſts and Infidels: and that of *Salvian* is true even of the beſt of us; *Omnia amamus, omnia colimus, ſolus nobis in comparatione omnium Deus vilis eſt*. We can ſtudy any thing but the Scriptures, wee can beleeve any thinge but Articles of Chriſtian Religion, we can love any thing but God and goodneſſe. The truth is, we doe but talke of Religion, being farre from any thorough apprehenſion of the excellencie and worth thereof; whence it comes to paſſe, that our thoughts of it are ſleight and vaniſhing, our affections towards it cold and forced; our beliefe of it neerer to a fancie and weake imagination, than a well grounded faith. Wherefore let us henceforth value divine things according to their worth, eſteeming of them as better to us than thouſands of gold and ſilver, or whatſoever is by the world had in higheſt account. Hence ſhall we gather ſtrength and vigor to cleave faſter unto Religion in faith and zealous affection.

De Gub. lib. 5.

The laſt ground remaines, whereupon the firmeneſſe and ſtrength of our aſſent ſtandeth: and that is,

The manifeſt experience of ſome part of the truth of thoſe things we beleeve. It is indeede a commendation of Chriſtian faith, that it can beleeve before and againſt experience. And *Abrahams* faith is herein a glorious pattern to all others, who beleeved ſtrongly the promiſes, when for a long time he found but ſmall performances, as may be ſeene in the ſtory of his life. But generally, faith is but weake, till it be confirmed by experience: this gives it life, making the heart of a man ſtrong in confidence and reſolution. See this in an example or two: 1 *Sam.* 30. we find *David* and his men in great diſtreſſe for the loſſe they had ſuſtained at *Ziglag*. *David* ſorrowes as well as his ſervants, and his loſſe is as theirs, but this doth not pacifie them. *David* is their Captaine, and they thinke this miſhap comes by his fault: ſo in their rage they intend to ſtone him. What ſhall *David* doe in this caſe? hee is but one man in the middeſt of a furious multitude, flight or reſiſtance cannot helpe him: ſee how his faith helpes him out in this exigent. He was now in danger, but he had beene in as great many a time before; and very narrowly had he eſcaped the ſnares that *Saul* and his Countiers had laid for his life; but God delivered him there, and thence hee is confident God will helpe him now. Wherefore when his men rage and chafe, and forget all faith in God, and reſpect to their Captaine; *David* is quiet, and *Comforts himſelfe in the Lord his God*, as in *verſ.* 6. The like ſtrength of confidence we finde in the ſame holy man in his combate with the *Philiſtime*, 1 *Sam.* 17. where from experience of Gods helpe in time paſt, defending him in his lawfull calling, againſt the Beare and the Lyon, he confidently aſſures himſelfe of the like aſſiſtance and victory in that his righteous quarrell againſt the *uncircumciſed Philiſtim*, *v.* 36. The ſame courſe takes the Pſalmiſt in *Pſal.* 77. where being in great affliction and tentation, hee ſtrengtheneth himſelfe in hope of comfort, by the conſideration of Gods workes of old, and all his mercies heretofore ſhewed unto his people. Thus experience breeds confidence, and we readily truſt him whom wee have once thorowly tryed. Where let me commend unto you a point of Chriſtian wiſedome, the practice whereof will cauſe a ſingular increaſe of faith in us. It is this, That we would carefully give our minds to obſerve

ſerve all ſuch experiments of Gods mercies or judgements on our ſelves or others, as wee can take notice of: comparing the particular event that wee ſee with the promiſes or threatnings that are generally delivered in the Scriptures. Looke over all the paſſages and courſes of thy life, and marke wherein God hath done unto thee according to his Word. Thou prayedſt ſuch a time fervently, and hee heard thee: in ſuch or ſuch a buſineſſe thou committedſt thy way to him, and hee brought it about according to thy deſire, beyond thy expectation: thou waſt caſt upon this or that extreamity, and God, when thou ſoughteſt to him, delivered thee beyond all hope: ſuch a grace thou didſt want, or ſuch a ſinne thou wouldſt faine be freed of, God helped thee to the one, and againſt the other, when thou didſt follow ſuch directions as his Word preſcribed thee: at one time thou ſinnedſt, and as God had threatned, ſo was thou plagued: at another time thou didſt ſome good worke, and receivedſt a bleſſing according to the promiſe. Againe, looke abroad, and ſee how God deales towards others. See in one place a Kingdome plagued for Idolatry, in another a Countrey profeſſing true Religion, yet undone by the wicked lives of the Inhabitants: See here a Vſurer, Briber, Oppreſſour, and cruell Incloſer, that hath raiſed his fortunes by all unjuſt dealing; it may be, whilſt he lives, himſelf and family turned out of all a begging, or in his third heire all this wealth blowne away, his name and poſterity rooted out, or left for a curſe and reproach upon the face of the earth. There behold a murtherer purſued at the heeles by ſtrange vengeance, that never leaves him till his blood be ſhed, that hath ſhed the blood of another. See elſe-where an Adulterer eaten up by the ſecret curſe of God, which devoureth all his ſubſtance no man knoweth how. On the other ſide, marke how God bleſſeth Kingdomes, Families, and private perſons, wherein, and by whom Religion, Iuſtice, Diſcipline, civility, and ſanctity are profeſſed, and in truth maintained. If we would uſe diligent obſervation in this kinde, it would quickly appeare unto us that God is moſt conſtant in his courſes, that the Scriptures doe containe in them a perpetuall and infallible rule that holds true in all times and ages of the world, according to which God ever hath and alwayes will order his provident adminiſtration of all things. Wee ſhould ſee the ſame puniſhment ſtill attending upon the ſame ſinnes, and the like rewards to be ſtill beſtowed upon the like vertues: that God is as neere to helpe us now as ever he was; and alſo as ſwift and ſtrong to plague us, as hee hath beene towards men of old time. This would prove of ſingular uſe for the ſtrengthening of our faith, when we ſhall evidently ſee the event of things to anſwer in juſt proportion the revelations made touching them in the Scriptures. The groſſe neglect of this hath bred in the world thoſe monſtrous ſins of Atheiſme and Infidelity, wherewith this age is infected as much as any. Wee have indeede, prayſed be God, the Word read and preached unto us plentifully: but where ſhall we find the man that doth [τῷ κανόνι τούτῳ στοιχήσουσιν] walke exactly by this rule? making the precepts of the Word the ground-plot of all his practice, as the Apoſtle would have us, *Gal.* 6.16. When they behold many ſtrange accidents in the world, doe they, thinke you, judge of them by the Scriptures, ſearching into them for the reaſon and cauſe of thoſe things; and thence concluding with the *Iewes* in *Zach.* 1.6. *As the Lord of Hoſts hath determined to doe unto us, according to our owne wayes, and according to our workes, ſo hath he dealt with us*? Nothing leſſe; they have no ſuch thought come into their minds as this. Lo here, how true the Lord is, ſuch a promiſe, or ſuch a threatning ſet downe in ſuch a place of the Scriptures. So likewiſe, for the getting and uſing of wealth, honour, friends, learning, health, or other good things of this life, for the generall diſpatch of buſines in mens callings, for the avoyding of troubles that come upon them, think you that men doe call the Word to counſell, as *David* did? and doe they out of the Scripture take a platforme of all their proceeding, applying the generall rule to every particular occaſion, and thence obſerving the event accordingly? No, they think of no ſuch matter, & it ſeems a ſtrange motion to them, that you will

offer to perſwade them to love by the Booke. They follow no ſuch rules; the good they enjoy, or the evill they eſcape, they thanke God for it in complement; but are indeede beholding to their wits, friends, and good fortune: it was their direction they tooke, and thought of nothing further. Thus, for the greateſt part of men, God is not in all their wayes, their eyes are never towards heaven, to conſider the workes of God, and to regard the operation of his hands; their thoughts are never upon the Word, to obſerve how every preſcription thereof hath its *Approbatum eſt* written under it in viſible characters of every dayes experience. Let us not, my brethren, walke as fooles, but as wiſe, having our eyes in our heads, to take notice of all ſuch occurrences as have upon them a character of Gods ſpeciall worke of Providence. If they bee abroad in the world, learne thereby that concluſion of faith which *Pſal.* 58. 11. is gathered from the like obſervation [*Verily there is a reward for the righteous, verily there is a God that judgeth the Earth.*] If they be private that concerne thee in particular, take ſuch exact notice of all paſſages of thy life, that thou maiſt be able to declare unto another, and ſay [*Come and heare all yee that feare God, and I will declare what things the Lord hath done for my ſoule,*] *Pſal.* 66. 16. This experimentall obſervation of things paſt, will fill the heart with boldneſſe, and confident expectation of the like ſucceſſe for the time to come. And ſo much touching the three grounds of certainty and ſtrength in the aſſent of faith.

Eſa. 5. 11. &c.

I come now to the ſecond point propoſed touching this aſſent, or the divers degrees of it, and thoſe eſſentiall differences, whereby ſaving faith in Gods Elect, is diſtinguiſhed from that faith which is in others. Wee have ſhewed you, that faith may bee in all reaſonable creatures; and the Scriptures teſtifie, that there is ſome kinde of faith in the Devils, and wicked men. Wee muſt therefore enquire, what their faith is, and what the faith of Gods Elect is, by what eſſentiall difference they are diſtinguiſhed. You are therefore to obſerve, that this aſſent, by which generally all faith was defined, is two-fold.

1. *Generall*, to all divine Revelations as good and true, whilſt barely conſidered in themſelves, or as they have no oppoſition to our deſires, being applied to our ſelves.

2. *Particular*, when aſſent is given to all divine Revelations, as moſt true and good in regard of our ſelves, when they are applied to all our particular occaſions, and compared with all contrary deſires and provocations.

Herein lyes a ſubſtantiall difference of this aſſent of faith; there being a great diverſity betweene an aſſent unto the truth, and goodneſſe of things taken in the generall, and an aſſent unto the truth and goodneſſe of the ſame things particularly applied, as you ſhall ſee in the progreſſe of this diſcourſe. The former is but an inferiour degree of faith, and only a ſtep unto that faith which is true and ſaving. It is commonly called by two names: 1. *Hiſtoricall Faith*, Synecdochically from one part of the object of it, becauſe it beleeves the Letter of the Scriptures, whether hiſtories or doctrines that are expreſſed therein: 2. *Temporary Faith*; from the event and iſſue of it, becauſe it perſeveres not unto the end, but failes in time of temptation. It is but one and the ſame degree of faith that hath theſe two names, which aſſenting to things in groſſe, flyes off and diſallowes when it comes to particular application. Such a generall aſſent there is in the Devils, who know the Scriptures to be of God, and acknowledge the things contained in them, to be in themſelves true and good, becauſe from God, though meane-while they hate both the one and other bitterly. The truth of God, his Word, Eſſence, and Attributes, workes upon their underſtanding a deepe apprehenſion of its certainety and excellencie, even when they with unſpeakable hatred and horror thinke of it; according as *Iames* ſaith. *They beleeve and tremble.* Such a faith there is in thouſands of hypocrites and reprobates, who being inlightned, and convinced of the truth of the Word, yeeld a generall aſſent unto it for the time, as in thoſe, *Luk.* 8. 13. *Who receive the Word with joy, but they have no roote: which for a while beleeve, but in time of temptation goe away.* In

Iames 2.

thoſe

thoſe *Heb.*6.4,5. *Which were inlightned, taſted of the heavenly gift, and were made partakers of the Holy Ghoſt; and have taſted of the good word of God, and of the powers of the world to come,* are faln away. In thoſe, many that beleeved in Chriſts name, but yet Chriſt would not truſt them, *becauſe he knew them all*, that they were not ſound at heart, *Iohn* 2. 23, 24. In thoſe, many againe that at another time beleeved in him, but Chriſt gives them a caveat, that they looke their faith be ſound, *If yee continue in my word, yee are verily my Diſciples*, *Ioh.*8.30, 31. Such a faith was in *Simon* the witch, *Act.*8.13. who beleeved the Apoſtles preaching, and was baptized, even whilſt yet he remained in the gall of bitterneſſe and bond of iniquity, *i. e.* a fierce enemy to that truth which hee ſeemed to beleeve and profeſſe, and faſt bound unto the love of thoſe ſinnes that hee ſeemed willing to forſake, *verſ.*23. Such a conception of faith there was in *Felix*, who trembled when he heard *Paul* diſpute of righteouſneſſe, temperance, and the judgement to come, *Act.* 24. 25. *He beleeved, and like the Devils trembled.* But *Felix* was not temperate, his wife *Druſilla* was another mans wife: *Felix* was unrighteous, and covetous, and looked for a bribe, and this likes him not, that *Paul* ſhould come ſo cloſe to him; wherefore hee hath a ſhift, and puts him off in complement to a more convenient ſeaſon, which *Felix* will take at leiſure. The ſame imperfect faith there was in King *Agrippa*, who hearing *Pauls* Apologie, could have found in his heart to have beene a Chriſtian, had it beene a thing in faſhion with Kings at that time, *Act.*26. 28. So was the caſe with *Herod*, who heard *Iohn Baptiſt* gladly, and reverenced him as a juſt man and holy, and did many things willingly, *Marke* 6.20. But if *Iohn* be ſo bold with *Herod*, as to tell him of his Inceſt, hee ſhall to priſon for it, and for all that he is a Prophet, yet hee ſhall dye, if *Herod* did not feare the multitude, more than he reverenced *Ioh. Mark.* 14.5.

Druſillam à priori cjus mariro Azizo Emiſenorum Rege blanditiis abduxerat Ioſeph. Antiq. lib.20.cap.5.

And thus it is with many men ſtill, who know the Scriptures, and aſſent to the truth of ſuch things as they containe; but this goes no farther than generalities, whilſt they approve and allow of ſuch things, as they know, to bee good and excellent, conſidered abſtractively and in the univerſality, and as they doe not croſſe them in any of their maine deſires and delights. And ſo long they ſeeme to be as forward in faith and practice as the beſt.

The cauſes of this kinde of faith in men are many: as,

1. That common grace of the Spirit, whereby men are inlightened in the knowledge of heavenly things. Which grace God beſtowes upon the unregenerate and unſanctified, more for others than their own good. Some light ſhines upon them, whereby they may know and aſſent unto divine truths for a common good of the Church, that others may be inſtructed by their teaching. For Chriſt in the building of his Church doth alſo uſe the helpe and miniſtry of ſuch men; according as *Salomon* did in the building of the materiall Temple, who imployed not the naturall Iſraelites, but the reliques of the Canaanites and ſtrangers that lived in the land, to bee bearers of burdens, and hewers of ſtone, and overſeers of the worke, 2 *Chron.*2.17. And theſe men, though unſanctified and ſuch as doe not themſelves heartily eſteeme and affect that which they know, yet in the generall they beleeve it, and willingly teach it to the benefit of the Church. Againe,

2. Authority of men in high account for their knowledge and wiſedome. The eſteeme that the people had of *Iohn* the *Baptiſt* to be a great Prophet, made *Herod* reverence him the more: and the fame that went of Chriſt drew many to hearken to his doctrine. And ſo it is ſtill with hundreds, whoſe faith in matters of Religion ſtandeth or falleth with their admiration or diſeſteeme of mens perſons. The ſame effect hath the generall cuſtome and conſent of the times and Church wherein we live, whereby men are they know not how nor upon what firme grounds drawne to beleeve thoſe things which they ſee others hold and maintaine for truth. Laſtly,

3. Some extraordinary worke or event confirming the truth of Religion. So did

did miracles in the time of Christ and his Apostles perswade many to beleeve, who were notwithstanding farre from being true beleevers: as *Ioh.* 2. 23. [*Many beleeved in his name when they saw the miracles which hee did,*] but it was not good crediting of them that beleeved onely upon miracles; therefore Christ [*would not commit himselfe to them,*] *ver.* 24. And thus the Magician when hee saw the signes and great wonders which were done by the Apostles, hee beleeved and wondred, when yet his heart was not right in the sight of God, *Act.* 8. 13. 21. By these and the like meanes is this imperfect and generall kinde of faith wrought in men, destitute of all inward grace and holinesse. Such motives as these cause this assent; but there is no *Internum principium*, no roote in themselves (as our Saviour speakes, *Mat.* 13. 21.) whence this beliefe springeth: no thorough sanctification of the soule, conforming all the powers thereof unto the purity and holinesse of divine things, and inclining the affections to a constant embracing thereof. These men like Religion well, and commend it as men doe costly Iewels set forth to sale: but when it comes to the point that this good Pearle of great price is to be bought, then if God will let them have it at their owne rates, there is a match made, they will beleeve and be religious, if God withall will spare them the use of some sinnes and pleasures, they love well: but if it must be purchased at Gods price, with the sale of all that they have, they are no merchants for such a hard bargaine; with the young man they shrinke away, sorrowfull that heaven cannot be had at a cheape rate. Thus when it comes to the proofe in particular application and practice, this kinde of faith vanisheth away, and comes to just nothing.

Mat. 13. 45, 46.

Thus you have the explication of this first degree of Faith, and withall you see that this faith falls greatly short of that perfection which is required unto that faith which is saving and justifying. Nevertheless our Adversaries of the *Romish* Church maintaine that this assent is that justifying faith whereof the Scriptures speake.

This opinion touching this point is sufficiently declared by *Becanus*, who followes the rest of that rabble. Hee (*Theol. Schol. Tom.* 3. *cap.* 8. *q.* 1.) disputing of the act of justifying faith, rejects the Lutherans opinion, who place Faith in the will, and make it to be *Fiduciam de misericordia Dei propter Christum*: and saith, that the doctrine of the Catholicks is this, that faith belongs to the understanding, and is nothing else but *Credere sive assentiri iis quæ à Deo revelata sunt.* Thence hee setteth downe this Conclusion, sect. 6. *Actus fidei consistit in assensu quo quis assentitur alicui propositioni à Deo revelata propter authoritatem revelantis.* In this definition there are two parts, 1. the object of this assent, Propositions revealed by God. 2. The essentiall difference of this act, taken *à formali ratione credendi*, and that is to beleeve *propter authoritatem revelantis.* By this, saith *Becanus cap.* 8. *q.* 2. *sect.* 2. *assensus fidei constituitur in sua specie essentiali*, that is, the assent of faith is made supernaturall and justifying, when wee beleeve things because God hath revealed them: for, saith he, if articles of faith be beleeved upon other motives, as upon mans authority, &c. then this assent of faith is naturall, as in Hereticks and Devils. So then according to Popish doctrine, that faith which justifies us, is nothing but a bare assent of the minde to such things as God reveales, because of Gods authority that revealed them. Than which explication of the nature of justifying faith nothing can be poorer and more below the majestie of so high a grace as faith is. I will trouble you but with two reasons; proving that this kinde of assent is not that faith whereby wee are justified.

1. The act of justifying faith must needs be supernaturall, such as cannot bee done without the ayde of speciall grace of Gods Spirit. But unto this assent there is required no such speciall grace, therefore it is not an act of justifying faith.

The *Major* is evident and granted by the Schooleman, *cap.* 8. 4. 4. that something there is in faith above nature, requiring a supernaturall cause: whereto the

the Scriptures plainely enforce him. *Eph.*2. 8. By grace yee are saved thorough faith, and that not of our selves: it is the gift of God, *Phil.*1.29. Vnto you it is given for Christ, that not onely yee should beleeve in him, but also suffer for his sake. So *Ioh.*6.45. Wherefore sect. 3. he teacheth, that this act of assent must bee supernaturall, partly in regard of the object, *id est*, divine revelations, and partly in regard of the *principium* or cause by which it is produced, *id est*, *non per solas naturæ vires, sed per auxilium gratiæ*. We agree then in the Proposition. For the assumption, That there needes not any speciall grace of the Spirit to worke this bare assent unto the truth of divine revelations; this we prove out of the same Schoolemens doctrine, who teach, that the Vnderstanding assents not, unlesse the Will command it, because, say they, the act of beleeving is absolutely in our Free-will, *cap.* 8.*q.*5. Well, be it so. But now, say we, the Will may without the helpe of grace command the assent of the Vnderstanding; which we prove thus:

Whatsoever the Vnderstanding by the onely light of Nature judgeth to bee honest, that the Will can desire by the onely strength of Nature.

But by the onely light of Nature the Vnderstanding judgeth, that it is an honest thing to beleeve Gods authority revealing any thing to us: therefore the Will by the only strength of Nature may desire this act of beleeving, and so consequently there is no neede of grace to move the Will to command the Vnderstanding.

It is *Becanus* owne argument against himselfe, *cap.* 8.*q.* [illegible]ct.9. Whereto he would faine give an answer if hee could tell how. Something he sayes to that *Minor* Proposition, whereof he thus distinguisheth. The Vnderstanding by the onely light of Nature judgeth it a thing honest to beleeve Gods authority when he reveales any thing, *Viâ ac modo naturali*, not when he reveales any thing *Viâ ac modo supernaturali*. Beleeve it, a rare distinction and full of mysterie. Divine Revelations are of two sorts, supernaturall and naturall. Againe, when God reveales his will to us by naturall meanes, then the very light of Nature teacheth us, that it is honest to beleeve his authority. But if he reveale things to us by supernaturall meanes, the light of nature doth not teach, that it is honest to beleeve him. Can any thing bee more sensleſse? or will not every man in the world, excepting a Iesuite, confesse, that the very light of nature teacheth him to acknowledge, that it is a very good and honest thing to beleeve Gods authority, let him reveale his will unto us which way he please? But it is the fashion of these writers, to dorre their readers with a distinction, and so to leave them with a *prius conceditur, posterius negatur*, distracted and confounded, rather than any whit satisfied. This of the first reason, That a man may beleeve without the helpe of Gods grace; the second followes, which also confirmes the former: *viz.*

2. That is no act of justifying faith which is found in Devils, Hereticks, Hypocrites, and Reprobates.

But this assent unto divine Revelations, because of Gods authority, is in those, both Devils and men, *Ergo*

It is no act of justifying faith.

The *major* is agreed upon, that the acts of justifying faith are found onely in those who are justified: which cannot be said those persons mentioned.

The *minor* is likewise evident, That Devils, Hereticks, Hypocrites, and Reprobates, may and doe assent unto such propositions as God reveales, and that because of Gods authority who doth reveale them. This hath beene formerly shewed unto you in the explication of the nature of a generall faith; and it is so cleere by Scriptures and experience, that our Adversaries cannot deny it. The forenamed Schoole-man grants it manifestly, as concerning hypocrites and wicked livers, who yet professe the Catholick faith: for, disputing, *cap.* 8. *de Habit. Fidei*, touching that vertue which is infused into the Will, whereby it may if it list command the supernaturall assent of the Vnderstanding, hee telleth us,

that this vertue is a diſtinct vertue from all others, and is neither Charity nor Obedience, ſect. 10. *in concluſ.* and that it is perfect in it ſelfe, though it be without them, according as other morall habites of juſtice, temperance, &c. are. Whence he tels us, ſect. 11. in plaine tearmes, *Poteſt eſſe ſine charitate, ut patet in Chriſtiano peccatore, qui fidem habet ſine gratia & charitate.* A Chriſtian that is a ſinner, may have faith without grace and charity. What, Juſtifying Faith? yea according to the *Romiſh* Divinity; for he may beleeve the truth of the Articles of Religion, becauſe of Gods authority who hath revealed them: and to doe this is a ſupernaturall aſſent, and the proper act of juſtifying faith, as theſe men teach.

Now touching the Devils and Hereticks, the man is a little more coy. Hee will not confeſſe that the Devils yeeld that aſſent of faith he ſpeakes of. They doe not beleeve the myſteries of Religion *Per aſſenſum ſupernaturalem*, i. e. becauſe of Gods authority: but, *per aſſenſum quendam naturalem, qui non oritur ex pio affectu, ſed ex vi & pondere argumentorum, quibus intellectus illorum convincitur, cap. 11. quæſt. 2. ſect. 4.* We grant willingly that they doe not aſſent out of any good affection; nor is that needfull to make their aſſent ſupernaturall: for in hypocriticall, impenitent, and reprobate Catholicks there is no pious affection moving them to beleeve; and yet if wee beleeve their Doctors, there is in them a ſupernaturall aſſent of faith. But for that other thing, that the Devils beleeve onely *ex vi & pondere argumentorum*, it is utterly falſe: ſeeing it cannot bee doubted, but that they beleeve the truth of many future contingents, whereof they are not convinced by any force of argument from the things themſelves, but from authority of Gods Revelations in his word or otherwiſe. Which infallible truth of God in all his revelations, is ſo cleerely appehended by theſe damned Spirits, that it makes them to acknowledge the truth and goodneſſe of that which otherwiſe they abhorre. Wherefore that compariſon which hee makes * betweene the faith of Devils and wicked Chriſtians, is moſt vaine and erroneous. If, ſaith he, you conſider the faith of either of them, with regard to the object, there is *par ratio*, both being imployed about the ſame things. But if you take it with regard to the honeſty of the act, ſo the aſſent of the Devils is farre worſe than that of bad Chriſtians, who have faith and no workes. But wherein? Hee tells us, The faith of Chriſtians is *Supernaturalis, Voluntaria, & Honeſta.* The faith of Devils is *Naturalis, Coacta, & pravis circumſtantiis vitiata.* All which are falſe: for the faith of Devils is ſupernaturall as much as that of wicked Chriſtians: ſeeing both beleeve *propter authoritatem Dei revelantis*, which is * *formalis ratio* of ſupernaturall aſſent. Againe, the faith of Devils is as voluntary as that of wicked men; for it cannot be brought in either by compulſion ſimply: and if the Majeſtie of Gods infallible truth command the aſſent of Devils to that which they love not, doth not the ſame cauſe alſo prevaile with ungodly men, who beare as little true affection to God and goodneſſe as the Devils doe. Laſtly, the faith of Devils is as honeſt as that of wicked men. For, let any man ſpeake, Is it not as honeſt a thing for wicked Angels to beleeve what God ſaith, as it is for wicked men? If not, wherein lyes the diſhoneſty of that act in the Angels; or wherein ſtands the honeſty of that act in men? Can there be named any circumſtances which make the Devils faith diſhoneſt, but that the ſame, or as bad may be alledged againſt the honeſty of the faith of wicked Chriſtians? Sure I am, what ever theſe men conceit of the honeſty of faith without workes in men, Saint *Iames* is plaine in his compariſon, that it is no whit better than the faith of Devils, *Iames* 2. 10. [*Thou beleeveſt that there is one God, thou doeſt well:*] [*the Devils alſo beleeve it:*] and doe not they doe well too? Yes, haply better than thou; for they beleeve [*and tremble*] which thou doeſt not.

To conclude, in the laſt place we object, that Hereticks have ſuch a kinde of faith, as the *Romaniſts* call juſtifying. For though they erre in ſome Articles of faith, yet others they aſſent unto becauſe of Gods authority revealing them.

* Ibid. 5. 5.

* Cap. 8. q. 2. ſect. 2.

This

This *Becanus* denies, telling us, that *Haretici qui vel in uno articulo sunt infideles omnem fidem amiserunt, cap. 11. qu. 3. sect. 2.* which answer he makes upon this ground, That the habit of faith is lost by any one act of infidelity, sect. 1. and therefore whereas Hereticks beleeve many things, it is but upon a kinde of custome, and by a humane faith. We reply and say, that that position, [One act of infidelity destroyes the habit of faith] is false and contrary to reason and Scriptures, as hereafter I shall have occasion to shew, speaking of the opposites of faith: For the point, wee grant that hee who is a persevering Hereticke, though but in one fundamentall Article, hath no justifying faith; not because he hath lost it, but because he never had it. But wee affirme, that for that other generall faith, in assenting to the truth of divine things because of Gods authority; this faith as hee had when hee was a Catholick, so hee still hath it in part now he is an Heretick: and by the same faith he beleeved matters of Religion before his Heresie, by the same he beleeves them afterward. And those that are Hereticks indeed, or such whom we stile by that name, let them be asked why they beleeve such and such points of Religion, they will answer truly and resolutely, they beleeve them because of Gods authority that hath revealed them in his word; and for such things wherein they dissent, could they be perswaded the Scripture did teach the contrary, they would for the same authority sake beleeve the contrary. The Iesuite is yet urgent upon us, and tells us, that no Calvinist or Lutheran beleeves Gods authority, but doubts of it. We tell him againe, that is a foule slander, and more than he can make good; yes that hee will, by a distinction too. Gods authority considered *abstractivè* in it selfe; so indeede wee doubt not of. But Gods authority considered *practicè*, in respect of the Church as it is proposed unto us by the Pastors of the Church, so wee doubt of it, because we admit not the judgement of the Church, but follow our owne phantasie, *ibid. sect. 7.*

To this we answer, that we passe very little to be judged Infidels upon such a ground, because we call in question the supposed infallibility and authority of the *Romish* Church. We finde in Scriptures no such straight relation between her authority and Gods authority, that if wee call hers in question, wee must needs doubt of his. Wee doubt not of the authority of Scriptures: but wee deny that the *Romish* Church hath any infallible authority of judging and interpreting them. No one man, nor all men ought to usurpe such authority over our faith. And let the truth be judge who be the greater Infidels, Calvinists and Lutherans that beleeve the Scriptures authority for its owne sake, or Popish Catholicks, that will not beleeve but for mans saying. Thus you have this second reason somewhat largely; that Faith which our Adversaries call Iustifying, is in Devils, and ungodly men; therefore it is not that justifying Faith which the Scriptures speake of, and appropriate unto the Elect, *Tit. 1. 1.*

Here it is but a vaine shift our Adversaries make, to runne unto that poore distinction of *Fides formata*, and *informis*: namely, that Faith may exist two waies; Bellar. de Iustific. l. 1. c. 15.

1. *Vt est conjuncta cum charitate, ut in homine justo*: and then Faith is called *formata & viva*, because Charity is *Vita animæ*. In this ease Faith can *Elicere operationes vitales seu æternæ vitæ meritorias. Gal. 5. 6. Faith worketh by Charity.*

2. *Vt est separata à charitate, quod fit in homine peccatore, qui amissa per peccatum mortale charitate, retinet fidem quamdiu Catholicus est.* This Faith is called *informis & mortua, non potest habere operationes vitales, seu meritorias. Iames 2. 17.* Faith if it have no workes is dead in it selfe: and *ver. 26.* as the body without the spirit, &c. *Becan. tom. 3. cap. 10. sect. 4, 5, 6.*

Thus they would have the quality and proper act of justifying faith to be in reprobate men and Devils, but yet it doth them no good, because it is without Charity. Faith without workes may be in its nature justifying faith, (because it is an assent to the Articles of Religion upon Gods authority) but yet it justifies not, because it is without workes. Hereunto wee reply, that in this distinction there-

there is not a ſyllable of ſound doctrine, nor yet of reaſonable ſenſe. Thus much wee grant, that there is according to S. *Iames*, a kinde of faith without workes: namely, a generall aſſent unto the truth of divine things: but we deny that this kinde of faith is for the ſubſtance one and the ſame with that faith which is properly called Iuſtifying. Faith without workes is of one kind, faith with workes is of another; not onely in regard of conſequent, becauſe one hath workes, the other hath not: but in regard of their proper nature, becauſe the quality and acts of the one differ from the quality and acts of the other. Wherefore in vaine doe they tell us, that the ſame faith is ſometime with, ſometime without Charity; Iuſtifying Faith is never without Charity, and that which is, is not juſtifying. Vnto that conceit, that Charity is the forme of faith, we ſay it is Metaphyſicall, and ſuch as no good conſtruction can be made of it. He ſaith, Charity is *Vita animæ*, he would ſay, *Vita fidei*; but take his meaning: Faith lives by Charity, as the body by the forme or ſoule. Here 1. it is abſurd to make one habite of the minde the forme of the other; wee may as well ſay, that Temperance is the forme of Liberality. Each habite of the mind is diſtinguiſhed by its proper object and actions, and this the Schoole-man, *cap. 18. quæſt. 2. ſect. 3.* grants in the ſtrict ſenſe. 2. How doth faith live by charity? We ſay it lives with charity as its fellow-grace, not by charity as its ſoule. Wee ſay, without charity it is dead, yet it is not charity that gives it life. The Ieſuite ſaith it doth; for being joyned with it, faith can [*elicere vitales operationes*] performe vitall acts. Yea, but what are theſe actions? Faith hath but two acts: 1. proper and immediate, *viz. Credere ſeu Aſſentiri*: 2. by conſequent, *Iuſtificare*. Neither of theſe comes from Charity, even by theſe mens owne Doctrine. Not the firſt: for Catholicks without charity may aſſent to the Articles of faith for Gods authority ſake: not the ſecond; for to juſtifie in the Popiſh ſenſe is to ſanctifie; of a bad man to make a good. Now how abſurd is it to ſay, Faith by Charity juſtifies, *i.e.* Faith by the love of God and our neighbour ſanctifies us; or (taking Charity for the Act, not the Habite) Faith by the good [workes of prayer, faſting, almeſ-deeds, &c. ſanctifies us? Both theſe are ſenſleſſe propoſitions; for it is manifeſt, that he who hath Charity, *i.e.* loves God and his Neighbour, and doth good workes, is not as yet to be ſanctified and made good of bad, but is thereby ſanctified already. It is true, that Faith is one part of our ſanctification or inherent grace, and Charity is another; but neither doth Faith ſanctifie by Charitie, nor Charity by Faith, but we are ſanctified by both together. If there be any other vitall acts of faith, they ſhould have beene named. The gloſſe which the Ieſuite addeth, whereby he interpreteth what he meaneth by vitall operations, *viz.* [*æternæ vitæ meritorias*] ſuch as deſerve eternall life, carrieth with it as abſurd a ſenſe as the other. Thus, Charity is the forme and life of Faith, *i.e.* Charity makes the acts of Faith to be meritorious, *ſcil.* our love of God and man, or our good workes makes our faith, *i. e.* our aſſent to the Articles of Religion becauſe of Gods authority, to deſerve eternall life. Is there in the Scriptures the leaſt intimation of ſuch a ſtrange and uncouth meaning, when it tells that wee are juſtified by faith? To the places of Scriptures, *Galat. 5. 6.* Faith workes by charity, δι' ἀγάπης ἐνεργουμένη wee anſwer, the meaning of the place is no more, but that in Chriſtianity no outward matters are of value; that onely which is to be regarded, is faith which bringeth forth good workes. Theſe good workes come from charity, or inward love of God and man. This Charity is ſtirred up and provoked to worke through faith. So that faith workes by charity, as by that chiefe inſtrument which faith imployes in the doing of all good workes: but charity workes by faith, as by the moving cauſe, whereby it is excited to worke, according to 1 *Tim. 1. 5.* ἡ ἀγάπη ἐκ πίστεως ἀνυποκρίτου. Faith is the firſt wheele in the clock that moves all the reſt; faith ſtirres up and directs the other graces of the ſoule in their operations, whoſe ſtrength and vigour increaſeth according as faith increaſeth, *Tantum amamus quantum credimus:* And it is cleere in all experience, thoſe that have the ſtrongeſt faith, they ſhew the greateſt

greatest love to God and man, as in *Abraham*, *Moses*, *Paul*, all the Martyrs. But of this more in shewing the connexion betweene Faith and Obedience.

To that other place, *Iames* 2. 26. [*As the body without the spirit is dead, even so Faith without workes is dead*;] Wee answer, that S. *Iames* understands by that similitude, not *modum Informationis*, but *necessitatem unionis*; that good workes are necessarily coupled with a justifying faith, not that good workes are the forme and life of faith, *à priori*. They are arguments and effects of a living faith, they are not causes that make it living: as is apparent, because it is impossible any good worke should goe before justifying faith, *Heb.* 11. 6. Wherefore this similitude is not so to be strained unto a Philosophicall construction, where the Apostle intends no more in all his dispute, but to shew that true saving faith must of necessity be conjoyned with good workes. And if our Adversaries be strict upon the tearmes of this similitude, it is manifest, that they fit not their doctrine: for so, as the soule is the forme of the body, so workes shall bee the forme of faith, *i.e.* an Act shall be the forme of an Habite, which is against reason and their owne doctrine, who make the habituall grace of Charity, not good workes, the fruits of it, to be the forme of faith. S. *Iames* therefore is to be taken in the former sense: or else wee may without any violence * interpret πνεῦμα in that place not *Spiritum*, i. e. *Animam*, but *Spiritum*, i. e. *Habitum & Respirationem*; and thus the comparison is exact, as the body without breathing and motion is dead, so faith without workes.

* Polan. Synta. l. 1. c. 32.

Thus it appeares, how faith is sleighted by our Adversaries, whilst they hold that the faith whereby a sinner is justified, is nothing but an assent to Articles of Religion, because of Gods authority. Some places of Scriptures there are they would faine build this upon, as *Heb.* 11. 1. *Rom.* 4. 3. *Tit.* 1. 1. *Ioh.* 20. 31. but their arguments thence are so inconsequent and weake, they are not worth the mentioning or refuting. I proceede therefore from this generall faith unto that other, which is speciall and particular.

Particular assent of faith is, when all things revealed by God are assented unto as most true and excellent in regard of our selves when they are particularly applied to our proper occasion, and compared with all desires and provocations whatsoever to the contrary. When we know and beleeve those things that are generally delivered, for our selves, in application to our owne use and practice (as *Iob* was counselled by his friends:) so that we beleeve in this particular as well as in that, at this time as well as at another. In the explication of the nature of such a particular assent, I propose to your consideration two things:

Iob 5. 27.

1. The roote and cause whence it springs.
2. The object of it, whereto it is directed.

1. The true roote and fountaine whence this blessed assent of faith ariseth, is that grace of sanctification wrought in the heart by the Holy Ghost, renewing the soule in all the powers thereof. It is not common illumination; for many know, and despise the truth, or beleeve it but in generall. It is not the authority of all the men in the world that can perswade to it: we should not then have had so many thousand Sermons of Prophets and Ministers, learned, holy, and powerfull in their doctrine, yet preached to very small purpose with the most of men. It is not miracles and strange accidents that can force this faith: the *Iewes* had plenty of them, yet continued still unbeleeving. It is onely the sanctifying grace of Gods Spirit that brings this to passe. For, consider with your selves how deadly an opposition there is betweene a mans unsanctified nature, and the wisedome and goodnesse of God: all his counsels seeme but craft, his words foolishnesse, his mercies light, and not worthy of estimation. His exhortations, promises, or threatnings are entertained with inward disdaine, and the heart saith within it selfe, Who is God that I should feare him; or what profit shall a man have by beleeving his Word, and walking in his wayes? Yea, men that are otherwise ingenuous and of fairer temper, in this case are full of secret

scorne

ſcorne and deſpite of God and goodneſſe, they account baſely of the holineſſe of Religion, being privy ſcoffers and bitter deriders of the power of grace, when they are alone by themſelves, or in company that fits them. They make a tuſh at Scriptures, and ſmile at ſuch perſwaſions to piety as they afford, counting it an indignity for men of parts and reſolution, to be moved with faire words of a ſimple man, though he ſpeake in the words of God. If their beliefe and knowledge of the truth bee good in the generall, yet in the application the heart makes violent oppoſition: it begins to hold probable diſpute, whether it bee wiſedome to doe ſo or ſo, whether they be bound in conſcience conſidering ſuch and ſuch circumſtances; it caſts all inconveniences that may poſſibly bee thought on to diſcourage it ſelfe, yea perchance the truth it ſelfe ſhall be called in queſtion, and it thinkes, Sure I am deceived, Gods meaning is otherwiſe, at leaſt, it reſolves, I may doe this and yet fare well enough; and, if I doe no worſe, I hope it will not be much amiſſe, and I truſt, that theſe commodities and pleaſures I enjoy, may well countervaile the neglect of ſuch or ſuch a ſmall matter.

Thus the heart, not waſhed by the Holy Ghoſt in the laver of Regeneration, but abiding in its naturall corruption, is not, nor can be ſubject to the Law of God; but proves either impudent and atheiſticall to deny his truth, or ſtrangely ſubtle to ſhift it off from it ſelfe, when it is preſſed with it in particular. But when the Spirit of grace hath overſhadowed the ſoule, ſanctifying all the powers thereof throughout, it is admirable to ſee how it ſtoopes to the command of the Word. There is then a ſingular harmony betweene the holineſſe of the Will, and of the Word: this food of ſpirituall life reliſheth as ſweete and ſavoury unto the ſoule, as milke to Infants, or ſtrong meate to able and healthy men. Regeneration hath reſtored health unto the ſoule, whereby it hath recovered a true taſte of the Lords bounty and goodneſſe; whence followes a conſtant appetite thereunto as much as unto corporall nouriſhment, as the Apoſtle argue, 1 *Pet.* 2. 1.2.3. Hence the ſoule begins to conceive a high eſteeme of the dignity of the Word; it ſees now nothing ſo reaſonable, ſo excellent as the wiſedome thereof; it beholds nothing ſo terrible as Gods threats, nothing ſo lovely as his favour: it ſees no ornament of the ſoule comparable to grace, no pleaſure like unto the peace of conſcience: it comprehends an end of all other perfection, but the further it lookes into Gods Law, the deeper wonders it diſcernes: it lookes upon the world, and reades vanity in all the things thereof, and ſtrange folly in mens deſires of them: and now it counts no preferment any whit comparable to the hope of heaven: it hath now reall apprehenſions of divine things, and conceives of Religion, ὡς ἔργου, as of a worke to be done, not ὡς λόγου, as a buſineſſe to bee diſcours'd and talked of: it judgeth now, that there is an abſolute neceſſity of obeying God, though all the world be diſpleaſed, and that the regard of ſaving a mans ſoule muſt thruſt out of the way all importunate pleaſures and profits that would preſſe in upon us. Being thus illightened, and inwardly touched by the finger of God, the ſoule preſently puts it wholly upon the certainty and excellencie of Gods truth revealed: it ſtretcheth forth the armes of her ſtrongeſt confidence and affiance unto every branch of the Scriptures, embracing abſolutely and without all limitation the truth, goodneſſe, power, and wiſedome of God ſhining therein: it beleeves what it knowes, and as it can; where it is ignorant it prayes for knowledge, where weake it ſues for ſtrength and increaſe of faith; where ſtubborne, it offers it ſelfe unto God to bee bowed, or broken if hee pleaſe; counting it now a happie thing to bee croſſed in ſinne, to bee mette with at every by-turning with ſome reproofe or chaſtiſement: let him chide or ſtrike, it falls downe at his feete; and without quarrelling, diſputing and arguing the caſe, takes all with a *Benedictus Dominus, &c.* Bleſſed be the Lord, and bleſſed bee his Miniſters, and bleſſed bee their counſell, who have kept mee from committing this ſinne againſt the Lord. When thus the heart is ſoftened and ſanctified,

ctified, then, and not before is wrought that habitnall grace and bleſſed diſpoſition of the Will, which we call true Faith, whereby the Creature is willing to reſigne up its underſtanding, deſires, affections, thoughts, words, workes, and all to the diſpoſing of his Creator, in ſuch a ſort as by his revealed Will he hath or ſhall make knowne, beleeving certainly that in every thing it is beſt to follow his counſell. This for cauſe of true Faith; next followes.

2. The Object of this particular Faith; which is two-fold.

1. The whole Will of God revealed unto us in his Word, containing all Hiſtories, Doctrines, Commands, Threatnings, Promiſes of what kind ſoever.

2. The particular Promiſe of Remiſſion of ſinnes and everlaſting life by the death of Chriſt, which in one word we call the Goſpel.

It is needfull thus to diſtinguiſh of the Object of Faith, becauſe, although it be but one and the ſame infuſed grace of true Faith, which reſpects both; forasmuch as by the ſame ſacred Habite of the ſoule, wee are inclined to beleeve both the whole and each part of Gods Will, be it in it ſelfe more or leſſe needfull to us: nevertheleſſe Faith as it hath reference to theſe objects, The whole Will of God, and the particular Promiſe of the Goſpel, admitteth of divers conſiderations, names, and uſe. Faith, as it aſſents to the whole Will of God in what kinde ſoever, I call Legall, becauſe it is ſuch a Vertue as is immediatly required by the Morall Law, in the ſame manner as other duties of the Morall Law are. For as much as all men are bound by the Law of their Creation to give full aſſent and affiance to all things whatſoever God ſhall reveale unto them. And as all other Morall duties are required of us in their degrees, as parts of our outward obedience and inward ſanctity neceſſary to ſalvation, ſo is this of Faith commanded, as one principall grace of the ſoule, and a prime part of our obedience to the firſt Commandement. And ſo faith in this reſpect may be called Saving, namely, as all other graces are, becauſe required in their meaſure as needfull to ſalvation.

Faith as it aſſents unto the ſpeciall promiſe of Grace, I call Evangelicall, becauſe it is ſuch an Act as is expreſſely commanded in the Goſpel, the object thereof being not revealed by the Morall Law. It is called alſo properly Saving and Iuſtifying, in regard of the uſe it now hath through Gods gracious appointment, to be the onely inſtrument of our Inſtification and Salvation by Chriſt. In which diſtinction betweene Legall and Evangelicall Faith, wee muſt not conceive of two diſtinct Habits of faith: it is but one gracious qualitie of the ſoule diſpoſing it to the beliefe of all divine truth, which for the ſubſtance of it was the ſame in innocent *Adam*, with that which is in regenerate men. The difference ſtands onely herein: 1. In the Degrees, *Adams* faith was perfect, becauſe his underſtanding was fully inlightened and his affections abſolutely conformable to all holineſſe. Wee know but little, and by reaſon of our inward weakeneſſe beleeve but weakely what wee doe know. 2. In the Originall, in *Adam* it was naturall by creation; in us it is ſupernaturall by the holy Ghoſts infuſion. 3. In the particular Object, *Adam* beleeved God without reference to Chriſt the Mediatour, we beleeve chiefely the promiſe of Grace in Chriſt, and all other things with ſome relation to him. Here then is no new faith, but a new object of faith not revealed unto *Adam*, whereto our faith is now directed, and here is alſo a ſingular priviledge newly granted unto faith, that God accepteth it to our Iuſtification in his ſight. Otherwiſe if wee looke unto the grace it ſelfe as it was in *Adam*, a part of Gods Image given him by creation, and is in us a part of the ſame Image reſtored by regeneration, ſo there is no difference at all: and therefore in that queſtion whether Iuſtifying faith be commanded in the Morall Law, there needes no great diſpute: it is manifeſt that it is injoyned, and that in the firſt Commandement as a ſingular part of the inward worſhip due unto the Creator, conſiſting principally in thoſe three graces of Faith, Love, and Feare. Theſe things thus explained, Let us proceede to the unfolding faith, taken in the forenamed double relation: and firſt

as it hath reference to the whole Will and Word of God.

True faith respects all this, and onely this. Onely this, because in divine revelations onely is to be found that Infallible truth, which gives satisfaction to the soule. And againe, all this, because every part of Divine truth is *Sacrosancta*, worthy of all Belief and Reverence, threatnings as well as promises, precepts, exhortations, admonitions, histories, every part of the Word falls in some degree or other within the compasse of Saving Faith. By the same holy Faith whereby a penitent sinner beleeves the promise of mercy in Christ, doth hee also beleeve all other promises of this life, with other inferiall matters declared in Scriptures. This is certaine: but the chiefe point to be noted here is an essentiall propertie of true Faith, which standeth in Vniversalitie and Vniformity of assent to all things that are from God. This Vniversality of assent is to be taken in a twofold regard.

1. Of the Object, the things beleeved, when the faithfull soule gives full assent unto all things revealed by God, not onely to such as it may assent unto without crossing its owne desires and purposes, but unto those also that directly crosse and oppose carnall reason, carnall affections, worldly pleasures, and all other provocations to infidelity

2. Of the time and other particular circumstances, whilst it doth most heartily and inwardly acknowledge the truth and goodnesse of these things; not then alone when this may be done without any contradiction and resistance, but even also most eagerly fixing the affiance of the heart upon them, when temptations rise, when Heritickes dispute and cavill, when humane reason failes, and falls to arguing of impossibilities and unlikelihoods, when sinfull lusts hale this way and that, when the world threatens or flatters, when Satan rages or speaks faire; then doth true faith, supported by the Spirit of grace, stand fast as Mount Sion, or if shaken a little, it is not moved out of his place, but looking beyond all present temptations to unbeliefe unto the everlasting and infinite truth and goodnesse of God, it preferres that which hee saith, above all that the flesh, the world, the divell can promise or threaten the contrary.

Now in this point stands an essentiall difference betweene the faith of Gods Elect and of Hypocrites. These have alwayes their limitations, they beleeve something, but not all: if all, it is but in generall, when it comes to particular proofe they bid farewell to faith, when such circumstances come in the way, as they love or feare more than they doe God. But the faith of Gods Elect is sincere, faire, open, universall, without distinctions, equivocations, mentall reservations, or other Hypocriticall and Iesuiticall shifts. The reason is, because the sanctified soule rightly apprehends the soveraignty of Gods truth and wisedome, outstripping in Certainty and Excellency all things that can be set against it; it judgeth that no good can be equall to that which God promiseth, no evill so great as what he threatens, no course so safe as what he prescribes, whereupon absolutely without all qualifications the soule cast it selfe upon God, resolving to beleeve and doe as hee pleaseth. Whereupon though in particular practise it may be ignorant of some things, and weake in the application of others, yet in the Habituall resolution and disposition of the heart, it doth willingly yeeld assent and conformity to all. It is most true, that *David* in a passion may call *Samuel* a lying Prophet, for telling him he should be King, and after a busie dispute maintained upon a politicke worldly consideration, conclude that there is no remedy but he must one day perish by the hand of *Saul*: So *Peter* in a bodily feare may chance denie him in whom yet hee truely beleeves: so in all, a strong fit of pleasures or other violent incounter may push their buckler of faith aside, but yet it cannot strike it out of their hands: if they give a little ground, they will not flye the field; but because the heart is holy and entire, they returne to themselves and their standing, where the shame of a foyle taken makes them knit their strength together, and stand more stoutly in the combat.

But my brethren, here is the mischiefe and misery of all, when there is a false

falſe heart within that keepes it ſelfe in an habituall reſolution not to beleeve and truſt God in ſuch things, or upon ſuch and ſuch occaſions. For in this caſe what ever ſhew of true faith they ſeeme to have in the generality, or ſome few particulars, it is moſt certaine that there is indeed nothing at all in that heart but horrible hypocriſie and infidelity. Such nevertheleſſe is the temper of all thoſe who having not thoroughly ſearched out, and reſolved to renounce their evill affections, not exactly calculated what the profeſſion and practiſe of Religion will coſt them, nor yet duely conſidered upon what grounds they undertake this profeſſion, or become their owne carvers in matters of Religion, taking onely ſo much of it into their beliefe and practiſe, as the love of the world and their deare luſts will give leave. Theſe men are juſt of the Samaritans Religion that feared God and ſerved their Images: ſo they will beleeve God, yet obey their luſts. But as it was then, none were found more bitter enemies to the reſtoring of the Iewiſh Church and State, than theſe Samaritans, who by reproaches, accuſations, and conſpiracies, cruelly vexed that poore people, and hindered the reſtauration of their afflicted eſtate, even then when with fained flatterie they proffered their ſervice, telling the Iewes they would build with them, becauſe they alſo ſought the Lord the God: So fares it with theſe men, whoſe beleefe and forwardneſſe in ſome things cannot make demonſtration of ſo much friendſhip to Religion, as their conſtant baulking and faltering in others, teſtifies their hearts to be full of rottenneſſe and corruption, bearing hatefull enmity againſt God and his grace. Take me any man, who bewitched with cuſtome, commodity, or pleaſure, gives himſelfe ſcope and liberty to live in the breach of any of Gods commandements, be it ſecret or open; as conſtant neglect of the duties of Religion in private; accuſtomed miſpending of precious houres due to the buſineſſe of our ſtudies and callings; uſuall ſwearing: ſecret thoughts and practices of uncleanneſſe; unſatiable deſires of earthly greatneſſe, and abundance; unjuſt increaſe of wealth, by uſury, bribery, or other ſecret indirect courſes; excuſing love of ſome though lawfull pleaſures, &c. I ſay, take me ſuch a man that allowes himſelfe in theſe or the like practiſes contrary to Gods moſt holy Law, and he will be found though in name a Chriſtian, yet in heart an Infidell. For trie now the temper and diſpoſition of this mans ſoule; bring but the word of God unto it, and you ſhall ſee it preſently. Lay upon theſe ſinnes the cenſure of the Word in faire ingenuous and direct reproofe, without ſcoffing and bitter gybing, preſſe it upon the conſcience once and againe lovingly and ſharpely, and ſee now what ſtrange entertainement Gods Word, ſhall finde at ſuch a mans hands. The bloud begins to be warmed with wrath and choler, the ſtomacke riſeth, and the gall of unchriſtian malice overflowes, the conſcience and powers of the ſoule are of purpoſe turmoyled, that the water being troubled their owne image may not appeare in it, the head is preſently imployed in all cunning tricks and diſtinctions to avoid the ſtroke of the Word the tongue is ready with an apology to defend it, and if the hand hold from violence it is well. Now whence is all this frowardneſſe? Hence, becauſe the heart is reſolved, let God ſay what hee will, yet in this point not to beleeve that it is better to follow his counſell, than our owne deſire. In which caſe it is ſtrange to ſee with what rage and unmercifull furie the Prophets of old, Chriſt and his Apoſtles in their times were perſecuted by thoſe to whom they preached in all meekeneſſe and demonſtration of good will towards their ſoules. The like fiery oppoſition have the Miniſters of the Goſpel and faithfull Preachers of Chriſt crucified, found ever ſince at the hands of their people, when once they have beene touched where they would not be meddled withall. Straightway a whole Pariſh will be in an uproare, dirt and ſcorne is hurl'd in the face of the Miniſter and his doctrine, all froward courſes taken to work him woe and ſhame, and all thisdone by thoſe that will yet be counted obedient and beleeving Chriſtians. But are they ſo indeed? They doe not deſerve ſo much as the name. A Faith indeede they have, but not that which is true and rightly planted. For know

2 Reg. 17. 41

Ezr. 4. 2.

this, that true Faith and constant willful refusall to be guided by God in any one particular, whether the doing of a duetie, or leaving of a sin, are as incompetible as Christ and *Belial*. For aske a man that is thus partiall in his courses, You say you firmely beleeve the promises of the life to come, that God will pardon your sinnes and save your soules: why doe not you as firmely beleeve the promises of this life, but are altogether caring and distrustfull in your affaires? You beleeve verily that God is offended with murder, adultery, &c. and therefore you leave them: why doe you not beleeve also that hee is as much angry at swearing, lying, drinking, and such like disorders? You beleeve God hath forbidden stealing, and you are perswaded it is naught: why doe you not beleeve that usury, bribery, or idlenesse in a mans calling are as bad, being as much forbidden? You beleeve that it is a good thing to seeke unto God in time of adversitie, and when a man is old, sicke, and now neere unto death, then to pray, fast, doe all good workes, and live religiously, is excellent: why doe you not beleeve that the same courses of Pietie and Holinesse are as acceptable to God, as much required of us in time of health, youth, and prosperitie, seeing God hath equally commanded them at all times? Aske a thousand such questions, he cannot answer you to one. For is it from a through consideration of Gods truth, wisedome, power, revealed in his Word that he is moved to beleeve such and such things? If that were the cause, why doth hee not equally beleeve all, when Gods authority is the same in all? Is it from true love to God and Goodnesse, that hee is content to be ruled in such things? If that were the cause, it is certaine hee that loves goodnesse for its owne sake, would love all things that are good, and love alwayes in a good matter, as the Apostle speakes.

What is it then? I will answer for him; it is that which the Apostle speakes of, *Heb.* 3. 12. καρδία πονηρὰ ἀπιστίας, and evill heart full of unbeleefe, that having embraced certaine truths not prejudiciall to it self upon vaine and worldly considerations, in others slips the collar, and departs away from the living God, refusing to accept of his counsell.

The truth of this is most certaine from that excellent rule of S. *Iames*, Chap. 2. 10. 11. [*Whosoever shall keepe the whole Law, and yet faileth in one point, hee is guilty of all: For he that said, Thou shalt not commit adultery, said also, Thou shalt not kill, Now though thou doest none adultery, yet if thou killest, thou art a transgressour of the Law.*] What, is it equall that he who transgresseth the Law in one point, should be held guilty of the breach of all the Commandements? Yea, it is most equall and just: for Gods Soveraigne Commandement is the same in all. He therefore that for conscience sake obeyes in one, will obey in all. Hee that breakes one wilfully and customarily, keepes none at all for conscience sake; and if all things hit aright, he will be as ready to transgresse in the rest, as in that one. Wherefore God judgeth him according to the disposition of his heart, that hee is a transgressour of the whole Law. So in our obedience of Faith, Gods truth is the same in every part of his Word; he that hath spoken this, hee hath spoken that also: hee therefore that upon right grounds beleeves in one point, will for the same beleeve in another: if Gods authority cannot prevaile with him in one, that is not the motive which makes him assent to others: and therefore if occasion serve, such a one will dissent alike from all; according to which habituall disposition of the soule, he is rightly to be judged an Vnbeleever. He that rejects Gods Command in one thing, doth not much regard it in any thing: hee that willingly slights Gods authority and truth in this point, makes as little account of it in another.

You have now here, my brethren, opened unto you that Master-veine wherein runs all that corrupt bloud of Hypocrisie and secret Infidelity, wherewith the greatest part of men professing Christianity are infected. This is that bitter roote of mens Apostasie and Back-sliding from Pietie to profaneneſse, or from a true Religion to a false. Even this partiall and ill directed faith is that which one

just

juſtly calls the greateſt part of the Divels Iudiciall Aſtrology, whereby hee pronoſticateth the downefall of many, who yet ſeeme Saints in the Church and zealous profeſſors of Religion. Oh, when hee ſees a man takes a diſpenſation without asking God leave, craving pardon, with a God be mercifull unto mee in this, and ſo ſtanding out in this or that known evill practice; he now knowes what to judge of ſuch a man, hee ſees a prey within the reach of his ſnares, which thereupon hee ſets ſo artificially, fitting his temptations to his humors, till in the end he catch his heele in the grin, plunging him into ſome abominable practiſe, to his owne deſtruction, and the diſgrace of his Religion. Who would have thought that many Starres in the Church ſhining bright in all outward holineſſe, could have fallen from heaven, and their light beene put out in utter darkeneſſe, had not after times diſcovered, that they alwayes lived in ſome ſecret ungodly practiſe.

For our ſelves, if we will duely conſider the ſtate of our ſoules, it will be eaſie hereby to make a prognoſtication unto our ſelves, what will become of us hereafter. Hee that can ſhift and diſtin uiſh, and put off from himſelfe, and be content to give God the hearing, yet chooſe to thinke and doe what hee liſts, let not his forward faith and zeale in ſomething, deceive himſelfe, as it doth the world, but let him write downe himſelfe for a counterfeit, whoſe Faith will certainely faile when it ſhall be aſſaulted by ſtronger temptations.

Now on the other ſide, that Faith which is true and ſound hath alwayes this eſſentiall marke, that it doth aſſent Vniformely to all Gods revealed Will. It makes not choiſe of ſome, where it muſt embraace all, it knowes God muſt have all, or hee will have nothing; and therefore it divides nothing to times, and ſeaſons, and private reſpects: it beleeves what it likes not, as well as that which contents it; as well that that brings diſadvantage, as where there is likelihood of honour or profit. It compares all things without and within us on the one ſide, with Gods truth and goodneſſe on the other; and ſo reckoning the worſt, it finds Gods anger to be worſt of all; forecaſting the beſt, it beleeves Gods favour to be better than it. Then it reſolves, let God ſay what hee will, to beleeve that that is good, honeſt profitable and excellent to be followed at all times, in all places, above all things that can be ſet againſt it. This is that temper of the ſoule which is πίστις ἀνυπόκριτος, Faith without faining. 1 *Tim.* 1. 5. this is faire, ſinceere, hearty, plaine-dealing. This is to aſcribe glory to God, and give him his full due, ſetting our ſeale unto his truth, ratifying it by a moſt willing abſolute ſubſcription to all. Such hath beene the Faith of the Saints. That of *Abrahams* is admirable, conflicting with ſo many, yet conquering all oppoſitions, being throughly grounded upon the infinite truth, goodneſſe, and power of God. If God bid him leave all, his friends, his fathers houſe, the land of his nativity, to goe into a ſtrang countrey, upon hopes of great matters, hee is upon his journey ſtreight, and no intreaty can ſtay him in Maſopotamia. When he is in Canaan, where be now his great poſſeſſions? Hee hath not ſo much as a foote of land given him, *Act.* 7. 5. not ſo much as his grave without a purchaſe from the Hittites. But ſhall his ſeede enjoy it? yea, they ſhall, but it is a long time firſt, ſome three hundred yeares after *Abraham* is dead, when the wickedneſſe of the Canaanites is full. But where is the ſeede it ſelfe that ſhall enjoy it? *Abraham* waits a hundred yeares before he had *Iſaack*. Now he hath him ſhall he live in Gods ſight? No, *Abraham* muſt goe and cut his owne ſonnes throate, and *Iſaac* the hope of *Abraham* and of the world, muſt die by the hand of his old Father. Who but *Abraham* would not here have quarrelled with God, and laid ſlackneſſe, falſhood, unjuſtice, and cruelty to his charge? But *Abraham* διακρίθη doubts nothing all this while: let God command or promiſe the moſt ſtrange, unlikely, unpleaſing, unreaſonable thing in the world, he will not queſtion it; it is God that ſaith it, and therefore he is πληροφορηθεὶς fully aſſured that hee which hath promiſed is able to doe it, *Rom.* 4. 21.

Moſes had a faire way to preferment, hee was learned, wiſe, and a proper perſon, brought up at the Court, beloved as the Sonne of *Pharaohs* Daughter, every way a man of ſingular hopes to become great in Ægypt. This would have made a Courtier of theſe times to have borrowed many a point of Law and Conſcience, and ſtrained hard to conceale his Religion, denie his Nation, and turne Ægyptian, at leaſt his head would have beene hammering upon a piece of pollicie; that the poore Hebrewes might have beene much relieved by him being a great man with *Pharoah*. But *Moſes* hath no ſuch thoughts: his Faith turnes his eyes another way ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν, unto the Recompence of Reward: and then *Moſes* comparing the adverſity of Gods peple, with the pleaſures of *Pharaohs* Court, the rebuke of Chriſt with the riches of *Ægypt*, hee concludes, that it is better to be a bond-man among the Hebrewes, than a revelling Courtier among the Egyptians, that it is farre, farre better to be poore and religious for Chriſts ſake, though rebuked and ſcorned of the world, than to be great and ungracious. *Heb.*11.24.25.26. In a word, reade that whole Chapter once and againe, and ſee what is the practiſe and power of Faith in the Saints of God; you ſhall behold in them an abſolute, Vniforme and conſtant Reſolution to beleeve God above and againſt all that can be oppoſed: when temptations come on every ſide, reproaches, bonds, impriſonment, baniſhment, the ſword, the faggot, the gibbit, and a thouſand difficulties preſent themſelves, their faith makes way thorough all, and come what can come, they are reſolved to [*Follow the Lambe whither ſoever hee goes,*] *Revel*, 14.4.

For Concluſion of this point, let me intreate you to be exhorted each one to looke unto this matter, to trie how his heart ſtands affected in point of Religion: and to remember as long as you live this moſt precious and certaine truth, That true Faith is Vniforme, and equally reſpecteth the whole revealed Will of God: without limitation to this or that particular, without reſerving to our ſelves, ſuch or ſuch a wicked reſolution, without all proviſion, that no inconveniences accrew unto us. He whoſe faith is thus patched up and daubed with untempered morter, let him know for certaine, that in a froſt it will ſhatter all to peeces, and when temptations beate upon it, the whole building will runne to ruine. Take therefore I beſeech you that counſell of Chriſt, which he gives in this matter, *Luke* 14.25. *& ſeq.* Great multitudes then, as now did runne after Chriſt, very forward to heare and beleeve his doctrine. Chriſt turnes unto them, and tells them, that it is another manner of matter than they are aware of, to be his Diſciple: He that will be ſo, muſt hate his father and mother, and wife, and children, and brethren, and ſiſters, yea, his owne life for his ſake, forſaking all, taking up his croſſe and following him. Doubt ye not but this ſeemed to them a harſh doctrine, a very rough and unpleaſant Religion. But it is neither better nor worſe: and therefore our Saviour bids them bethinke themſelves what they have to doe, likewiſe builders to caſt up their charges afore hand, like provident warriours to muſter up their owne forces, and duely conſider their abilities, leaſt venturing raſhly, they at laſt ſit downe with loſſe and diſgrace. The ſame I ſpeake to you my brethren, Sit you downe firſt, take counſell, reckon the coſt; ſee what Religion will ſtand yee in: your luſts muſt be croſſed, the world muſt be diſpleaſed, and deſpiſed too, Sathan muſt be fought withall, hazzard of diſgrace and dammage muſt be undergon, friends and goods and life muſt be parted withall, if neede require, the croſſe muſt be borne daily. If now upon theſe conditions thou art heartily and freely content to plight thy faith to God, and take Religion withall its inconveniences, then goe on and proſper in this reſolution, thy heart is ſincere, and thy faith ſound. But if upon heady and ſlight conſiderations thou haſt put thy ſelfe forward upon the profeſſion of Religion, not fore-caſting the worſt aſwell as the beſt of it, then know that thy caſe is like that of the Scribe, *Mat.* 8.18. who there tells Chriſt in great forwardneſſe, He would follow him whitherſoever hee went. But when the

the ſilly man heard Chriſt reply otherwiſe than hee lookt for [*The Foxes haue holes, and the Birds of the aire haue neſts, but the Sonne of man hath not wherein to reſt his head*] implying, that there was little hope to be rich and honorable to be one of his followers: this now fits not his covetous and ambitious humor, and therefore upon ſuch an unexpected anſwer he flinches, Chriſts company is too meane and poore for his great hopes, and for him hee ſhall goe alone. A miſerable a thing it is for a man thus to come in at laſt with a *Non putaram*, I had not thought Religion had required ſuch abſolute obedience, I thought I might have done ſo and ſo, and yet have beene a true beleever. Hadſt thou not thought it? The more foole thou, that thou wouldeſt not bethinke thy ſelfe better in ſo ſerious a buſineſſe. Thinke then of it now, and thinke alwayes of it, that he who beleeves and doth onely what hee pleaſeth, hee neither beleeves nor doth any thing as he ought.

Thus we have done with Faith as it reſpects the whole courſe of Religion, and every part of the Word of what nature ſoever. Next we are to conſider of True Faith, as it lookes towards the particular promiſe of Grace, and is directed unto Chriſt. Which Act though it be particular, yet is of greater neceſſity and excellency, than all other: becauſe it gives life, as to our ſoules, ſo to our beleefe of other things, which are beleeved with relation unto Chriſt. Faith in regard of this particular Object and Act, I thus define, [*It is a grace of ſanctification, wr ought by the holy Ghoſt in every regenerate man, whereby for his owne particular he truſteth perfectly unto the promiſe of Remiſſion of ſinnes and Saluation by Chriſts righteouſneſſe.*] I neede not ſtand at large upon every particular: That Faith is a ſanctifying Grace, part of our inherent righteouſneſſe, that the Spirit of God is the onely author of it, that a regenerate man is the only ſubject of it, theſe things have been ſhewed heretofore. The Object alſo of it is manifeſt, by what names ſoever the Scriptures expreſſe it, namely, the Lord Ieſus Chriſt, or God in Chriſt, or the Goſpel, or the Promiſe καθ' ἐξοχήν, all comes to one, and we neede not be curious. But touching the proper Act of Faith as it juſtifies us, a little more at large. It conſiſteth in Truſt or Reliance upon the promiſe for our owne particular, when the ſoule depends wholly thereupon, looking after no other help. You have heard heeretofore that to Beleeve the truth of a particular promiſe, is to truſt upon the performance of it to me: and that the Aſſent of Faith which is given to ſuch a promiſe is properly called *Fiducia*, or Truſt. Now the Promiſe of grace in Chriſt is made unto us in particular tearmes, both in the Word preached and Sacraments: to aſſent unto this promiſe, is not barely to aeknowledge that there is ſuch a thing in the world as Remiſſion of ſinnes by Chriſt, to be beſtowed on ſome, God knowes who: (for this is to beleeve the Promiſe, not as a Promiſe, but as an Hiſtory) but this aſſent is of the whole heart, in Truſt, Reliance, Dependance, Adherence, Affiance, or if there be any other word expreſſing that action of the regenerate ſoule, wherby it caſteth and repoſeth it ſelfe only upon Gods Promiſe in Chriſt for the obtaining of eternall happines. That *Fiducia* is of the eſſence of juſtifying Faith, we make good:

1. From the phraſe of Scripture uſed in this buſineſſe. Thoſe phraſes πιστεύειν εἰς τὸν θεὸν, and εἰς, to Beleeve in, or upon, or into God, Chriſt, the holy Ghoſt, are not uſed as the Learned know, by prophane Writers but onely by Eccleſiaſticall: imploying that in Divine matters πιστεύω ſignifies, beſides the naked acknowledgement of the Head, the confidence and affiance of the Heart. *a* Ioh. 1, 12. Rom. 10, 14. *b* Rom. 4, 5. Act. 16, 31. *c* Eph. 1, 13.

2. From that oppoſition which is made betweene Faith and diſtruſt or doubting. *Iam.* 1, 16. [*Let him aske in Faith μηδὲν διακρινόμενος, nothing doubting*] and *Rom.* 4, 20.] *Abraham* οὐ διεκρίθη τῇ ἀπιστίᾳ, *doubted not through unbeliefe.*

3. From that excellent place, 2 *Tim.* 1, 12. where it is apparent that to beleeve, is as much as to commit our ſelves to Chriſts truſt and keeping. [*I know*, ſaith the Apoſtle, ὃν πεπίστευκα, *in whom I have beleeved*, or *whom I have truſted*] for, as it followes [*I am perſwaded that he is able to keepe* τὴν παραθήκην μου, *that thing wherewith I have entruſted him*, or *delivered up to his keeping.*] What was that?

that? His ſoule unto everlaſting ſalvation. Wherefore to Beleeve the promiſe, is with Confidence and Truſt to rely upon it, reſting our ſoules upon the performance of it. Which aſſent of faith is wrought in the ſoule in this manner:

1 A man is inlightned to ſee his ſinne and miſery: and therewith an utter impoſſibility to ſatisfie God for the one, or free himſelfe from the other, by any power and merit in heaven or earth, but onely by the name of Ieſus Chriſt: and this drives him from ſeeking helpe elſewhere.

The promiſe of Grace is propoſed, and Chriſt freely offered unto him.

3 Whence in the third place, the Heart touched by the Spirit of Grace, drawes neere unto Chriſt, throwes it ſelfe into his armes, graſping about him with all its might, hiding it ſelfe in the clefts of the rocke from this ſtormes of Gods furious indignation. It beſpeakes Chriſt in all termes of confidence and affiance. My Lord my God, my hope, my fortreſſe, my rocke, my ſtrength, my ſalvation, Save me, or I periſh. Have you ſeene how a tender infant in the apprehenſion of ſome danger approching runs into the armes of his Parent for ſuccour? ſo doth a ſoule purſued by the terrours of the Law, and affrighted with the fearefull ſight of Gods frowning countenance, flie with ſpeed into the boſome of Chriſt hang, upon him, and moſt importunately ſues to be taken into his protection. Now, one favourable look from him is worth a thouſand worlds, and if he will but ſay unto it, I am thy ſalvation, it will not exchange the comfort of that word for all the kingdomes of the earth. Wherfore the ſoule now thinkes of nothing but Chriſt, to live or die Chriſt is all in all with it, him it followes with all ſtrong cries and teares for mercy and comfort, in him it apprehends plentifull redemption and all ſufficiency of ſalvation, and therefore having once laide hande faſt upon him, to die for it no force ſhall make him looſe his hold. This worke of Faith, as it doth greatly glorifie God, by aſcribing the whole honour of our ſalvotion unto his onely free Grace in Ieſus Chriſt, ſo God againe is pleaſed highly to honour it above all its fellow Graces, by making it the bleſſed inſtrument of all the comfort we enjoy in this preſent world, thereby giving us us aſſurance of our Iuſtification in his ſight by Chriſts righteouſneſſe. Whereupon followes in their times, a double comfort unto the ſoule:

1. Peace of Conſcience, reſting it ſelfe ſecure upon the ſtability of Gods promiſe. It hath now what to oppoſe againſt the ſeverity of Gods juſtice, and the accuſations of the Law, even an All-ſufficient Righteouſneſſe in Chriſt, able to ſatisfie them both to the full; whereupon it is quieted, and injoyes abundance of ſweeteſt peace, being freed from thoſe terrors which before compaſſed it about on every ſide.

2. That kinde of *Fiducia* which we call aſſurance and full perſwaſion of the pardon of our ſinnes. This is a fruit of that other *Fiducia* or Truſting unto the promiſe it ſelfe, wherein ſtands the proper act of juſtifying faith. And it followes it, not alwayes preſently, but after ſome time, haply a long time after much paines taken in the exerciſe of Faith and other graces. For how many faithfull ſoules are there who ſtedfaſtly beleeve and reſt themſelves onely upon Chriſt for their ſalvation, who yet would give a world to be aſſured of Gods favour, and fully perſwaded that their ſinnes are pardoned? yet aske them in their ſorrowes and feares; can you beleeve in Chriſt, committing your ſoules unto him, depending onely upon him and no other? They will anſwer, yea, I caſt my ſelfe upon him, let him doe with me as he pleaſeth, while I live I will truſt in him. But now this although it ſhould, yet will not ſatisfie them, they want joy in the Holy Ghoſt, there is no teſtimony of the Spirit in them, they have no peace, no ſenſe and inward feeling of Gods love; and therefore they cannot be aſſured that their ſinnes are pardoned, and that they be in Gods favour. Whereupon they will be ready to fall backe, and tell you they doe not, nor can beleeve in Chriſt at all. A great miſtake, and that which caſteth many a conſcience upon the racke, tormenting it with unſufferable feares, where there is no cauſe. They have no juſtifying Faith! Why? Becauſe they want

full

full aſſurance of the pardon of ſinnes. A falſe argument. Iuſtifying Faith is not to be aſſured of pardon: But to truſt wholly upon the promiſe for pardon. Which point duely conſidered, would helpe us to a ſingular remedy for the conſolation of conſciences diſtreſſed about the point of their ſalvation, who whilſt they eagerly labour (and I cannot blame them) for an experimentall and ſenſible aſſurance of Gods favour, doe too too much neglect that comfort which their faith would afford them, in that, notwithſtanding their feare, they are able ſtill to commit their ſoules unto God, as to their faithfull Creator and Redeemer. Theſe men ſhold do with their ſoules, as *David* did with his in the like temptations; [*Why art thou caſt downe my ſoule, why art thou diſquieted within me?*] Here was little peace and joy, doubts ſtill ariſing, which cauſeth him to aske the queſtion, once, againe, and a third time. But ſee how he ſtill anſwers, [*Wait on God, wait on God, and againe, wait on God; for I will yet give him thankes, who is my preſent helpe and my God*] *Pſal.* 42.5. 11. and 43.5. See, when he hath no comfort, here is his comfort, even his Faith, that he can ſtill depend upon God for comfort. The further explication of this point depends upon the reſolution of that practicall Syllogiſme, whereby certainty of ſalvation is concluded: which is this,

Whoſoever beleeveth, His ſinnes are pardoned, and he ſhall be ſaved:
But I beleeve, *Ergo*
My ſinnes are pardoned, and I ſhall be ſaved.

The *Major* here is of Faith. The *Minor* of Senſe and Experience. The Concluſion is of both, but chiefely of Faith, as it followes on the premiſſes by infallible argumentation; and partly of Senſe, as it is founded on the inward experience of Gods grace working upon our ſoules. We may take comfort in this Concluſion as we are aſſured of it by Faith, even when Experience and Senſe it ſelfe failes. But of this more, when we ſhall ſpeake of the fruits and conſequents of Faith.

FINIS.

VINDICIÆ FIDEI,

OR

A TREATISE

OF

IVSTIFICATION BY FAITH,

Wherein the truth of that point is fully cleered, and vindicated from the cavills of its Adverſaries.

Delivered at Magdalen Hall in Oxford; By VVILLIAM PEMBLE Mr of Arts.

The third Edition.

Phil. 3.9. *And bee found in him not having mine owne righteouſneſſe, which is of the Law, but that which is through the Faith of Chriſt, the righteouſneſſe which is of God by Faith.*



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TO

THE RIGHT WORSHIPFVLL Mr Dr WILKINSON, Principall of *Magdalen Hall*; *The Maſters, Bachelours, and other Students of that flouriſhing Society.*

SIRS,



VSTome hath made Dedication of Books almoſt as common as printing of them: and Wiſdome directs there to dedicate, where wee owe either reſpect, or thankes: this Worke therefore is Yours by right, the Author whereof (who is now with God) undertaking it at your requeſt, and performing it amongſt you for your good; ſo that now to beſtow it upon you is not a gift, but retribution: and I hope, it will both ſtirre you up to be carefull to continue fit men to ſtand up in his place, and remaine to his ſucceſſours as a patterne of imitation, if it be too high for emulation. To commend this Author to you, were to bring Owles to *Athens*; and for mee to commend the Worke, would not adde much worth to it. I know nothing can diſparage it, unleſſe it be a naked Margent; but you and all that will be pleaſed to take notice of his yeares, and great abilities in all humane learning, will confeſſe, hee could not have time to reade many Fathers, and ſo that defect may be eaſily pardoned. For hee had fully finiſhed ſix luſters of yeares, yet had hee throughly traced the circle of the Arts, and attained to an eminencie, not only in thoſe

ordinary Sciences, wherein all Schollers have ſome ſmattering, but even in thoſe ſublimer ſpeculations of which all are not capable, few ſearch after: For he was expert in the *Mathematicks* both mixt, and pure; his skill in Hiſtories was alſo praiſe-worthy: ſome time he ſpent (and not without ſucceſſe) in travailing to learne forraine Languages, and much travaile in the ſtudy of our home-taught tongues, that he had worth to have beene Profeſſour either in *Greeke* or *Hebrew*; all which endowments, as they might afterwards have enabled him to reade with much profit, ſo could they not chuſe but prevent younger yeares from reading at all the ancient Fathers; ſo that it was not want, but abundance of learning that tooke up his time, and prevented his Margent, and therefore I hope ſhall not diſparage this Worke. The firſt weapon young Fencers learne to uſe is ſingle Sword, when they are Maſters of that, they enlarge their skill; our Author was but young, let it not prejudice him, that hee firſt uſeth the ſword of the Spirit, the word of God; eſpecially ſith that is ſo dextrouſly weelded, that by it alone hee hath deadly wounded the *Romiſh Leviathan*. Therefore (as in my knowledge) theſe Lectures were heard with much applauſe, ſo doe I perſwade my ſelfe, they will be read with great approbation, and occaſion the publiſhing of other Lectures, and private labours, wherein hee tooke no leſſe paines, nor deſerved leſſe praiſe, than in his publick endeavours. So hoping that you will accept this ſmall paines of mine, I take my leave and reſt

From Tewkeisbury this
9 of July 1629.

Yours; willing to doe you greater,
though not more acceptable
ſervice,

IOHN GEREE.

TO THE CHRISTIAN READER.

GEntle Reader, this Treatise was neither finished nor published by the Author: Hee left it with me when he died, to be dealt with as cause should require, upon perusall; I found it fit for the time, so full of life, so sonnd and cleere in proofe, that in my conceit, it will doe much good: and here thou hast it, as he left it. The Argument is of all, in difference betwixt us and Papists, the chiefest, no Controversie more disputed, and lesse agreed upon than this. Christ and his blood is the maine cause of our spirituall peace; Papists and others divide with him, and take something to themselves: the spirituall pride that is in the heart of man would faine have a finger in the worke of salvation, of other Controversies betwixt us and the other party: some bee for the Popes Kitchin, some for the Popes Crowne, but this of our Iustification toucheth the life of grace to the quick, breeds more in our flesh than any, and those sicknesses are most dangerous that come from within. It is a fundamentall case, wherein to faile takes away the essence of a Christian: wherefore sith there is now such need to have the world confirmed in this truth of God, I thought good to send this Booke abroad, wherein this is put out of question to any man of a single eye, that we are not justified by any thing we can doe or suffer.

Many write Bookes, and confute them themselves when they have done; but this our Author what he wrote, he beleeved; for being to dye, hee confirmed this truth in a discourse full of life and power, and professed to take his last upon it, that it was the very truth of God. We reade, that some learned Papists, when they are to give up the ghost, disclaime their own merits, and would faine finde all in Christ alone: but this our Author did it before sundry, with that life and feeling, and cleere apprehension of the love of God in his sonne, that such as heard him, and loved him well and long, could not well tell whether they should weepe or rejoyce; weepe to see a friend dye, rejoyce to see him to dye so. Good Reader, learne this holy instruction out of this Booke, that we are not to be found in our owne righteousnesse at all and beleeve it; thou shalt have as he had, peace passing all understanding, in life, and in death; for being justified by faith (not by workes) we have peace with God, saith Saint Paul. If any ingenuous learned Papist would undertake to answer this booke, me thinkes I might prophecie, that as Vergerius (Bishop of Capo d' Istria, and Nuncio to Clement the seventh, and Paul the third) reading Luther, to answer Luther, was converted, and had his soule saved. And as Pighius, though of a peevish spirit enough, yet reading Calvin, to confute Calvin, was in the very doctrine of Iustification confuted himselfe, and wrought with us. So

I ſay, would a modeſt Papiſt reade this Booke to reply unto it, hee could not but ſee the truth, and yeeld unto it. For though many have done excellently in this argument, yet to ſpeake my opinion freely, at leaſt for perſpicuity, this ſurpaſſeth them all. Farewell.

Thine in Chriſt,

RICH. CAPEL.

A TREATISE OF IVSTIFICATION.

CHAP.

The explication of theſe tearmes. Firſt Juſtice, or Righteouſneſſe. Secondly, Juſtification.

HAving by Gods aſſiſtance diſpatched two of thoſe generall points at firſt propoſed, touching the Antecedents and Nature of true Faith) we are now by the ſame helpe to goe forward to the third generall head; namely, concerning the Conſequents of Faith, which were two, our *Juſtification* in regard of God, and our *Obedience* in regard of our ſelves. The former will ſhew us how to judge of the dignity and excellent worth of Faith; being ſo farre honoured in Gods gracious acceptance, as to be made the bleſſed inſtrument of our ſpirituall peace and comfort, flowing from our Iuſtification. The later will direct us how to make triall of the truth of our faith in the diſcovery of that unſeparable union which there is betweene beleeving and obeying. *Sect.* 1. *c.* 1.

Let us begin with the former, our *Juſtification*, the Doctrine whereof I ſhall endeavour to deliver unto you, as briefly and plainely, as ſo large and difficult a ſubject will give leave. Wherein, becauſe the opening of the word will give us ſome light for the underſtanding of the matter, wee are in the firſt place to ſee what is meant by theſe words, Iuſtification and Iuſtice or Righteouſneſſe.

Iuſtice therefore or Righteouſneſſe (that I meane which is created, for of uncreated Righteouſneſſe, we have not to ſpeake) is nothing but a perfect conformity and agreement with the Law of God. For Gods will being originally, eſſentially, and infinitely righteous; muſt needs be the patterne and rule of all derivative and finite righteouſneſſe. Now this righteouſneſſe (though but one in its ſubſtance, nevertheleſſe) admits a double conſideration, being called either,

1. *Legall* and of *Workes*, which ſtands in that conformity unto Gods Law, which is inherent within our ſelves, when in our owne perſons and workes we poſſeſſe and practiſe that righteouſneſſe which is required of the Law.

This *Legall* Iuſtice is alſo double:

1. Of *Obedience*, when all ſuch things are done, as the Law commandeth, and left undone which it forbids: he that doth ſo is a juſt man.

2. Of *Puniſhment* or *Satisfaction*; when the breach of the Law is ſatisfied by enduring the utmoſt of ſuch penalties, as the rigour of the Law required. For not onely he who doth what the Law commandeth: but even he alſo that ſuffered all ſuch puniſhments, as the Law-giver in juſtice can inflict for the breach of the Law, is to be accounted a juſt man, and reckoned after ſuch ſatisfaction made, as no tranſgreſſour of the Law. The reaſon of this is plaine from the nature of penall Lawes.

For firſt, where the penalty is ſuffered, there the *will* of the *Law-giver* is ſatisfied; for as much as his will was either that the Law ſhould be obſerved, or the puniſhment undergone. If therefore he to whom the Law is given, doe either, he ſatisfies the will of the Law-giver. Had his will bin abſolute, ſo that nothing elſe could have contented him, but onely obedience: then it had beene a vaine thing to have preſcribed a determinate penalty. But when as a penalty is limited in caſe of diſobedience, it is manifeſt that though the intent of the Law-giver was in the firſt place for obedience; yet in the next place it ſhould ſuffice, if there were ſatisfaction by bearing of the penalty.

Secondly, the good and benefit of the Law-giver is hereby alſo ſatisfied. For it is to bee ſuppoſed in all penall lawes, that the penalty limited is every way proportionable and equivalent unto that good which might accrew by the obſervation of the Law. Elſe were the wiſedome of the Law-maker juſtly to be taxed, as giving an apparant encouragement to offenders; when they ſhould ſee the penalty, not to be ſo much hurtfull to them; as their diſobedience were gainefull. Hee therefore that ſuffers the penalty, is afterward to be reckoned as if he had kept the Law; becauſe by his ſuffering he hath advanced the Law-givers honour, or benefit, as much as he could by his obeying.

2. *Evangelicall*, and of *Faith*, which is ſuch a conformity to Gods Law as is not inherent in our owne perſons; but being in another, is imputed unto us, and reckoned ours. The righteouſneſſe of the Law & of the Goſpel are not two ſevgrall kindes of righteouſneſſe, but the ſame in regard of the matter and ſubſtance thereof; onely they differ in the ſubject and manner of application. The righteouſneſſe of workes is that holineſſe and obedience which is inherent in our owne perſons, and performed by our ſelves: the righteouſneſſe of faith is the ſame holineſſe and obedience inherent in the perſon of *Chriſt*, and performed by him; but embraced by our faith, and accepted by God, as done in our ſteed, and for our benefit.

Theſe are the divers acceptions of this word Iuſtice or Righteouſneſſe, ſo farre as it concernes the point in hand.

In the next place we are to enquire of this word Iuſtification; which being nothing but the making of a perſon juſt or righteous, may be taken in a double ſenſe: For a perſon is made juſt either by *Infuſion*, or *Apologie*. We will take it in theſe tearmes for want of better.

1 1. *Iuſtification* by *Infuſion* is then, when the habituall quality of Righteouſneſſe and holineſſe is wrought in any perſon by any meanes whatſoever; whether it bee created and infuſed into him by the worke of another; or obtained by his owne art and induſtry. Thus *Adam* was made juſt; *Eccleſ.* 7. 29. God having given unto him in his creation the inherent qualities of Iuſtice and holineſſe. Thus alſo the regenerate are made juſt, in as much as by the Holy Ghoſt, they are ſanctified through the reall infuſion of grace into their ſoules; in the which they increaſe alſo more and more, by the uſe of exerciſe and all good meanes.

2 2. *Iuſtification* by *Apologie* is, when a perſon accuſed as an offender is judicially or otherwiſe acquitted and declared to be innocent of the fault, and ſo free from the puniſhment. When the innocencie of a party accuſed is thus pleaded

pleaded and declared, he is thereby ſaid to be juſtified, or made juſt: according as, on the contrary, by accuſation and condemnation, a party is ſaid to be made unjuſt: as it is plaine by that of *Iſaiah*, 5. 23. [*They juſtifie the wicked for areward, and take away the righteouſneſſe of the righteous from him*] that is, they condemne the righteous, which is a making of them unrighteous in the ſight and eſtimation of men. So in 1 *Ioh.* 5. 10. [*He that beleeveth not God, hath made him a lyar*] becauſe unbeleevers doe in their hearts call Gods truth into queſtion, and accuſe him to be falſe of his word. So againe, *Pſal.* 109. 7. [*When he is judged, let him be condemned.*] יצא רשע. *Let him goe out a wicked perſon.* For ſo his condemnation makes him, that is, declares him to be. But here further it muſt be obſerved, that this Iuſtification of a perſon, by pleading to, and abſolution in judgement, is of two ſorts, according as the perſons to be juſtified, are likewiſe of two ſeverall conditions.

1. Some are truely and inherently juſt, being no tranſgreſſours of the Law, either at all, or not in that whereof they are accuſed. In this caſe if any crime, or ſuſpition of crime bee laid to their charge, they are juſtified either by a plaine deniall of the fact; alleadging, that the fault whereof they are accuſed, was never by them committed; or by denying the evill of the fact, alleadging, that in ſo doing, they have done well, becauſe they have done what the Law commanded, and that is their warrant. Thus *Samuel* juſtifies his government againſt all ſurmiſe of fraudulent and wrongfull dealing, that the people might imagine by him, in 1 *Sam.* 12. 3. &c. Thus *David* cleeres himſelfe before God from that crime of conſpiracie againſt *Saul* his Maſter, and ſeeking of the kingdome (which *Cuſh* and other Courtiers accuſed him of) profeſſing his innocencie, and deſiring God to judge him according to his righteouſneſſe and integrity in that behalfe; as it is *Pſal.* 7. 3, 4, 8. There neede not other inſtances in ſo plaine a matter. Thoſe that are juſtified by this meanes are juſtified by that Righteouſneſſe which is of the *Law* and of *Workes*. By which plea, though man may be juſtified before man, yet in the ſight of God no fleſh living ſhall bee juſtified. As hereafter we ſhall ſee.

2. Some are not truely righteous in themſelves, but are in their owne perſons tranſgreſſors of the Law. Theſe (when they are accuſed) have no other meanes whereby they may be juſtifyed, but by confeſſing the crime, and pleading *ſatisfaction*: that for their tranſgreſſion againſt the Law, and offence thereby againſt the Law-giver, they have fully ſatisfied by doing or ſuffering ſome ſuch thing, as by way of juſt penalty hath beene required of them. Now hee that can plead ſuch a full and perfect ſatisfaction, ought therefore to be accounted innocent, and free from all deſert of further puniſhment (for it is ſuppoſed hee hath endured the utmoſt of evill the Law could inflict;) and ſo he is to be eſteemed of, as if hee had not at all violated the Law. For plenary ſatisfaction for a fault, and the *non-commiſſion* of ſuch a fault, are of equall juſtice, and deſerve a like juſtification. In which point, it muſt be noted, that if the party offended do pardon without any ſatisfaction taken, there the offender is not juſtified at all. And againe, if the offence be ſuch, as there can be no ſatisfaction made, then it is utterly impoſſible, that the offender ſhould ever bee juſtified. Now this ſatisfaction which an offender may plead for his juſtification, is threefold.

1. That which is made by himſelfe in his owne perſon. He that can plead this kind of ſatisfaction is juſtified Legally by his own righteouſnes and merits.

2. That which is made by another for him; when another by conſent and approbation of the party offended, interpoſeth himſelfe as ſurety for the party delinquent in his ſteed, and name to make that ſatisfaction which is required of the party himſelfe. Whether this be done by doing or ſuffering the ſame things which the delinquent ſhould have done or ſuffered, or ſome other things but of equivalent worth and dignity. Hee that pleads this kinde of ſatisfaction, is juſtifyed Evangelically by grace, through the righteouſneſſe of another imputed to him, and accepted for as his

3. That which is made partly by himselfe and partly by another. Which kind of satisfaction may have place betweene man and man, but betweene God and man it hath none at all. Neither by this, nor by that first kind of satisfaction which is done in our owne persons, can any man bee justified in the sight of God, but onely by the second sort, that satisfaction which is made by another for us: as wee shall see afterwards.

CHAP. 2.

In what sense the word Justification ought to be taken in the present Controversie; and of the difference betweene us and our Adversaries therein.

HAving thus distinguished of these words, it followeth, that in the first place, wee enquire in which of the fore-named senses wee are to take this word *Justification*. The difference betweene us and our Adversaries of the *Romish* Church, is in this point very great and irreconcileable. They affirme, that *Justification* is to be taken in the first acception, for making of a man just by infusion of reall holinesse into him. So that with them to justifie, beares the same sense as to purifie or sanctifie, that is of a person uncleane, unholy, unjust, to make him formally or inherently *pure*, *holy*, and *just*, by working in him the inherent qualities of *purity*, *sanctity*, and *righteousnesse*.

Wee on the contrary teach according to the Scriptures; that *Justification* is to bee taken in the second acception, for the pleading of a persons innocencie called into question: whereby hee is judicially absolved and freed from fault and punishment. So that with us to justifie a person is in judiciall proceeding to acquit him of the crime whereof hee is accused, and to declare him free from desert of punishment. Whether of us twaine be in the right is very materiall to be determined of, considering that all ensuing disputations touching the Iustification of a sinner is to be framed upon one of these grounds rightly taken; and an errour here is like a thread misplaced at first, that runs awry afterward through the whole peece. Our Adversaries plead for their assertion the Etymologie of the word, *justificare* is, *justum facere*, in that sense (say they) as *purificare*, *mortificare*, *vivificare*, and many the like signifie to make pure, to make dead or alive, by the reall induction of such and such Qualities.

Againe, they alleadge Scriptures; as namely *Dan.* 12. 3. [*They that turne many to righteousnesse, (Heb. that justifie many) shall shine as the starres for ever;*] *Apoc.* 22. 11. [*Hee that is righteous (justificetur) let him be righteous still.*] *Tit.* 3. 7. [*Hee hath saved us by the washing of Regeneration, and renewing of the Holy Ghost, ---That being justified by his grace, wee should be made heires according to the hope of eternall life.*] Againe, *1 Cor.* 6. 11. [*And such were some of you; but yee are washed, but yee are sanctified, but yee are justified in the name of the Lord Iesus, and by the Spirit of our God.*] Out of these with some other places (but such as have scarce any shew of good proofe) they would faine conclude, that by Iustification nothing else is meant, but the infusion of the Habite of Iustice into him, that was before sinfull and unjust.

Rom. 8. 30. Heb. 9.

1. Hereto we answer: First for the Etymologie, that the signification of words is to be ruled, not by Etymologies, but by the common use:

Quem penes arbitrium est & vis & norma loquendi

as the Poet truely defines. Now it is a thing notorious, that in the custome of all languages this word *Justificare* imports nothing but the declaration of the innocencie of a person, and lawfulnesse of any fact: against such accusations as implead either of injustice or wrong. I will justifie such a man or such a matter (say wee in *English*) and what *Englishman* understands thereby any thing but this; I will make it appeare such a man is honest, such a fact is lawfull, however questioned to the contrary. In other Languages my skill serves mee not, nor

nor is it needfull to trouble you with inſtances. Thoſe that have written of this ſubject of every Nation, witneſſe every one for their owne Language. And further, this word *Iuſtificare* being of a latter ſtampe, unknowne to ſuch Latine Authors as are of ancient and purer Language, fitted by Eccleſiaſticall Writers to expreſſe the meaning of thoſe two words of the Originall הצדיק and δικαιῶν: it is apparent the Copie muſt follow the Originall, and the Latine word beare the ſame ſenſe as the Hebrew and Greeke words doe. And that this is that Legall ſenſe which wee have ſpoken of, is a point ſo manifeſt throughout the whole Bible, that nothing but impudencie can deny it: As wee ſhall preſently perceive.

For in the next place. 2, As to the Scriptures which they alleadge for proofe of their interpretation of the word; we anſwer: That of a multitude of places of Scripture, wherein the word Iuſtifie is uſed, our Adverſaries may truely pick out one or two, or three that ſeeme to favour their aſſertion of Infuſion of habituall Iuſtice; yet have they gained little thereby. For where ten or more may be alleadged againſt one in which the contrary ſignification is uſed, reaſon tells us, that an Article and Doctrine of Religion ought to be framed out of the ſignification of words and phraſes, which is uſuall, ordinary, and regular; and not out of that which ſometimes comes in by way of particular exception. Might he not be judged deſtitute of ſenſe and modeſty, that would quarrell at the ſignification of the word *Eccleſia*, that in the new Teſtament it is not taken for the company and aſſembly of the faithfull, becauſe in a place or two (as *Act.* 19.) it is taken for any ordinary civill meeting of people together? Wherefore we may grant them (הצדיק in that of *Dan.* 12.) and (δικαιῶν in *Apoc.* 22.) is to be made juſt *formaliter*, by infuſion of inherent holineſſe in a ſinner. For ſo Miniſters may be ſaid to juſtifie many (as it is in *Daniel*) *viz.* by their Miniſtery turne many to righteouſneſſe, directing them to the meanes of holineſſe; and as Gods inſtruments, working in them the graces of converſion and regeneration. And ſo hee that is juſt (in the *Apoc.*) may bee juſtified ſtill; that is, encreaſe in the inward habit and outward exerciſe of holineſſe more and more. Thus wee may yeeld them in theſe two places without ſeeking to other interpretations further off. And yet will this be no prejudice to our doctrine grounded upon the other ſignification ſo generally uſed.

2.
1.

Sect. 155.

2.

*Lib. 1 de Iuſt. cap. 1.

1.

Wee anſwer, that of all thoſe other places alleadged by *Bellarmine* and *Becanus*, * there is not any one that doth neceſſarily enforce ſuch a meaning of the word, as hee and his fellowes ſtand for, theſe above the reſt have moſt appearance, namely, 1 *Cor.* 6. & *Tit.* 3. *Rom.* 8. 30. where Iuſtification is, ſay they, confounded, as one and the ſame with Sanctification and Regeneration. Whereunto I anſwer, that they doe ill to confound thoſe things that the Apoſtle hath diſtinguiſhed very plainely. He tells the *Corinthians*, that the unrighteous ſhall not inherit the kingdome of God, and that themſeves had beene ſuch, even of the moſt notorious ranke: but now they were waſhed, ſanctified, and juſtified. By three words the Apoſtle expreſſeth the change of their former condition: one Metaphoricall [*yee are waſhed,*] the meaning whereof he declareth in two proper words following, [*yee are ſanctified,*] that is one degree of waſhing or cleanſing from the corruption of Nature (in part) by the [*Spirit of our God,*] of whom is the gift of inherent grace. And [*yee are juſtified,*] that is another ſort of waſhing from the guilt of ſinne (in the whole) [*in the name of the Lord Ieſus,*] that is, by the righteouſneſſe and merits of Ieſus Chriſt. Nothing can be more perſpicuous and elegant. That place to *Tit. chap.* 3. is alſo as plaine, *God* (ſaith the Apoſtle, ſpeaking of the heires and ſonnes of God in Chriſt) *hath ſaved us* [*not by any workes of ours, but by his owne mercy,*] *ver.* 5. This ſalvation is ſet forth to us in the Meanes and in the End: The meanes are two, Regeneration and Iuſtification; [*Hee hath ſaved us by the waſhing of Regeneration, and renewing of the Holy Ghoſt;*] this is the firſt means (*viz.*) Regeneration expreſſed;

1. By its properties or parts, 1. Waſhing or doing away of the filthy qualities

1.

See Luke 18. 14. This man went downe to his houſe juſtified rather than the other. His prayer was for pardon: God be mercifull, &c. For he went home juſtified, (i. e.) pardoned and abſolved rather than the Phariſee.

of

of our corrupted nature. 2. Renewing, the investing of it with new qualities of graces and holinesse.

2 Which is referred *ad gratiam regenerationis.*

2. By the cause efficient the *Holy Ghost*, [*whom he hath shed on us abundantly*] or richly, following the Metaphor, comparing the Holy Ghost in this operation to water powred out. 2. The meritorious cause of it [*Through Iesus Christ our Saviour*] who hath procured the sending downe of the [*Holy Ghost*] into the hearts of the Elect, *ver.* 6. This is one step to heaven, our regeneration, but it is imperfect and cannot abide the severity of Gods Iudgements: now we must be absolutely free from all fault and guiltinesse, before wee can have hope of obtaining eternall life; therefore followes the other meanes of salvation (*viz.*) our Iustification by the free grace of God, which utterly frees us from all blame whatsoever, both of obedience to the Law, and satisfaction for sinnes against the Law; that thus being regenerate and justified, wee might obtaine the end of our salvation, eternall life.

3 *Tom. 2 tract. 4. cap. 2. parag. 6.*

The third place is that [*Rom.* 8.30. *Whom God hath predestinated, those he hath called; whom called; justified; whom justified, glorified.*] In this place *Becanus* triumphes: For (saith he) the Apostle here describing the order of mans salvation, first in Gods decree, then in the execution of it by 3. degrees, of *Vocation*, *Iustification*, and *Glorification*: it followes necessarily from thence, that either *Sanctification* is left out, or that it is confounded with one of those three degrees named. It is a desperate shift, to say that *Sanctification* is signified by *Vocation* or *Glorification*, therefore it must be the same with *Iustification*, and this cannot be avoyded by this *Elusion*. Wee leave shifts to the Iesuites, returning him to this place, this plaine direct answer: That *Sanctification* is here comprised in the word *Vocation*. For whereas the linkes of this golden chaine are inseparable, and all those that are called must needs be justified and glorified: By Vocation must here be meant that calling which is inward and effectuall, not that alone which is outward by the externall Ministery of the Word. For all that are thus called, be not justified, as is apparent: And againe, some, as Infants, are justified that are not capable of such a calling. But now, wherin stands the inward Vocation of a sinner? Is it not in the infusion of the inherent sanctifying grace, enlightening his eyes, opening his eare, changing his heart, turning him from darknes to light, from the power of Satan to the obedience of God: In a word, in the renovation of his Faculties? Which, what is it else but Sanctification? or Regeneration, or Conversion? onely stiled by that tearme of Vocation, in regard of the meanes whereby it is ordinarily effected (that is) the preaching of the Word. Hee must needs coyne us some new Mysterie in Divinity; who will perswade us, that some other worke of Grace is meant by Vocation, and not that of Sanctification. Therefore we have neither one Linke snapt out, nor two shuffled together in this Chaine of our Salvation, but foure, as distinct as undivideable: *Election*, *Sanctification*, (whereto we are called by the Gospel preached, 2 *Thes.* 2.14. *Iustification* by faith, which is a fruite of Sanctification) and *Glorification*.

The fourth place is that in the Epistle to the *Hebrewes*, *chap.* 9.13.14. [*For if the blood of Bulls and Goats, and the ashes of an Heifer, sprinkling them that are uncleane, sanctifieth as touching the purifying of the flesh, how much more shall the blood of Christ, who through the eternall Spirit offered himselfe without fault to God, purge our consciences from dead workes, to serve the living God.*]

Hence they argue; That as the Leviticall Sacrifices and washings did sanctifie the flesh from outward Legall impurity, so the Sacrifice of Christ doth purge the conscience from inward spirituall uncleanesse of dead workes or sinnes.

This purging of the conscience is nothing but justification of a sinner. Wherefore ἁγιάζειν, καθαρίζειν and δικαιοῦν be all of one meaning.

To which I answer, that the Apostle in that Chapter and the next, disputing of the vertue and efficacie of Christs death farre exceeding the force of all Leviticall

vitiall Sacrifices (the ſhadowes of it) aſcribes unto it what could not be effected by thoſe, (*viz.*) eternall Redemption, [*verſ.* 12.] purging of the conſcience from dead workes, [*verſ.* 12.] the putting away of ſinne, [*verſ.* 26.] The ſanctification of the Elect, [*chap.* 10. 7. 10.] made *heires* according to the hope of eternall life. In neither then of thoſe places is our ſanctification confounded with our juſtification, but both diſtinctly declared, as two ſeverall parts of grace and meanes of the accompliſhment of our eternall happineſſe. It is ſcarce worth the labour to examine thoſe other Scriptures produced by our Adverſaries, whereof ſome part doe directly croſſe, and the reſt doe but onely in appearance confirme their aſſertion. In generall therefore for them, thus much wee confidently affirme, that let the concordance be ſtudied, and all thoſe places examined wherein either [הצדיק] is uſed in the old or [δικαιῶν] in the new Teſtament: there will not one be found no not one, in which thoſe words carry any other meaning than that which wee ſtand for (*viz.*) the clearing of a parties innocence queſtioned as faulty, and blame-worthy. Take a taſte of ſome places.

in 153. Rom. 6. 7. [δεδικαίωται] *ſignificat liberatur: ſed ſenſus loci deſcribi indicat.*

1. Juſtification is ſometimes applied to God, when man juſtifies God: As *Pſal.* 51. 4. *Rom.* 3. 4. [*That thou mighteſt be juſtified* [δικαιωθῇς] *in thy ſaying, and mighteſt overcome when thou art judged*] *Mat.* 11. 19. [*And wiſdome is juſtified* [ἐδικαιώθη] *of her children,*] *Luke* 7. 35. *Luke* 7. 29. [*And the Publicans juſtified* [ἐδικαίωσαν] *God, being baptized with the baptiſme of Iohn.*] Can there be any other meaning of juſtification here, but this onely? That God is then juſtified, when his workes, his wiſedome, his ſacred ordinances, being accuſed by prophane men, as untrue, unequall, unjuſt, and fooliſh, are by the godly acknowledged, or any other meanes evidently declared unto all men, to bee full of all truth, equity, wiſdome, and holineſſe? 1.

2. Man, and that 2.

1, Before man in things betweene man and man. When man juſtifies man, *Deut.* 25. 1. [*If there be a controverſie betweene men, and they come unto judgement, that the Iudge may judge them, then they ſhall juſtifie* [הצדיקו] *the righteous, and condemne the wicked*] *Eſay* 5. 23. [*Woe to them which juſtifie the wicked for a reward, and take away the righteouſneſſe of the righteous from him*] *Proverb.* 17. 15. [*Hee that juſtifieth the wicked, and condemneth the juſt, even they both are an abomination to the Lord.*] 2 *Sam.* 15. 4. [*Oh that I were made Iudge in the Land, that every man that hath any ſuite or cauſe might come to me, and I would doe him juſtice.* [ויצדיקתיו] In theſe and many the like places, to Iuſtifie is in judiciall proceeding to abſolve a party from fault and blame, whether it be rightfully or wrongfully done. *Ezek.* 16. 52. [*Be thou confounded and beare thy ſhame, in that thou haſt juſtified thy ſiſters,*] ſpeakes God unto *Ieruſalem*; in compariſon of whoſe abomination the ſinnes of *Sodome* and *Samaria*, were ſcarce to bee accounted any faults. They were Saints to her. Of the Phariſees Chriſt ſpeakes, *Luke* 16. 15. [*Yee are they that juſtifie your ſelves before men, but God knoweth your hearts:*] that is, You ſtand upon the defence and oſtentation of outward holineſſe, and deeming it ſufficient to make it appeare before men you are holy, without regard of acquitting the ſincerity of your hearts before God. 1.

2. Before God, where God juſtifies man, *Exod.* 23. 7. [*The innocent and the righteous ſlay thou not, for I will not juſtifie the wicked:*] by eſteeming him as innocent, and letting him goe from puniſhment. *Eſay* 50. 8. [*Hee is neere that juſtifieth mee, who will contend with mee?*] ſaith the Prophet in the perſon of Chriſt, ſignifying God would make it appeare that he was blameleſſe, for the rejection of his people the Iewes who periſhed for their owne and not his fault. *Rom.* 5. 18. [*As by the offence of one judgement came on all men to condemnation, ſo by the righteouſneſſe of one, the free gift came upon all men to the juſtification of life*] *Rom.* 8. 33. 34. [*Who ſhall lay any thing to the charge of Gods Elect? It is God that juſtifies, who ſhall condemne? 1 Cor.* 4. 4. [*I know nothing by my ſelfe, yet in this am I not juſtified: He that judgeth me is God.*] *q. d.* I have kept a good conſcience 2.

ſcience in my Miniſtery, but God is my Iudge, though my conſcience pronounce me innocent, yet God is my ſole Iudge that judgeth me and my conſcience. *Act.* 13.38.39. [*Through this man is preached unto you the forgiveneſſe of ſinnes, and from all things from which yee could not be juſtified by the Law of Moſes; by him every one that beleeveth is juſtified.*]

By which places (not to name more) it appeares plainely, that juſtification is oppoſed to accuſation and condemnation, and therefore can ſignifie nothing elſe but the defence and abſolution of a perſon accuſed for an offender. Which thing is ſo cleere and evident that it cannot be gaine-ſaid, except by thoſe alone who are wilfully blinde, and obſtinately reſolved to contradict any truth, that makes againſt their inveterate errours. For our ſelves, wee may not, nor dare not ſhut our eyes againſt ſo cleere light: nor ought we to be ſo bold when God hath acquainted us with his meaning, as to follow another of our owne making. And therefore according to the Scriptures, wee acknowledge and maintaine, that as in other places where mention is made of the juſtification of a ſinner before God: ſo in the 2. and 4. Chapters of the Epiſt. to the *Rom.* and third Chapter of the *Gal.* (where the Doctrine thereof is directly handled) by Iuſtification nothing elſe is meant, but the gracious act of Almighty God, whereby hee abſolves a beleeving ſinner, accuſed at the Tribunall of his Iuſtice, pronouncing him juſt, and acquitting him of all puniſhment for Chriſts ſake.

Chap. 3.

The confutation of our Adverſaries cavils againſt our acception of the word Iuſtification.

Becanus ibid. Sect. 1.

1.

OVr Adverſaries have little to reply againſt theſe ſo plaine places: ſomthing they anſwer, namely,

1. That it cannot bee denied, but that Iuſtification doth many times beare that ſenſe we ſtand for. But withall, they would have us obſerve this rule, that [*Quotieſcunque in Scripturis Deus dicitur juſtificare impium, ſemper intelligendum eſt ex impio facere juſtum; God cannot declare a man to be juſt, but of unjuſt he muſt make him juſt.*] And they give the reaſon: Becauſe the judgement of God is according to truth, *Rom.* 2.2. Wee embrace this Rule and the reaſon of it, acknowledging, that where ever there is Iuſtification, there muſt bee juſtice ſome way or other in the party juſtified. But the queſtion ſtands ſtill in what manner God makes a ſinner juſt, whom he in judgement pronounceth ſo to be. They ſay, by beſtowing on him the grace of Sanctification and perfect righteouſneſſe inherent in his owne perſon. Wee affirme, that it is by imputing unto him the perfect righteouſneſſe of Chriſt, accepting Chriſts obedience for his. In which diverſity let us come as neere them as truth will give leave. Thus farre we goe along with them.

1.

1. That there is inherent righteouſneſſe beſtowed upon a ſinner, whereby of unholy, impure, unjuſt, he is made holy, cleane, and juſt. Wee all confeſſe this worke of the Holy Ghoſt renewing man in the ſpirit of his minde, reſtoring in him the [a] image of God in [a] knowledge, righteouſneſſe, and holineſſe. That the Holy Ghoſt dwels in the Elect, as in [b] Temples dedicated to his ſervice, which hee adornes, by communicating unto them his heavenly graces. That he makes them living [c] members of Chriſts body, and fruitfull [d] branches of that true Vine. That this grace infuſed, is a fountaine of [e] living water ſpringing up to eternall life. Theſe things we beleeve and teach.

[a] Eph. 4.24. Col. 3. 9.
[b] 1 Cor. 3. 16. & 6.19. 2 Cor. 6, 16. Rom. 8.
[c] Rom. 12. 5. 1 Cor. 12. 11.
[d] Ioh. 15. 4.
[e] Ioh. 4. 14.

Wherefore, whereas the Popiſh Doctors fall foule on our reformed Writers, charging *Calvin* and others for denying all inherent righteouſneſſe in Beleevers, and maintaining onely an imputed righteouſneſſe without them: Wee tell them it is a groſſe calumny forged by perverſe mindes, that liſt not to underſtand

ſtand mens plaineſt writings. Nor *Calvin*, nor any that ever maintained the truth with him, ever denied the Righteouſneſſe of Sanctification. But this he holds and wee alſo with the Scriptures, that the righteouſneſſe which juſtifies us in Gods judgement is not in our ſelves, but all in Chriſt. *Cal. Inſtit. lib. 3. cap. 11.*

2. That inherent righteouſneſſe or ſanctification alway keepe company with Iuſtification in the ſame perſon. Severed they are never in their common ſubject, (*viz.*) a true beleever, as appeares *Rom.* 8. 30. But that therefore they muſt be confounded for one and the ſame grace and worke of God, may be affirmed with as good reaſon, as that in the ſunne light and heate are all one, becauſe alwayes joyned together.

3. That by this grace of inherent righteouſneſſe, a man is in ſome ſort juſtified before God, that is, ſo farre as a man by the grace of God is become truly holy and good; ſo farre God eſteemes him holy and good. God taketh notice of his owne graces in his children, hee approves of them and gives teſtimony of them in caſe it be needfull, as appeares by the righteouſneſſe of *Iob*, *David*, *Zachary*, and other holy men, who were good and did good in Gods ſight. Yea in the life to come when (all corruptions being utterly done away) the Saints ſhall bee inveſted with perfection of inherent holineſſe, by the righteouſneſſe of their owne, and not by any other ſhall then they appeare juſt in Gods ſight.

1. Thus farre wee agree with them. But herein now we differ, that although by the grace of ſanctification infuſed, God doe make him righteous and holy in ſome meaſure, that was before altogether unholy and wicked; nevertheleſſe wee affirme, that by and for this holineſſe, the beſt of Saints living never were nor ſhall bee juſtified in Gods ſight, that is, pronounced juſt and innocent before the Tribunall of his juſtice. For wee heere take up the forenamed rule laid downe by our Adverſaries, *Whomſoever God pronounceth to bee perfectly juſt, hee muſt needs bee made perfectly juſt*; For Gods judgement is according to truth. Now that no man in this life is made perfectly juſt by any ſuch inherent holineſſe in him, as is able to outſtand the ſevere and exact triall of Gods judgement, is a truth witneſſed by the Scripture, and confeſſed alwayes by the moſt holy Saints of God. Our Adverſaries indeede ſtiffely pleade the contrary, teaching, that ſinne and corruption in the juſtified is utterly aboliſhed. The error and pride of which imagination wee ſhall ſhortly have occaſion more at large to diſcover unto you. Meane while let thus much ſtand for good, that man being not made perfectly juſt in himſelfe, cannot thereby be declared perfectly juſt before God, and therefore ſome other righteouſneſſe, and not that of ſanctification is to be ſought for, whereby a ſinner may be juſtified in Gods ſight.

2. To that Argument of ours from the oppoſition of juſtification to accuſation and condemnation confirmed by ſo many places of Scripture; They anſwer, That this hinders nothing at all, both may agree to God, who of his mercy juſtifies ſome, (that is) makes them inherently juſt; of his juſtice condemnes other, (that is) puniſheth them. To which ſlight anſwers wee make this ſhort reply: That where words are oppoſite, (as they acknowledge theſe to bee) there according to the Lawes of oppoſition, they muſt carry oppoſite meaning. But unto accuſation, condemnation, and puniſhment nothing is oppoſite but defence, abſolution, and pardon. Where therefore *Iuſtificare* is coupled with theſe words, it muſt needs beare this and no other meaning; Of a bad man to make a good is not oppoſite to accuſation, condemnation, or puniſhment of him; accuſed he may be, condemned, and puniſhed juſtly, and after made good. *Becibid. Parag. 9.*

I ſhould but trouble you to alleadge more of their cavils? Let thus much ſuffice for the clearing of this point; That Iuſtification and Sanctification are to bee diſtinguiſhed and not confounded; the righteouſneſſe of the one is in us, in its nature true and good, but for its degree and meaſure imperfect, and alwayes

wayes yoaked with the remainder of naturall corruption. And therefore if a ſinner ſhould plead this before the judgement ſeat of God, (offering himſelfe to bee judged according to this righteouſneſſe and innocencie) oh how ſoone his mouth would be ſtopped; and this confeſſion wrung from out of his conſcience, All my righteouſneſſe is as filthy ragges! And againe *Vilus ſum*, I am vile, what ſhall I anſwer thee! But that other righteouſneſſe of juſtification is without us in Chriſts poſſeſſion; but ours by Gods gracious gift and acception, and this is every way perfect and unreproved in the ſevereſt judgement of God. And therfore when a ſinner is drawne before the barre of Gods judgement, accuſed by the Law, Sathan, his Conſcience, convicted by the evidence of the fact, and to bee now ſentenced and delivered to puniſhment by the unpartiall juſtice of God; in this caſe hee hath to alleadge for himſelfe the all-ſufficient righteouſneſſe of a mighty Redeemer, who onely hath done and ſuffered for him that which he could never doe nor ſuffer for himſelfe. This plea alone and no other in the world, can ſtop up the mouth of Hell, confute the accuſations of Satan, chaſe away the terrours that haunt a guilty conſcience, and appeaſe the infinite indignation of an angry Iudge. This alone will procure favour and abſolution in the preſence of that Iudge of the whole world. This alone brings downe from heaven into our conſciences that bleſſed peace, which paſſeth all underſtanding, but of him that hath it. Whereby we reſt our ſelves ſecure from feare of condemnation, being provided of a defence that will not faile us, when after death we ſhall come into judgement.

SECT. II.

CHAP. I.

The Orthodox opinion concerning the manner of Juſtification by Faith, and the confutation of Popiſh errours in this point.

Sect. 2. c. 1. HAving thus cleared the meaning of this word [*Juſtification*] and ſhewed, that the Scriptures, when they ſpeake of the Iuſtification of a ſinner before God, doe thereby underſtand the abſolution of him in judgement from ſinne and puniſhment; wee are now upon this ground to proceede unto the further explication of this point, to enquire by what meanes and in what manner this juſtification of a ſinner is accompliſhed. That we may goe on more diſtinctly, I will reduce all our enſuing diſcourſe of

3. Gen. Heads. this point into three heads.

1. Firſt touching the condition required in them that ſhall be juſtified.

2. Secondly the matter of our Iuſtification, (*viz.*) what righteouſneſſe it is wherefore a ſinner is juſtified.

3. Thirdly, touching the forme of juſtification, in what the quality of this judiciall act of God juſtifying a ſinner conſiſteth

1. Gen. Head. Concerning the firſt at this time. The condition required in ſuch as ſhall be partakers of this grace of juſtification is true faith, whereunto God hath ordinarily annexed this great priviledge, that by faith and faith onely a ſinner ſhall be juſtified: This the Scriptures witneſſe in tearmes as direct and expreſſe as any can be: *Rom.* 3. 28. [*We conclude a man is juſtified by faith without the workes of the Law,*] and *Rom.* 4. 9. [*For we ſay, that faith was imputed unto Abraham for righteouſneſſe,*] and *Rom.* 5. 1. [*Then being juſtified by faith, wee have peace towards God through Ieſus Chriſt our Lord,*] with other the like places. Whence it is agreed upon on all ſides, that a ſinner is juſtified by faith: but touching the manner, how he is ſaid to be juſtified by faith, there is much controverſie & brawle, between the orthodoxe of the reformed Churches & their Adverſaries

ſaries of *Rome* and *Holland*; the *Arminians* and the *Papiſts*. The ſentence of the reformed Churches touching this point, conſiſteth of two branches.

First, that a ſinner is juſtified by faith, not properly as it is a quality or action, which by its owne dignity and merit deſerves at Gods hands remiſſion of ſinnes, or is by Gods favourable acceptance taken for the whole and perfect righteouſneſſe of the Law, which is otherwiſe required of a ſinner, but onely in relation unto the object of it, the righteouſneſſe of Chriſt, which it embraceth and reſteth upon.

Secondly, that a ſinner is juſtified by faith, in oppoſition unto the righteouſneſſe of workes in the fulfilling of the Law; whereby now no man can bee juſtified.

In this relative and incluſive ſenſe doe the reformed Churches take this Propoſition [*A man is juſtified by faith*] they explaine themſelves thus: There are two Covenants that God hath made with man, by one of which and by no other meanes in the world ſalvation is to be obtained; the one is the covenant of workes, the tenor whereof is, [*Doe this and thou ſhalt live*:] this Covenant is now utterly voyde in regard of us, who through the weakneſſe of our ſinfull fleſh, cannot poſſibly fulfill the condition of obedience required thereby; and therefore we cannot expect juſtification and life by this meanes. The other is the Covenant of grace, the tenor whereof is, [*Beleeve in the Lord Ieſus, and thou ſhalt be ſaved*. The condition of this Covenant is Faith; the performance whereof differs from the performance of the condition of that other covenant. Doe this and live, is a compact of pure juſtice, wherein wages is given by debt, ſo that hee which doth the worke obeying the Law, may in ſtrict juſtice for the worke ſake claime the wages, eternall life upon juſt deſert. Beleeve this and live is a compact of freeſt and pureſt mercy, wherein the reward of eternall life is given us in favour for that which beares not the leaſt proportion of worth with it; ſo that hee which performes the condition, cannot yet demand the wages, as due unto him in ſeverity of juſtice, but onely by the grace of a free promiſe, the fulfilling of which hee may humbly ſue for. By which grand difference betweene theſe two Covenants clearely expreſſed in Scriptures, it appeares manifeſtly that theſe two propoſitions, [*A man is juſtified by workes,*] [*A man is juſtified by faith*] carry meanings utterly oppoſite one to the other; the one is proper and formall, the other Metonymicall and relative. In this Propoſition [*A man is juſtified by workes*] wee underſtand all in proper and preciſe tearmes; That a righteous man who hath kept the Law exactly in all points, is by and for the dignity and worth of that his obedience juſtified in Gods ſight from all blame and puniſhment whatſoever; becauſe perfect obedience to the Morall Law in it ſelfe, for its owne ſake deſerves the approbation of Gods ſevere juſtice and the reward of heaven. But in that other propoſition [*A man is juſtified by faith*] wee muſt underſtand all things relatively thus: A ſinner is juſtified in the ſight of God from all ſinne and puniſhment by faith, (that is) by the obedience of Ieſus Chriſt beleeved on, and embraced by a true faith. Which act of juſtification of a ſinner, although it be properly the onely worke of God, for the onely merit of Chriſt: yet is it rightly aſcribed unto faith, and it alone, for as much as faith is that maine condition of that new covenant, which as wee muſt performe if wee will bee juſtified, ſo by the performance thereof we are ſaid to obtaine juſtification and life. For when God by grace hath enabled us to performe the condition of beleeving; then doe wee beginne to enjoy the benefit of the Covenant; then is the ſentence of abſolution pronounced in our conſciences, which ſhall bee after confirmed in our death, and publiſhed in the laſt judgement. Secondly, our faith and no other grace directly reſpects the promiſes of the Goſpel, accepting what God offers, ſealing unto the trueth thereof by aſſenting thereto, and imbracing the benefite and fruite of it unto it ſelfe, by relying wholly upon it. This interpretation of that propoſition the reformed

Churches doe admit, and none other; rejecting as erroneous and contrary to the Scriptures such Glosses as ascribe any thing to the dignity of faith, or make any combination betweene Faith and Workes, in the point of our Iustification. Amongst which there are three erroneous assertions touching mans justification by Faith, which we are briefly to examine and refute.

1. That faith justifieth us [*Per modum causæ efficientis & meritoriæ*] as a proper efficient and meritorious cause, which by its owne worth and dignity deserves to obtaine justification, remission of sinnes, and the grace of well-doing.

This is the Doctrine of the Church of *Rome*, which *Bellarmine* labours to prove in his 17. *chapt. lib. pr. de justificatione*; where disputing against justification by faith alone, hee tells us: If wee could be perswaded that faith doth justifie [*impetrando, promerendo, & suo modo inchoando Iustificationem*,] then wee would never deny that love, feare, hope, and other vertues did justifie us as well as faith. Whereupon hee sets himselfe to prove, that there is in faith it selfe some efficacie and merit to obtaine and deserve justification. His Arguments are chiefly two.

1. From those places of Scripture, wherein a man is said to bee justified, *a* διὰ τῆ πίστεως *b* ἐκ τῆ πίστεως *c* τῆ πίστει, or absolutely without article or prepositon; πίστει *per fidem, ex fide* (or) *fide*. Wherein these Prepositions signifie, saith he, the true cause of our justification: which hee proves, 1. By the contrary, when a man is said to be justified [διὰ τῆς ἔργων, or πὶς ἔργοις.] This notes the true efficient deserving cause of his justification. Secondly, by the like in other places where wee are said to be redeemed, saved, sanctified, *Per Christum, per sanguinem, per mortem, per vulnera*; and in the whole 11 to the *Hebr*. The Saints are said to doe such and such things (πίστει) by faith; all signifying the proper cause.

a Gal 2.16.
b Rom.5.1.
c Rom.3.8. Rom.4.2. & 3.20. Gal. 2.19. Iam. 2.

2. From those places of Scripture, which (saith he) plainely shew, Faith doth *impetrare remissionem, & suo quidem modo mereri*. Such are those [*Thy faith hath saved thee*] or made thee whole. A speech that Christ used often, as to the [a] woman that washed his feete, to her [b] that had an issue of blood; to the [c] blinde man recovered of his sight: and that to the *Cananitish* woman [*O woman [d] great is thy faith:*] now see what the merit of this faith was, (*For his [e] saying goe thy way, the Devill is gone out of thy daughter*. Thus *Abraham*, [*being [f] strengthened in Faith, glorified God*,] who therefore justified him for the merit of his Faith. And againe in the eleventh to the *Hebrewes*, by many examples wee are taught, that by [g] Faith (that is) by the merit and price of Faith *Enoch*, and other men pleased God.

a Luke 7.50.
b Mat.9.22.
c Mar. 10.52.
d Mat. 15.21.
e Mat.7.29.
f Rom. 4.20.
g Heb.11.5.6.

For answer hereunto.

1. Vnto the Argument from the Proposition wee reply; That if ἐκ τῆ πίστεως ἐξ ἔργων, must needs bee strictly taken in the same kinde of causality: then the Iesuites should doe will to stand to that, and make the similitude betweene faith and workes runne thus. A man is justified (*by*) workes, that is, for the proper and onely merits of his obedience; so a man is justified (*by*) faith, that is, for the onely merit of his beleeving in Christ; and by that meanes both shall bee true and effectuall causes of justification. But if *Bellarmine* dare not thus presse the similitude, for feare of being found guilty of despising the blood of the *New Covenant*, attributing that to the merit of faith, which belongs onely to the merit of Christ; hee must then give us that leave to distinguish, which hee takes to himselfe; and if he fall to his *Qualifications* and *quodam modo's*, hee must pardon if we also seeke out such an interpretation of those places, as may not crosse other Scriptures. Which for as much as they testifie that [*Wee [i] are justified by his grace, through the redemption that is in Christ*; that [*All [k] sinne is purged by the blood of Christ*;] that [*by the sacrifice of himselfe, hee hath put away sinne*;] and [*with offering hath consecrated for ever them that are sanctified*. Wee dare not without horrible sacriledge ascribe the grace of our justification unto the worke and worth of any thing whatsoever in our selves; but wholly and only

i Rom. 3.25.
k Heb.1.3.

to

to the righteousnesse of Christ. And therefore when the Scriptures say wee are justified (*by*) faith; wee take not the word (*by*) in this formall and Legall sense; wee are justified by the efficacie of our faith, or for the worth of our faith, according as it is understood in justification by workes: but wee take it Relatively and Instrumentally: Wee are justified by faith (that is) by the righteousnesse of Christ, the benefit whereof unto our justification, wee are made partakers of by faith, as the onely grace which accepts of the promise, and gives us assurance of the performance. Hee that looked to the brasen Serpent and was cured, might truely be said to be healed (by) his looking on, though this action was no proper cause working the cure by any efficacie or dignity of it selfe, but was onely a necessary condition required of them that would bee healed, upon the obedient observance whereof, God would shew them favour: So hee that looked on Christ beleeving in him, may truely bee said to bee saved and justified by faith, not as for the worth, and by the efficacie of that act of his, but as it is the condition of the promise of grace, that must necessarily goe before the performance of it to us, upon our obedience whereunto God is pleased of his free grace to justifie us. Nor is this *Trope* any way harsh or unusuall to put *Oppositum pro Opposito*, *Relatum pro Correlato*, *Habitum pro Objecto*. In Sacramentall locutions it is a generall custome, to put the signe for the thing signified; and the like is used in other passages, ὁ λόγος τῆς θεοῦ ἠξυανε. *And the* [n] *word of God grew, &c.* and τὸ μυστήριον τῆς πίστεως, *the* [o] *mysterie of faith*; and τῆς λόγης τῆς πίστεως, *in the words of Faith*: and Rom. 8. 24. τῇ γὰρ ἐλπίδι ἐσώθημεν: *Spe servati sumus*, (*id est*) *Christo in quem speramus*. *Hope that is seene is not hope*, that is, *res visa non sperata est*. That of *Ignatius* [ὁ ἐμὸς ἔρως ἐσταύρωται:] Like to that [*Christ our joy*] *Anni spem credere Terræ*:] *Georg.* 1. And if wee list not to be contentious, it is plaine enough, that in those places where the Apostle treats of Iustification by faith, (*viz.*) the grace of God in Christ, opposing workes and faith, that is, the Law and the Gospel, the righteousnesse of the Law to the righteousnesse of the Gospel, which is no other but the righteousnesse of Christ. Thus faith is taken, *Gal.* 3. 23. Where he expresly treats of Iustification. But [*before faith came, wee were kept under the Law, shut up unto the Faith which should afterward bee revealed*:] that is, before Christ came, and the cleare exhibition of the Gospel and the righteousnesse thereof: the Church was kept under the Ceremoniall Law, as under a *Schoolemaster* directing her unto Christ, that so [*we might be justified by faith*,] that is, not by the lesson of the Law, but by Christ, typified and figured unto us therein.

n Act. 6. 7. & 6. 5.
o 1 Tim. 3. 9. & 4. 6.
Virg. Georg. 2.
Gal. 3. 23.
Act. 3. 38.

2. Vnto the other Argument proving the merit of faith, wee reply; That in those places is no ground at all for such a conceit. [*Thy faith hath saved thee*,] saith Christ to some whom he cured both in body and soule? But what? was it by the efficacie, and for the worth of their faith that this was done? No: as it was vertue went out of Christ that cured their bodily diseases, and his compassion that moved him to it; so it was his grace and merits and free love that healed their soules, and brought them pardon of their sinnes in the sight of God; yet hee saith, their faith saved them, because by beleeving the sonne of God, they received this favour, though for their beleeving they did not deserve it. God bestowes mercie where hee findes faith, not because faith merits such favour at his hands, but because hee is pleased to dispense his favours in such an order as himselfe hath appointed, and upon such conditions as he thinkes good. To that of the *Canaanitish* woman, her great faith could not claime by desert that favour which Christ shewed unto her daughter, onely Christ was pleased to honour her faith by his testimony of it, and to helpe the daughter at the mothers entreaty. Christ did it upon that request of hers so instant and full of faith; But yet who can say shee merited ought at Christs hands by that her faithfull and instant petition? Her selfe yet living would deny it; and shee dothdeny it there, counting her selfe a dogge, unworthy of the chil-

drens bread, when yet shee beleeved strongly, and was a childe of *Abraham* according to the faith, To that of *Abraham*, who gave glory to God, and of *Henoch* and others, who pleased God by their faith: Wee answer, that it is one thing for a man to glorifie and please God by his obedience; it is another, by so doing to deserve ought at his hands. If God in much grace and favour accept of the honour and contentment we are able to doe him by our faith and obedience: It followes not that therefore, wee must in justice merit at his hands. Other Arguments for them there are, but so weakely knit, they fall in sunder of themselves. Against them wee have to object the Scriptures, that so often say, [*Wee are justified*] *gratiâ & gratis*; and the Councell of *Trent*, which they respect more than the Scriptures, which hath defined thus: *Nihil eorum quæ Justificationem præcedunt, sive fides, sive opera, ipsam justificationis gratiam promeretur, Sess. 6. cap. 8.* How then can they say Faith merits justification.

Here our Adversaries have two shifts to runne unto, whereby they would avoyde the absurdity of this assertion.

1. That this merit is not from us, but of God: because Faith is the gift of Gods grace; and therefore though wee bee justified by merit; yet wee are justified by grace, because merit is of grace. It is of grace that our faith merits.

vid. infra pag. 255.

pag. 1302.

vid. Jun. animad. in Bellar. pag. 13. item Bellar. tom. 4. 218.

pag. 214.

This you may be sure, is some of that smoake of the bottomelesse pit, wherein hell vented out the Iesuites, and they their darke imagination; all to confound whatsoever is cleare and lightsome in Scripture. Scripture opposeth these paires; Grace and Nature, Grace and Merit. As the *Pelagians* of old confounded nature and grace, teaching that we were saved by grace: yet affirming that wee are also saved by nature, and the naturall strength of Free-will; which they salved thus: To be saved by nature, is to be saved by grace, for nature is of Gods grace and giving. So these confound grace and merit, making a thing meritorious, because it is of grace. Faith merits because it is Gods gracious gift. Nothing more contradictory: If it be his gift, how doth it merit, or of whom? of man it may, of God it cannot; unlesse we will senslessely affirme, that the gift deserves something of the giver. That hee that gives an hundred pounds freely, is thereby bound to give an hundred more. Had they said, that faith is good, because of Gods giving, that were true, and we may grant them, that God is honoured and pleased with his owne gifts; but that every good thing merits, and that wee can deserve of God by his owne gifts, is affirmed without all reason or Scripture, and will never be proved by either.

Rom. 11. 6.

But there is yet another shift.

2. Faith merits justification [*Non de condigno*] not of the worthinesse of it, but [*de congruo*] of the fitnesse: that is, God in justice is not bound to bestow justification where there is faith, but yet in fitnesse hee ought to doe it. So that, if hee doe not justifie him that beleeves, hee is likely to omit a thing very fit and agreeable. This distinction is a meere imposture and collusion; *Bellarmine* in dealing with it seemes to have a dogge by the eare, hee is loath to lose him, yet knowes not well how to hold him. If hee bee urged, where Scriptures make any the least intimation of such a distinction, he referres you to Divines, that is, Popish Schoole-men, who out of their owne imagination have forged it, and in time made it authenticall. But hee stickes in the mire, when hee is to shew what merit of Condignity and merit of Congruity is. Merit of Condignity are workes to which wages is due of justice: What then are merits of Congruity? Such workes whereto wages is not due by any justice. As for example, He that labours the whole day in a Vineyard merits a penny of condignity, because in justice his labour is worth his hire: but hee that for an houres worke receives a penny, he deserves it of congruity; because, though his labour bee not worth it, yet he was promised a penny by him that set him on worke: Than which fond imagination nothing can be more ridiculous, and contrary to common sense, for the merit of any worke is the proportionableness of its worth

Bell. lib. 1. de Just. cap. 21.

worth with the reward. Now in reaſon wherein ariſeth this proportion of any worke with that reward? Stands it in the dignity of the worke it ſelfe; or in the compact made betweene him that worketh and him that rewardeth? It is apparent, that the worke is deſerving or not deſerving according to its owne nature, not according to a compact made. Hee that promiſeth unto one more for a little worke, than to another for a great deale in the ſame kinde, doth not by ſuch a compact make the little labour of the one more deſerving than the others great paines. .. Wee muſt looke to the worke, what it is in its owne nature: and as it is of ſome worth or no worth, ſo account it deſerving or not deſerving. Wherefore when in the diſtinction, they make ſome merits of condignity or worthineſſe, ſome of congruity, or of fitneſſe without worthineſſe, they offend two wayes groſſely againſt two rules of Reaſon: Firſt, in oppoſing tearmes not oppoſite, Worthineſſe and fitneſſe, being the ſame, if you take them in regard of the worke; for that which deſerves a reward worthily, deſerves it fitly, (how elſe is it worthy of the reward, if the reward bee not fitte for it?) and that which deſerves it fitly (if it deſerves) it deſerves it worthily.

2. In diſtinguiſhing upon tearmes that doe not *convenire toti*. For worthineſſe agrees to merit onely, but fitneſſe belongs to compact. So that in plainer *Engliſh* the diſtinction runnes thus. Merits or deſerts are of two ſorts: Some that are merits and doe deſerve becauſe they are worthy of a reward; others that are no merits and doe not deſerve, becauſe they are not worthy of the reward, but onely obtaine it *ex Congruo*, in regard of compact and promiſe. For this rule is moſt certaine, *That a worke which deſerves nothing by its owne worthineſſe, can never deſerve any thing by compact or promiſe*. The Ieſuites are ſenſleſſe in defending the contrary.

If (ſaith *Bellarmine*) a King promiſe a Begger 1000l a yeare upon no condition, then indeede the Begger doth not deſerve it: But if upon condition hee ſhall doe ſome ſmall matter, as that he ſhall come to the Court and fetch it, or bring a Poſie of flowres with him, now the Begger deſerves it; and hee may come to the King, and tell him, hee hath merited his 1000l a yeare. Every man but a Ieſuite would ſay, it were extreame impudencie in a Begger to make ſuch a demand, ſo derogatorily to the Kings gracious bounty. Nor can it helpe them to ſay, that a promiſe bindes unto performance, ſo that God ſhould bee unjuſt and untrue, if hee ſhould not beſtow the reward promiſed, although the workes bee not equall to the reward. For Gods juſtice and truth in performing his promiſe, doe not imply our merit in performing the condition. Wee doe not deſerve by our well-doing, becauſe God is juſt in his rewarding. And the reaſon is manifeſt; Becauſe God in making the promiſe, reſpected meerely the freeneſſe and bounty of his owne grace, not the worthineſſe of our workes. And therefore that obligation whereby he hath tyed himſelfe to performance, is founded meerely in his owne truth, not a jot in our merit. Wherefore when they tell us, that faith merits juſtification [*de Congruo*] they intrap themſelves in a groſſe contradiction; ſeeing to deſerve [*de Congruo*] is not to deſerve at all, but onely to receive the reward by meere promiſe, God having promiſed to juſtifie beleevers. Thus much touching the firſt aſſertion, that Faith is the proper cauſe of juſtification, working it by its owne efficacie and merits.

Chap. 2.

The confutation of the Arminian errour, shewing that faith doth not justifie senſu proprio, *as it is an act of ours.*

THe ſecond errour about this point is of the *Arminians*, with whom alſo the Papiſts agree: it is this.

2. That wee are juſtified by faith *ſenſu proprio*, that is, the act of beleeving, in that *ipſum credere* is imputed to us for righteouſneſſe, being accepted of God, and accounted unto us for that whole righteouſneſſe of the Law, which we were bound to performe; ſo that our very Faith is that righteouſneſſe, for which wee are juſtified in the ſight of God; *non quidem merito ſuo, ſed propter gratuitam acceptilationem Dei.*

The Authors of this opinion are *Fauſtus Socinus* that unhappy Hereticke, in his moſt blaſphemous Booke [*de Chriſto Servatore:*] and *Michael Servetus* a *Spaniard* in his ſecond Booke [*de Lege & Evangelio:*] which errours are confuted by *Calvin* in his *Opuſcula*. A ſtiffe defender of this opinion was *Chriſtophorus Oſtorodius* a *Polonian*, in his diſputations *contra Georgium Tradelſi*, who for this and other peſtilent errours about the Article of mans redemption, was with his companion *Andreas Vaidonitus* baniſhed the Low-countries, where hee had ſeated himſelfe, and publiſhed his opinions; *Arminius* and his followers have beene chiefe promoters of it. *Arminius* himſelfe, as in other his opinions, ſo in the publiſhing of this, uſed much cloſeneſſe and cunning conveyance. In his private diſputations [*Tit. de Juſtificatione*] hee ſeemes plainely to condemne it, ſaying, that it is an abuſe to ſay that *Fides eſt cauſa formalis Juſtificationis*, and an errour to affirme, [That Chriſt hath deſerved, *ut fidei dignitate & merito juſtificemur.*] In his publicke diſputations hee opens himſelfe
Theſ. 48. 3. 2. ſomewhat plainely, yet darkely enough [*Theſ. 19. de Juſtificat. Theſ. 7.*] Theſe are hs words: [*Fidei verò juſtificatio tribuitur, non quòd illa ſit juſtitia ipſa quæ rigido & ſevero Dei judicio opponi poſſit; quanquam Deo grata: ſed quòd in judicio miſericordia triumphans ſupra judicium abſolutionem à peccatis obtineat & gratioſè in juſtitiam imputetur; Cujus rei cauſa eſt tum Deus juſtus & miſericors, tum Chriſtus obedientiâ, oblatione, & interceſſione ſuâ ſecundum Deum in beneplacito & mandato ipſius.*] Here faith it ſelfe is imputed for righteouſneſſe. But it is not in Gods ſevere judgement, but in his judgement of mercy. Faith in it ſelfe is not worthy, but yet Chriſt by his merits hath deſerved that God will graciouſly accept of it. This opinion publiſhed, was quickly contradicted: whereupon *Arminius* makes known his mind in plainer tearmes, *In declaratione ſententiæ ad ordines Holland, & Weſtfriſiæ* he confeſſeth, that in the
Pag. 65. forenamed *Theſis* his meaning was, that [*Ipſa fides tanquam actus juxta Evangelii mandatum præſtitus imputatur coram Deo in, ſive ad juſtitiam, idque in gratia, cùm non ſit ipſamet juſtitia Legis.* And in his *Reſponſione ad 31. artic. art. 4.* he brancheth out his opinion in three diſtinct propoſition.

1 *Juſtitia Chriſti imputatur nobis.*
2 *Juſtitia Chriſti imputatur in juſtitiam.*
3 *To credere imputatur in juſtitiam.*

The firſt of theſe Propoſitions he grants, that Chriſts, righteouſneſſe is imputed to us. The ſecond hee denies, that Chriſts righteouſneſſe is imputed for righteouſneſſe. The third hee grants, that the act of beleeving is imputed for righteouſneſſe. Here bee myſteries in the Propoſitions hereafter to bee unfolded. Wee now meddle with the laſt which yet is more roundly expreſſed by *Arminius* in his Epiſtle *ad Hyppolitum Leg. Princip. Pap.*] [*Ipſum Fidei actum & credere, dico imputari in juſtitiam, idque ſenſu proprio non metonymicè.*] The ſame is the opinion of his fellowes the *Remonſtrants*, of [c] *Vorſtius*, of [d] *Peter Bertius*

[c] *Antibel. pap 106*
[d] *Colloq. cum Lubber.*

Bertius, of [e] *Episcopius*, and the [f] rest; with whom *Bellarmine* agrees pat [*Lib. 1. de Iust. cap. 17.*] When upon that *Rom.* 4. [*His faith is imputed for righteousnesse,*] hee saith thus, [*Ubi ipsa fides censetur esse justitia, ac per hoc non apprehendit fides justitiam Christi, sed ipsa fides in Christum est justitia.*] In summe, their opinion runnes thus: God in the Legall Covenant required the exact obedience of his Commandement; but now in the covenant of grace hee requires faith, which in his gracious estimation stands in steed of that obedience to the Morall Law, which wee ought to performe. Which comes to passe by the merit of Christ, for whose sake God accounts our imperfect faith to bee perfect obedience. This assertion wee reject as erroneous, and in place thereof we defend this Proposition. God doth not justifie a man by faith properly, imputing unto him faith in Christ for his perfect obedience to the Law, and therefore accounting him just and innocent in his sight: Which wee prove by these Reasons.

e *Thesib. de Iustific.*

f *Remonstrant. in Col Delphens. Art. 2. Antith. 2 (Statuimus Deum Fidem nostram nobis imputare per obedientiam: eamque (& nos in illa) acceptos habere.*

1. Wee are not justified by any worke of our owne; but Beleeving is an act of our owne, therefore by the act of Beleeving we are not justified.

The Major is most manifest by the Scriptures, which teach, that we are saved by grace; *Ephes.* 2. 5. [*and therefore not by the workes of Righteousnesse which wee had wrought.*] *Tit.* 3. 6. [*For if it be of workes, then were grace no more grace.*] *Rom.* 11. 6.

The Minor is likewise evident; [*That faith is a worke of ours.*] For though *Ioh.* 6. 29. it be said [*This is the worke of God, that yee beleeve in him whom hee hath sent;*] yet will not our Adversaries conclude thence, that Faith is Gods worke within us, and not our worke by his helpe; for so should they runne into that absurdity which they would fasten upon us, (*viz.*) That when a man beleeves, it is not man beleeves, but God beleeves in him. To beleeve, though it be done by Gods ayde, yet it is we that doe it, and the act is properly ours; and being so, we conclude, that by it we are not justified in Gods sight.

Here two exceptions may be made.

1. First that wee are not justified by any worke of our owne, (*viz.*) which we our selves doe by our owne strength, without the helpe of grace; but yet we may be justified by some worke which we doe, (*viz.*) by the ayde of grace, and such a worke is faith. We answer: This distinction of workes done without grace, and workes done by grace was devised by one that had neither wit nor grace, being a trick to elude the force of such Scriptures as exclude indefinitely all workes from our justification, without distinguishing either of time when they are done before or after; or of the ayde and helpe whereby they are done, whether by nature or by grace. Wherefore it is without all ground in Scripture thus to interpret these Propositions: *A man* is not justified by workes, (that is) by workes done by the power of nature before and without grace. *A man* is justified by Grace, (that is) by workes done by ayde of grace. These interpretations are meere forged inventions of froward mindes, affirmed but not proved, as wee shall more hereafter declare.

2. That wee are not justified by any workes of our owne, (that is) by any workes of the Law: but by a worke of the Gospel such as faith is, wee may be justified. *Male res agitur ubi opus est tot remediis*, (saith *Erasmus* in another case) It is a certaine signe of an untrue opinion, when it must bee bolstered up with so many distinctions. Nor yet hath this distinction any ground in Scripture, or in reason; for both tell us, that the workes commanded in the Law, and workes commanded in the Gospel are one and the same for the substance of them: what worke can be named, that is enjoyned us in the New Testament, which is not also commanded us in that summary precept of the Morall Law. [*Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy mind, and thy neighbour as thy selfe.*] *Luc.* 10. 27. *Deu.* 6. 5. What sinne is there against the Gospel, that is not a transgression of the Law? If the Gospel command charity, is it any other than that which

which the Law commands: If the Goſpel command faith, doth not the Law enjoyne the ſame? you will ſay no. It doth not command faith in Chriſt. I anſwer it doth; For that which commands us in generall to beleeve what ever God ſhall propoſe unto us, commands us alſo to beleeve in Chriſt, as ſoone as God ſhall make knowne that it is his will wee ſhould beleeve in him. The Goſpel diſcovers unto us the Object, the Law commands us the obedience of beleeving it. Wherefore faith, for the ſubſtance of the grace and workes done by us, is a worke of the Law, and ſo to be juſtified by the action of beleeving, is to bee juſtified by workes and by our owne righteouſneſſe, contrary to the Scriptures; and that *Phil.* 3.9. [*That I may be found not, &c.*] This of the firſt Reaſon.

2 2. God counts that onely for perfect Righteouſneſſe of the Law, which is ſo indeede and truth:
But Faith is not the perfect fulfilling of the Law:
Therefore God doth not account it for ſuch.

The Minor is granted by our Adverſaries, that faith is not the exact juſtice of the Law, ſuch as can ſtand before the ſeverity of Gods judgements. The Major muſt be proved, that God accounts not that for perfect juſtice which is not perfect indeede; this appeares by that *Rom.* 2.2. [*The judgement of God is according to truth.*] Where therefore any thing is not truely good and perfect, there God eſteemes it not ſo. Here alſo it will be excepted:

That God ſometime judgeth *Iudicio juſtitiæ*, according to exact juſtice, and then he judgeth nothing perfectly juſt, but that which hath true perfection of juſtice in it. Sometimes hee judgeth *Iudicio miſericordiæ*, according to mercy; and ſo hee may eſteeme a man perfectly righteous for that which is not perfect righteouſneſſe in it ſelfe, namely for his Faith.

Surely, this is a trimme diſtinction thus applied, that ſets Gods mercy and truth together by the eares: As who would ſay, when God judgeth out of mercy, hee then doth not judge according to truth. The Scriptures doe not acquaint us with any ſuch mercifull judgement of God. This they doe acquaint us with, that God judgeth according to mercy, not when he doth pronounce and cleare a ſinner to bee perfectly righteous, for that righteouſneſſe which is truly imperfect: but when hee judgeth a ſinner to be righteous for that righteouſneſſe which is perfect, but is not his owne. In this judgement there is both truth and mercy. Truth, in that he eſteemes me perfectly righteous, for that righteouſneſſe ſake which is every way perfect; and mercy, that hee accepteth for ſinne, that righteouſneſſe which is performed for me by Chriſt my ſurety, but is not mine owne. Other mercifull judgement of God beſides this, we acknowledge none.

3 3. Wee are not juſtified by two righteouſneſſes exiſting in two divers ſubjects; but if wee be juſtified by the worke of faith, we ſhall be juſtified partly by that righteouſneſſe which is in us, (*viz.*) of faith, partly by the righteouſneſſe of Chriſt without us.

Ergò we are not juſtified by faith properly.

The Minor is apparant. The righteouſneſſe of faith is inherent in us, and by it wee are juſtified, (ſay our Adverſaries.) The righteouſneſſe of Chriſt is inherent in him, and by it are we juſtified, ſay the Scriptures: [*Being now juſtified by his blood, wee ſhall be ſaved from wrath through him.*] *Rom.* 5.8. & *v.* 19. [*By the obedience of one, many ſhall be made juſt.*] Wherefore either wee are properly juſtified by both, or there is an errour, and one part muſt ſtand out. Wee cannot be properly juſtified by both, for our owne faith and Chriſts obedience too: for if wee be perfectly juſt in Gods ſight for our owne faith, what neede the imputation of Chriſts obedience to make us juſt? If for Chriſts righteouſneſſe we be perfectly juſtified, how can God account us perfectly juſt for our faith? *Arminius* and his friends ſeeing theſe things cannot ſtand together, have (according to the good will which they beare toward the righteouſneſſe of Chriſt)

Chriſt) kept in our faith, and thruſt out Chriſts obedience, denying utterly that it is imputed unto us for righteouſneſſe. But my brethren, (which I hope make a better choyce) ſeeing it cannot part with ours: let us part with our owne righteouſneſſe, leaning wholly upon the righteouſneſſe of Chriſt, and ſeeking for the comfort of our juſtification in his perfect obedience, and not in our weake and imperfect faith. Theſe reaſons may ſuffice to ſhew the terrour of that aſſertion. Wee are juſtified by faith *ſenſu proprio*, God accepting the act of beleeving for the perfect obedience of the Law. And therefore that in thoſe places where it is ſaid, [*Faith is imputed for righteouſneſſe*] the phraſe is to bee expounded *metonymice*, (that is) Chriſts righteouſneſſe beleeved on by faith, is imputed to the beleever for righteouſneſſe.

We are ſaved by grace thorough faith. *Epheſ.* 2. 8.

Whereas our Adverſaries ſay, that Faith of its owne dignity and deſert doth not obtaine this favour of God, to be eſteemed for the perfect righteouſneſſe of the Morall Law; but this comes to paſſe onely by the merits of Chriſt, who hath procured this grace unto us, that God ſhould thus accept of our faith: We anſwer, that this is affirmed, but it is not proved. They ſpeake a little more favourably than the *Romaniſts*, who make faith of it ſelfe to merit juſtification: theſe will have it not to merit it; but to be graciouſly accepted for righteouſneſſe. But wee finde not in Scriptures any ſuch doctrine as this, *Chriſt hath merited that wee ſhould be juſtified for our faith*,] or [*Chriſt hath merited for our faith, that faith ſhould be eſteemed by God for that perfect juſtice of the Law, whereby wee are juſtified in Gods ſight.*] Theſe things the Scriptures teach not: they teach, that Chriſt is our righteouſneſſe, and that wee are juſtified by his blood and obedience. But that he hath merited by his obedience, that we ſhould bee juſtified by our owne obedience and righteouſneſſe, is a perverſe aſſertion of men that love to runne about the buſh; and leaving the ſtraight, to runne in crooked and froward wayes. And it differs little from the like ſhifts of the Diſciples of *Rome*, who to maintaine merit of our works and of Chriſt too, ſalve it with this trick, *Chriſt hath merited that wee might merit.* But wee acknowledge, as no other merit but that of Chriſt, ſo no other righteouſneſſe to juſtification but this alone. Thus much of the ſecond aſſertion.

Chap. 3.

The confutation of Popiſh Doctrine, that other graces doe juſtifie us, and not faith alone.

THe third and laſt followes, wherein the controverſie is betweene us and thoſe of *Rome*, whoſe aſſertion is; that

3. A ſinner is not juſtified by faith alone, but alſo by other vertues and graces, as Hope, Love, Repentance, feare of God, &c.

This we alſo reject as an errour contrary to the Scriptures, whereby wee are taught, that a man is juſtified by faith alone. For opening the truth of which point, you muſt call to mind the different acceptions of the word *Juſtifie*, wherein it is taken by us and by our Adverſaries. With them to *Juſtifie* is all one as to ſanctifie; of unjuſt and unholy, to make inherently juſt and holy: With us to *Juſtifie* is to abſolve an offender, quitting him from blame and puniſhment. According to theſe different acceptions, this propoſition [a man is juſtified by faith alone] hath a double meaning, one thus, [A man by faith alone is inherently ſanctified;] another thus, [A man by faith alone obtaines abſolution in Gods judgement from all faultineſſe and puniſhment.] This latter meaning onely is true, and it is that onely which is defended by us of the reformed Churches; namely, that faith onely is the grace of God whereby a ſinner beleeving the promiſe, and reſting himſelfe upon the righteouſneſſe of Chriſt, receives mercy from God in abſolving him from the fault and puniſhment of

of all his transgressions, and is accounted righteous for Christs sake. Which gracious priviledge God hath annexed unto faith, as unto the condition of the new Covenant, and not unto Love, Hope, Feare, Repentance, or any other grace; for not these, but Faith onely respecteth the promise of the Gospel. The former sense of that proposition is false and absurd, *viz.* [A man by faith alone is inherently sanctified,] nor doe any of the reformed Churches maintaine such a construction thereof. Wherefore when *Bellarmine* and his complices dispute eagerly against justification by faith alone, those arguments wherewith they suppose to smite through the truth of our assertion, are let flye at a wrong marke; being all aymed at this Butte (*viz.*) to prove, that a man is sanctified by other inherent graces as well as faith. Which point wee easily yeeld them, confessing that inherent righteousnesse consists not of one, but of the [a] manifold graces of Gods Spirit, wrought in the heart of such as are regenerate. Nevertheless for the shewing of some points which may be doubted of; let us briefly take a view of the chiefe passages of *Bellarmines* long discourse, which hee maintaines from the twelfth Chapter of his first Booke *de Iustificatione*, to the end, for to prove that a man is justified not by faith alone. Of his Arguments which are few, I shall name three onely, which are materiall.

[a] ποικίλης χάριτος. 1 Pet. 4. 10.

1 *Arg. Bell.* 1. If other vertues justifie as well as faith, then not faith alone.

But other vertues doe justifie, Therefore, &c.

The Minor he proves out of the Councell of *Trent, Sess. 6. cap. 6.* where seven preparatory graces to justification are reckoned up.

1. *Faith.* 2. *The Feare of God.* 3. *Hope in his mercy.* 4. *Love of God, as the fountaine of justice,* (*& ad benefactoris*, saith *Bellarmine.*) 5. *Repentance, a sorrow and detestation of sinne.* 6. *A desire of receiving the Sacrament of Baptisme.* 7 *A purpose to lead a new life, and keepe Gods Commandements.* All these (saith *Bellarmine*) doe iustifie a man, *Preparatorie, antecedenter, dispositive.* Faith, that is the roote and beginning of our justification, the rest follow in order, all must goe before as needfull preparations, and justification followes as the effect of all in common, &c. *Ergò*, Not of Faith alone. The

b Lib. 1. cap. 11 [b] Iesuite goes over every particular, to shew by Scriptures what force each of those graces have to justifie. But it is not worth while to repeate his proofes. Vnto the Argument we answer two things.

1. That it is framed upon the errour which puts out of frame the whole dispute of our Adversaries about this Article of Iustification; namely, that Regeneration and Sanctification is all one thing with justification; and that to justifie a sinner is nothing but to doe away inherent corruption, by infusion of inherent righteousnesse. This we have heretofore by the Scriptures cleered to bee false; and therefore this Argument proving our sanctification to be wrought by other graces as well as by faith, toucheth not the point of justification in the remission of sinnes, which faith alone obtaineth through the promise.

2. 2. Touching these graces which they make preparatory unto justification, that is, to sanctification: Wee answer, that it is a Philosophicall dreame of such as measure out the workes of Gods Spirit in mans conversion, according to *Aristotles* Physicks; and those disputes touching previous, or fore-going dispositions, that qualifie the matter for receiving of the forme. Wee acknowledge, that in mans regeneration all graces of the Spirit are not perfected at once. But as the joynts and sinewes in the body: so the graces of sanctification in the spirituall new birth, are at first weake and feeble; which in continuance of time gather more strength, according to our growth in Christ. But yet these are true for the substance, though imperfect in their degrees and measure. There is now true spirituall life in such a one which was before dead in sin, although there be not the free and able exercise of all the vitall powers. Health there is, but not entire from all degrees of sickenesse, and every kinde of disease. Wherefore we affirme, that these vertues which are by our Adversaries

reckoned

reckoned onely as diſpoſitions unto regeneration, are, if they be true and not counterfeit mettell, the maine parts and fruits of regeneration.

Hence we beleeve that theſe are foule errors (*viz.*) To teach that a man without grace by the power of his Free-will may diſpoſe himſelfe to his regeneration, by beleeving in Chriſt, fearing and loving of God, hoping of his mercy, repenting of his ſinnes, reſolving upon amendment, and all this with true and ſincere affection: or to teach if a man cannot doe theſe things of his owne meere ſtrength and free will; yet by the Speciall aide of God inciting & helping him; he may do them whilſt he is utterly unſanctified *in ſtatu peccati*. That true faith, and feare, and hope, and love, and repentance, and purpoſe of reformation, are vertues and graces in a man that is yet graceleſſe and without vertue, becauſe deſtitute of ſanctification. That theſe graces conſiſting in the inward motion of the ſoule, and change of the affections, are wrought in man, not by any ſanctifying grace of the Holy Ghoſt, inwardly touching the heart; but by ſome other kinde of vertue and aide (they know not what) [a] externall, exciting and helping forward the ſtrength of nature. All theſe are monſtrous and miſhapen imaginations, bred in proud hearts that would faine ſhare the glory of their converſion, betweene Gods grace and their owne free-will, and maintained by curious heads, whom Philoſophicall ſpeculations have tranſported beyond the ſimplicity of divine truth. The Scripture ſpeakes otherwiſe of theſe graces, as of thoſe that belong to ſuch as are not in the way to be made good, but are made ſo already. [*Yee are all the children of God by faith in Ieſus Chriſt*] ſaith the Apoſtle *Paul*, *Gal.*3.28. [*Whoſoever ſhall confeſſe that Ieſus is the Sonne of God: God dwelleth in him and he in God.*] ſaith *Ioh.*1. *Ioh.*4.15. and *Chap.*5.1. [*Whoſoever beleeveth that Ieſus is that Chriſt, is borne of God.*] Doe we by true faith become the children of God, borne of him, in whom he dwelleth and we in him, when as yet in the meane time we are yet unſanctified, unholy, uncleane, and not in the ſtate of grace? *Bellarmine* will prove that a man may have faith, yet not be the child of God; out of *Ioh.*1.12. [*As many as received him, to them he gave power to become the Sonnes of God; even to them that beleeve on his Name.*] See (ſaith hee) they that beleeve are not yet, but have power if they liſt, to become the Sonnes of God, (*viz.*) by going on further from faith to hope and love, and the reſt of the Tridentine diſpoſitions. For it is love properly, and not faith, that makes us the ſonnes of God; as hee would prove (contrary to that expreſſe place of the *Galat.*) out of the firſt *Epiſt.* of *Iohn*, where the Apoſtle hath much excellent matter, but nothing to that purpoſe. To the place of *Iohn*, we anſwer, that the Ieſuite plaieth with the ambiguity of the word ἐξουσία, which is not here a liberty to doe what we liſt, as if wee could at our pleaſure become Gods adopted ſonnes: but it is a right and priviledge which Chriſt the naturall Sonne beſtowes on true beleevers, to be made Gods adopted ſonnes, and ſo coheires with him of the heavenly inheritance. When is this priviledge of adoption beſtowed? Then when they beleeve, and as ſoone as they beleeve, before they be regenerate? No, Saint *Iohn* denies it. [*He gives power to be the ſonnes of God, even to thoſe that beleeve in him.*] Who be they? Hee anſwers. *verſe* 15. [*Which were borne not of bloud, nor of the will of the fleſh, nor of the will of man, but of God.*] Faith then is not a preparative to Iuſtification, but a part of it.

And is not Feare of God too? No, ſaith *Bellarmine*. That is the [b] beginning of wiſedome (that is) of perfect juſtification. A bad interpretation, but a worſe argument. It is the beginning, therefore not a part. Nay, If the feare of God be the *Alpha* of Chriſtian graces, certainely it ſelfe makes one letter of that Alphabet. It is ſuch a beginning of wiſedome, as it ſelfe is wiſedome too; Elſe God himſelfe deceives us; who, as it is, *Iob* 28.28. [*Said unto man, Behold the feare of the Lord that is wiſedome, and to depart from evill is underſtanding.*] And therefore to take it in the Ieſuites gloſſe, Feare of God is juſtification as well as the beginning of it.

For hope, If it be true, (*viz.*) [*That which makes not aſhamed,*] which is the [d] *Anchor*

a *Lib.* 1.c.21. *Ne. tamen eſt à Deo intus inhabitante, per gratiam juſtificantem: ſed extrinſecus ad. juvante & excitante. Et cap.*13. *pag.*311.*H. Feare.*

Feare.
b Pſa.111.10. Prov.1,7. Faith is *Radix*; a part of the tree.

Hope.
c Rom.5.5.

[d] Heb. 6. 18. [d] *Anchor of the soule, sure and stedfast, that entreth within the vaile.*] It would be knowne what difference the Iesuite will put betweene that *Hope* which is in a man before, and that which is in him after his Sanctification. If hee say, it differs onely in degree: then he grants, it is the same in substance; whence we have a faire position; that man sanctified and unsanctified, is alike capable of the saving Graces of Gods Spirit.

Love. The like we say for love of God, if it be sincere and without dissimulation bred in the heart: Vpon those spirituall considerations not onely of Gods mercy in Christ; but also of his justice and infinite righteousnesse; (*For so the Trent Fathers will have this love to respect God, ut fontem Iustitiæ*) then wee affirme this spirituall love is not to be found but onely in those hearts, that are in some measure regenerate and made spirituall. In [*whom*[e] *this love of God is shed abroad by the Holy Ghost that is given to them.*] as the [f] Apostle speaketh. This *Bellarmine* is soone forced to grant; yet he puts it off with a distinction [*No man can love God perfectly with all his heart, without the holy Ghost; but love him hee may imperfectly without the Holy Ghost dwelleth in him, though not without the speciall aide of God.*] Whereto wee answer; it is one thing to love God perfectly, and another to love him truely. To love him perfectly, is to love him with all the heart, all the soule, all the minde, and all the strength; which wee grant no man can doe without the Holy Ghost: but wee also affirme, that no man did or shall ever doe it in this life, so long as there is lustfull corruption in him causing any the least aversion of his soule from God in any motion thereof. So that if none have the Holy Ghost abiding in them; but such in whom love is thus perfected; hee must be confined with the Saints in heaven, and not have his dwelling with the faithfull on earth. But if imperfect love of God be also from the Holy Ghost, dwelling in the hearts of the godly, who love God truely in unfeigned uprightnesse of heart, though in much imperfection by reason of sinne, which divers the heart unto other pleasures: then it must be knowne of the Iesuite, what he meanes by imperfect love. Is it false love such, as a meere naturall man may conceive upon generall grounds: That God is good, the chiefest good, just, holy, and full of all excellency? He will not say for shame, this is a true preparative unto Iustification. Is it true love, but in its degree imperfect, not so vigorous, so vehement, so hot as coales of *Iuniper*? yet such as hath some strength and warmth of spirituall affection? Then we require that these men will draw us out a line by the rule of the Scriptures, and to tell us how farre the true love of God may come without the grace of the Holy Ghost sanctifying the heart; but after it is past such a degree, then there is required the sanctifying grace of the Holy Ghost for it. It will trouble their Mathematickes to describe unto us in what degree of perfection that womans love was situated, whose example they alleadge for a proofe of this point out of *Luke* 7. 47. [*Her sins which were many, are forgiven her, for she loved much.*] Can *Bellarmine* tell us how much this was? that so by that patterne we may know how farre men goe in the true love of God before they be at all sanctified by inherent grace? For such wonders they would make us beleeve concerning this penitent sinner; that when her soule was full of faith and love to Christ, her heart full of sorrow, her eyes full of teares for her sinnes; yet for all that shee was a graceless, unholy person; whose Love, and Faith, and Sorrow, came not from the sanctifying grace of the Holy Ghost, but only from free-will helped with some kind of exernall aide of God.

[e] Rom. 5. 5.
[f] Rom. 5. 5.

Repentance. Reformation. Not of *Ahab* or *Iudas*. We have not Faith to beleeve such mysteries as these. Nor yet in the last place can we conceive how there should be true repentance with a sincere purpose of reformation and obedience, where the heart is not changed and renued by the Holy Ghost. That godly sorrow and hatred of sinne should spring out of a graceless heart, that so holy a resolution of amendment of life should be in an unholy person; be assertions so contradictory and jarring; that no Christian eare can with patience endure to heare them. Wee conclude then touching these dispositions unto Sanctification, that if these graces be true, they are parts

and

and chiefe branches of inherent righteousnesse. But if they be false and counterfeit, they are not so much as preparations thereunto. So much of this first Argument, wherein yet one of these seven dispositions first reckoned up is omitted, (*viz.*) a desire of receiving the Sacrament of Baptisme. (that is) A man that is baptized in his youth, afterward, before he be justified, must have a desire to be rebaptised. For what is it for one baptised to desire to receive that Sacrament againe? This conceit is so absurd that howsoever *Bellarmine* reckon it up among the other Dispositions, because of the authority of the Councell of Trent: yet [a] *Becanus* gives it over in plaine field; numbring these fore-named sixe graces onely, chusing rather to venture the Councels credit, than his owne, by defending an unreasonable position.

[a] *Tom. 2. Tract. 4. c. 3. Quæst. 5. Bec. l. 6. c. 14.*

2 *Argument.* If Faith alone doe justifie us; then it may doe it when other graces are absent, as well as when they are present. For seeing the vertue of justifying us depends upon Faith alone, and that in this act it receives no aide from any other grace; It followeth that it needs not the company of any other grace; as in the law of sense. If the whole force of burning proceed only from heat; then where heat is, though there be no other qualities yet there will be burning; yea if faith onely have force to justifie, it will follow, that it may justifie not onely in the absence of other graces; but in the presence of the contrary vices. For as the absence of other graces doth not hinder; so the presence of other vices will not hinder faith one jot in its office of justifying.

But it were absurd to affirme, that Faith can justifie without other vertues with other vices, *Ergo*,

The force of justifying is not in faith alone.

To this wee answer. That this Sophisme is fashioned upon the same blocke with the former, that to justifie and sanctifie are all one. In which sense we confesse the consequence is unavoidable. If faith alone by its owne vertue and force did sanctifie, then it would effect this not onely in the absence of other graces; but in the presence of their contrary corruptions: and the similitude which wee bring to illustrate our assertion, would confirme that of the adversaries. It is the eye that onely sees, saith our men, yet the eare is in the head too. Yea, reply they, But the eye could see well, notwithstanding the eare were deafe. It is the [b] heat onely of the fire or Sunne that warmes, though there be light joyned with it. True, say they, but if there were no light, yet if heat remained, it would warme for al that: as the heat of an Oven, or of Hel, burnes, though it shine not. Thou holdest in thy hands many seeds (it is the old comparison of *Luther* on the 15. of *Gen.*) I enquire not what it is together but what is the vertue of each one single. Yea, reply our adversaries, that is a needlesse question indeed. For if among them many seeds there be some one that hath such soveraigne vertue, that it alone can cure all diseases, then it is no matter whether thou have many or few, or none at all of any other sort in thy hand. Thou hast that which by its own vertue without other ingredients will worke the cure, nor have we ought to make answer in this case; if, as the eye sees, heat warmes, seeds and other simples do cure by their owne proper vertue: so faith alone by its own efficacy did sanctifie us. But there is the error: Faith workes not in our sanctification, or justification by any such inward power and vertue of its owne, from whence these effects should properly follow. For in sanctification faith, as wee have seene, is part of that inherent righteousnesse which the Holy Ghost hath wrought in the regenerate: and it is opposed to the corruption of our nature which stands in Infidelity, Faith sanctifies not as a cause, but as a part of infused grace: and such a part as goes not alone, but accompanied with all other graces, as Love, Feare, Zeale, Hope, Repentance, &c. Inasmuch as mans regeneration is not the infusion of one; but of the habit of all graces. Againe, it is not the Vertue of Faith that justifies us; the grace of justification is from God, he works it: but it is our faith applies it and makes it ours. The act of justification is Gods meere

[b] *Calv. antid. con. Trid. Sess. 6. cap. 11.*

worke; but our faith only brings us the benefite and aſſurance of it. Iuſtification is an externall priviledge which God beſtowes on beleevers, having therein reſpect onely to their faith, which grace onely hath peculiar reſpect to the righteouſneſſe of Chriſt and the promiſe in him. Whereby it is manifeſt that this argument is vaine. Faith alone is reſpected in our Iuſtification; therefore faith is or may be alone without other graces of Iuſtification. *Bellarmine* [b] would undertake to prove that true faith may be ſevered from charity and other vertues: but we have heretofore ſpoken of that point, and ſhewed, that [true faith, yet without a forme;] [true faith, dead, and without a ſoule] be contradictions as vaine as [a true man without reaſon] [a true fire without heat.] We confeſſe indeed that the faith of Ieſuites (the ſame with that of *Simon Magus*) may very well be without charity and all other ſanctifying graces; a bare aſſent to the truth of Divine Revelations, becauſe of Gods Authority. As it is in Divels, ſo it is in Papiſts and other Heretickes. But we deny that this is that which deſerves the name of true faith; which whoſoever hath, hee alſo hath eternall life: as it is, *Iohn* 6. 47.

b Cap. 15. ejuſdem. lib. 1.

3. *Arg.*

3 *Argument.* That which Scripture doth not affirme, that which is falſe doctrine.

But the Scripture doth not affirme that wee are juſtified by faith alone.

Ergo, ſo to teach, is to teach falſe Doctrine.

Bel. l. 1. c. 16.

This Argument toucheth the quicke: and if the Minor can be proved, wee muſt needs yeeld them the cauſe: For that the Ieſuites conceive that this is a plaine caſe; for where is there any one place in all the Bible, that ſaith Faith alone juſtifies? They even laugh at the ſimplicity of the Heretickes (as they Chriſten us) that glory they have found out at laſt the word (*Onely*) in *Luk.* 8. 50. in that ſpeech of Chriſt, to the Ruler of the Synagogue, [*Feare not, beleeve onely, and ſhe ſhall be made whole.*]

Allein durch den glaubigen.

And much ſport they make themſelves with *Luther*, that to helpe out this matter at a dead lift, by plaine fraud hee foiſted into the Text, *Rom.* 3. the word (*Onely.*) When being caught with the fact, and required a reaſon: hee made anſwer accordiug to his modeſty, *Sic volo, ſic jubeo, ſtat pro ratione voluntas.*) It is true that *Luther* in his tranſlation of the Bible into the *Germane* tongue: read the 28. verſe of the Chapter, thus [*We conclude that men are juſtified without the workes of the Law, onely through faith.*] Which word (*onely*) is not in the Originall. Where in ſo doing, if he fulfilled not the office of a faithful Tranſlator: yet he did the part of a faithfull Paraphraſt, keeping the ſenſe exactly in that alteration of words: and if he be not free from blame, yet of all men the Ieſuites are moſt unfit to reprove him, whoſe dealing in the corrupting of all ſort of writers, Divine, and Humane, are long ſince notorious and infamous throughout Chriſtendome.

Bell. quoties Lutheri Reſp. ad quos Art. ad amicum quendam.

What *Luthers* modeſty was in anſwering thoſe that found fault with his Tranſlation, we have not to ſay. Onely thus much, that the impudent forgeries of this generation witneſſe abundantly, that it is no rare thing for a lie to drop out of a Ieſuites or Friers penne. But be it, as it may be; It is not *Luthers* Tranſlation, not that place in the 8, of *Luke*, that our doctrine, [touching juſtification by Faith alone] is founded upon. We have better proofes than theſe; as ſhall appeare unto you in the confirmation of the Minor of this Syllogiſme.

Whatſoever the Scriptures affirme, that is true doctrine. But the Scriptures affirme, a man is juſtified by Faith alone,

Therefore thus to teach, is to teach according to the word of wholeſome doctrine.

Our Adverſaries demande proofe of the Minor. We alleadge all thoſe places wherein the Scriptures witneſſe, that wee are juſtified by faith, without the works of the Law. Such places are theſe. *Rom.* 3. 28. [*Therefore we conclude that a man is juſtified by faith without the workes of the Law*] Rom. 4. 2. 3. [*If Abraham were juſtified by workes, hee hath whereof to glory; but not before God. For what*

what saith the Scripture? Abraham beleeved God: and it was counted to him for righteousnesse.] And verse 14. 15. 16. [*For if they which are of the Law be heires; Faith is made void, and the promise made of none effect; Because the Law worketh wrath, for where no law is, there is no transgression.*] Gal. 2. 16. [*Knowing that a man is not justified by the workes of the Law, but by the Faith of Iesus Christ: even we have beleeved in Christ, that we might be justified by the faith of Christ, and not by the works of the Law, for by the workes of the Law shall no flesh be justified*] Gal. 3. 21. 22. [*Is the Law then against the promises of God? God forbid For if there had beene a law given, which could have given life; verily righteousnesse should have beene by the Law. But the Scripture hath concluded all under sin, that the promise by the faith of Iesus Christ, might be given to them that beleeve.*] Eph. 2. 8. 9. [*For by grace ye are saved, through faith, and that not of your selves; it is the gift of God, not of workes, least any man should boast.*] Phil. 3. 8. 9. [*Yea doubtlesse, and I count all things but losse for the excellencie of the knowledge of Christ Iesus my Lord. For whom I have suffered the losse of all things, and doe count them but dung, that I may win Christ. And be found in him not having mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ; a the righteousnesse which is of God by faith.*] Out of which places, not to name more, expresly touching this point of our Iustification, wee argue thus. a Tit. 3. 5. 6. 7

A man is justified either by the workes of the Law, or by faith in Christ.
But he is not justified by the workes of the Law. *Ergo*, hee is justified onely by faith in Christ.

In this disjunctive Syllogisme, they cannot finde fault with us for adding the word [*onely*] in the conclusion, which was not in the Premisses: For reason will teach them that where two Tearmes are immediatly opposite, if one be taken away, the other remaines alone. So that in every disjunctive Syllogisme, whose Major Proposition standeth upon two Tearmes immediatly opposite: if one be removed in the Minor, the conclusion is plainely equivolent to an exclusive proposition. As if we argue thus. Either the wicked are saved, or the godly. But the wicked are not saved. Thence it followes in exclusive tearmes, therefore the godly onely are saved. Our adversaries cannot deny, but that the Proposition [a man is justified by workes, or by faith] consists of tearmes immediatly opposite. For else they accuse the Apostle *Paul* of want of Logicke, who, *Rom.* 3. should conclude falsely, [a man is justified by faith without workes] if he be justified either by both together, or else by neither. Seeing then he opposeth faith and workes as incompatible, and excludes workes from justification: wee conclude infallibly by the Scriptures, that a man is justified by faith alone. This Argument not avoidable by any sound answer, puts our adversaries to their shifts. Yet rather than yeeld unto the truth, they fall unto their distinctions: whereby, if it were possible, they would shift off the force of this Argument. Whereas therefore the Scriptures oppose Workes and Faith: the [*Law of Workes*] and the [*Law of Faith.*] Our [*owne righteousnesse which is of the Law*] and the [*Righteousnesse of God by Faith,*] manifestly telling us that wee are *Iustified*, [*not by Workes, by the law of Workes, nor by our owne righteousnesse which is of the Law, but that we are justified by faith, by the righteousnesse of God by faith.*] Our adversaries have a distinction to salve this matter withall. They say then Workes are of two sorts.

1 Some goe before grace and faith, and are performed by the onely strength of Free-will; out of that knowledge of the Law, where unto men may attaine by the light of Nature, or the bare Revelation of the Scriptures. These workes or this obedience to the Law, which a meere naturall man can performe, is (say they) that *Righteousnesse* which the Scriptures calls our owne. By this kinde of *Righteousnesse* and *Workes*, they grant none is justified.

2 Some follow grace and faith; which are done by mans Free-will, excited and aided by the speciall helpe of grace. Such obedience and righ-

teouſneſſe is (ſay they) called the (*Righteouſneſſe of God*,) becauſe it is wrought in us of his gift and grace. And by this righteouſneſſe a man is juſtified.

By this invention they turne off with a wet finger, all thoſe Scriptures that we have alleadged. We are juſtified [*not by the workes of the Law*] that is, by the obedience of the morall law, which a man may performe without Gods Grace: But we are juſtified by (*Faith of Chriſt*) that is, by that obedience of the morall Law, which a man may performe by faith, and the helpe of Gods grace.

b Rom. 3. 27. [b] Boaſting is excluded, ſaith the Apoſtle, by what law? By the law of workes, that is, by the law performed by the ſtrength of nature? Nay, for hee that performes the Law by his owne ſtrength, hath cauſe to boaſt of it. By what law then? By the Law of Faith, that is, by faith which obtaines Gods grace to fulfill the morall Law. Now hee that obeyes the Law by Gods helpe, hath no cauſe to boaſt. [c] [*Iſrael which followed the Law of righteouſneſſe, could not attaine unto the Law of righteouſneſſe.*] Wherefore? Becauſe they ſought it not by faith; that is, they ſought not to performe the Law by Gods grace; [*But as by the workes of the Law,*] that is, by their owne ſtrength: Thus *Paul* deſires to be found in Chriſt, [*not having his owne righteouſneſſe which is of the Law*] that is, that righteouſneſſe he performed without Gods grace before his converſion; But [*the righteouſneſſe of God which is by faith*] *i.e.* That righteouſneſſe which he performed in obeying the Law by Gods grace after his Converſion. For confirmation of this diſtinction, and the interpretations thereon grounded; *Bellarmine* brings three reaſons to ſhew that when workes and faith are oppoſed all workes of the Law are not excluded.

c Rom. 9. 31. 32. How knowes *Bellarmine* that? *Bell. lib.* 1. *c.* 19. *Bell. cap.* 16.

1 It is manifeſt, Faith is a worke; and that there is a Law of Faith as well as workes. If therefore, *Rom.* 3. all Workes, and all Law be excluded from Iuſtification; then to be juſtified by faith, were to be juſtified without faith.

2 It is plaine, the Apoſtle, *Rom.* 3. intends to prove that neither the Iewes by the [a] naked obſervation of the Law of *Moſes*: nor the Gentiles for their good workes before they were [b] converted to the faith of Chriſt, could obtaine righteouſneſſe from God.

a *Bell. lib.* 1. *c.* 19.
b *Bec. Tom.* 2. *tract.* 4. *cap.* 2. *queſt.* 6. *Sect.* 15.

3 The Apoſtle ſhewes, *Rom.* 4. 4. what workes hee excludes from Iuſtification, (*viz.*) ſuch whereto wages is due, by debt not by grace. Now works performed without Gods helpe deſerve [c] reward (*ex Debito*,) but works performed by his helpe, deſerve wages (*ex gratia.*)

I doubt not but (notwithſtanding theſe ſeeming reaſons) the fore-named diſtinction and expoſitions of Scripture according thereto, appeare unto you at the firſt ſight, ſtrange, uncouth, farre beſides the intent of the Holy Ghoſt, in all thoſe fore-reckoned paſſages of Scripture. Let us examine it a little more narrowly, and yee ſhall quickly perceive; that in the Schoole diſtinction, there is nothing but fraud and ſhifting. (By workes done, by the ſtrength of Nature we are not juſtified. By works done with the helpe of grace we are juſtified.) This is the diſtinction; reſolve it now into theſe tearmes which are more proper, and it runs thus. (A man is not ſanctified by thoſe workes of the Morall Law which he doth without grace; but a man is ſanctified by thoſe workes of the Morall Law he doth by grace:) Both Sentences are ſquint eyed, and looke quite awry from the Apoſtles aime in this diſpute touching Iuſtification. Is it his intent, *Rom.* 3. to prove that a ſinner deſtitute of grace cannot be made inherent holy by Morality, or outward workes of Pietie? or thus. That a ſinner cannot attaine to Sanctification by his owne ſtrength; but he muſt attaine to it by the grace of God? Take a ſurvey of the Chapter, and follow the Apoſtles Argumentation. All both Iewes and Gentiles are under ſinne, *verſe* 9. therefore [*Every mouth muſt be ſtopped*] and none can pleade innocency; [*and all the world muſt be guilty before God.*] and ſo liable to condemnation, *verſ.* 19. What followeth hence now? [*Therefore by the workes of the Law, ſhall no fleſh be juſtified in his ſight. ver.* 20.

How

How strange were this conclusion, taken in our adversaries construction. *Ergo*, By obedience unto the Morall Law done without grace no flesh can attaine sanctification in his sight. For neither doth the Apostle speake of sanctification, but of absolution as is apparant; All are sinners against the Law, *Ergo*, by pleading innocency in the keeping of the Law, no man can be wholly sanctified, nor justified, nor absolved from Blame in Gods sight. Nor yet will the reason immediatly annexed admit the glosse [*Workes without Grace*] *By the workes of the law shall no flesh be justified in his sight.* Why? [*For by the law commeth the knowledge of sinne*] that is, [*By the Law men are convinced of sinne, and declared not to be innocent.*] Which reason is not worth a Rush, according to our adversaries construction. He that without grace shall doe the works of the law: he is not thereby made holy. Why? Because by the Law is the knowledge of sinne. The Law thus observed tells him he is a sinner. In which reason there is no force, unlesse it be true on the other side. He that by the helpe of grace doth the workes of the Law, is thereby sanctified; because the Law thus kept tells him he is not a sinner, which is most untrue. In as much, as not onely those which are destitute of grace, but those that have grace also, and by the helpe thereof, keepe the Law in some measure are by the Law notwithstanding convinced to be sinners. The Apostle yet goes forward. [*If we be not justified by the workes of the Law, by what then?* (He answers, *verse* 21) *But now is the righteousnesse of God made manifest without the Law.*] We are justified by righteousnesse of God: But what is that? It is (saith the distinction) that obedience to the Law which we performe by Gods grace. A glosse apparantly false. For the righteousnesse of God here is a righteousnesse without the Law; but obedience to the Law, though performed with grace, is a righteousnesse (*with*) the Law, because it is the righteousnesse of the Law. For it is all one, hee that obeyes the Law by his owne strength: if he doe it[d] perfectly hee hath the righteousnesse of the Law, and he that obeyeth it perfectly, by Gods grace, hath still the same righteousnesse of the Law, and no other. For so the Law be kept, it alters not the righteousnesse thereof, that we keepe it by our owne strength, that wee have of our selves, or anothers helpe that gives us strength to doe it. For then that strength which he gives us is our owne. Which point duly observed cuts in sunder the sinewes of this distinction; for it is cleare the Apostle distinguisheth the righteousnesse of the Law and of God as different in their kindes: these make them to be one and the same thing, [Obedience to the morall Law] but done by divers helpes, one by meere nature, the other by grace. This is most contrary to the Scriptures, and specially to that excellent place, *Rom.* 10. 3. 4. &c. where the Apostle shewing the difference between the righteousnesse which is our own or of the Law; and that which is the righteousnesse of God or Faith, tells us: The righteousnesse of the Law is thus described [*The man that doth these things shall live thereby*;] but the righteousnesse of Faith speakoth on this wise [*Whosoever beleeveth on him* (i.e. *Christ*) *shall not be ashamed.*] Can any thing be more plaine, than that the Apostle opposeth here [Doing] of the Law, and [Beleeving] in Christ; Not [Doing] the Law by our owne strength, and doing of the Law by [Gods grace.] These are Iesuiticall glosses that corrupt Apostolicall Doctrine, and strangely pervert the worke of Christ in our redemption, as if hee had done no more for us but this[e] (*viz.*) procured that whereas we could not live by doing of the Law through our owne strength; God will now aide us by his grace, that we may fulfill the Law, and by the legall righteousnesse obtaine Iustification and remission of sins. We abhorre such Doctrine, and doe reject as vaine and imaginary that distinction whence such absurdities necessarily follow: More might be said in confutation thereof, were it needefull, but we have dwelt long upon this Point, and it is time to hasten forward: By the way unto the Iesuites arguments in the defence of this distinction wee answer.

1 We confesse faith is a worke, and in doing of it we obey the Law, because

d As *Adam.* e *Bellarmine cap.* 19. answering that place, *Gal.* 2. (If righteousnesse be by the Law, then Christ died in vaine) saith: Nay, seeing we are justified by faith, and workes following it, Christ died to purpose, that God might give us grace so to be justified.

Works without grace doe not justifie. Why? because imperfect, or been se done by Natures strength. Not the later; For then *Adam* was not justified. Not the former for so all good workes of the best are imperfect.

cauſe (as Saint *Iohn* ſpeakes) *Ioh.* 3. 23. [*This is Gods Commandement, that wee beleeve in the name of his Sonne Ieſus Chriſt*] And therefore the Goſpel is called [*The Law of Faith,*] becauſe the promiſe of grace in Chriſt is propounded with commandment that men beleeve it. But now we deny that Faith juſtifies us, as it is a worke which we performe in obedience to this Law: it Iuſtifieth us only as the condition required of us; and an inſtrument of embracing *Chriſts Righteouſneſſe*. Nor can the contrary be proved.

2 The Ieſuites are miſtaken in the ſcope of the Apoſtle, *Rom.* 3. whoſe intent is not to ſhew the Iewes or Gentiles could not attaine ſanctification without Gods grace, by ſuch obedience to the Law; as they could performe through the meere ſtrength of naturall abilities. They affirme it ſtrongly, but their prooſes are weake, being manifeſtly confuted by the whole File of the Apoſtles diſputation, who cleerely and plainely excludes both Iewes and Gentiles, from being juſtified by the workes of the Law without making mention or giveing the leaſt intimation, by what meanes theſe workes muſt be performed, whether without grace or by the helpe of grace. Yea it had beene quite beſides his purpoſe ſo to have done. For the Apoſtles argument is cleere as the light, and ſtrong as a threefold cord. All are ſinners againſt the Law, therefore by obedience unto the Law, (Let men performe which way they liſt or can, without grace or with grace) no man is in Gods ſight pronounced innocent.

3 To the laſt argument out of *Rom.* 4. 4. we anſwer, The Apoſtle there proves, that the faithfull children of *Abraham*, are not juſtified by works; becauſe *Abraham* the Father of the Faithfull was juſtified by Faith, and not by works. Where we affirme; That the Apoſtle excludes all the workes of *Abraham* from his Iuſtification, both ſuch as he performed when he had no grace, and thoſe he did when he had grace: For thoſe workes are excluded wherein *Abraham* might glory before men; now *Abraham* might glory before men as well in thoſe workes which he did by the helpe of Gods grace, as thoſe which he did without it; nay more in thoſe, then in theſe. As in his obedient departure from his owne Countrey at Gods command; his patient expectation of the promiſes; his ready willingneſſe even to offer his owne ſonne out of Love and Duty to God, his religious and juſt demeaning of himſelfe in all places of his abode. In thoſe things *Abraham* had cauſe to glory before men, much more then in ſuch workes as he performed before his converſion, when he ſerved other Gods beyond the Flood: Therefore we conclude that *Abraham* was juſtified, neither by ſuch workes as went before faith and grace in him, nor yet by ſuch as followed after. This is moſt cleere by the 2. *ver.* [*If Abraham were juſtified by workes, hee had wherein to glory, but not with God.*] Admit here the Popiſh interpretation; and this ſpeech of the Apoſtles will be falſe. Thus [*If Abraham were juſtified by Workes*] that is, by ſuch workes as hee performed without Gods gracious helpe [*he hath wherin to glory*] *viz.* before men, [*but not with God*]. Nay, that is quite otherwiſe; For it is evident. If a man be juſtified by obeying the Law through his owne ſtrength, he may boldly glory before God, as well as before men; ſeeing in that caſe he is not beholding to God for his helpe. But according to our doctrine, the meaning of the Apoſtle is perſpicuous. *Abraham* might glory before men in thoſe excellent workes of Piety, which he performed after his Vocation, and in mens ſight hee might be juſtified by them; but hee could not glory in them before God, nor yet be juſtified by them in his ſight. So then all workes whatſoever are excluded from *Abrahames* juſtification, and nothing left but faith, which is imputed unto him for righteouſneſſe; as it is *verſe* 3. Whence it followes, That as *Abraham*, ſo all others are juſtified without all merit, by Gods free grace and favour. For ſo it followes, *verſe* 4. 5. [*Now unto him that worketh, the wages is not counted by favour, but by debt, but to him that worketh not; but beleeveth in him that juſtifieth the ungodly, his faith is counted for righteouſneſſe.*] Theſe words runne cleare, till a Ieſuite put his foote into the ſtreame to raiſe up the mudde. [*To him that worketh*] that is, which fulfilleth the righteouſ-

righteouſneſſe of the Morall Law [*the wages*] of juſtification and Life [*is not counted by favour, but by debt*] for by the perfect righteouſneſſe of the Law; a man deſerves to be juſtified and ſaved. [*But to him that worketh not*] that hath not fulfilled the righteouſneſſe of the Law in doing of the Law, in doing all things that are written therin: [*But beleeveth in him that juſtifieth the ungodly;*] That is, relyeth upon Chriſt, who by his righteouſneſſe obtained abſolution for him, that is, righteouſneſſe in himſelfe. [*His faith is imputed for righteouſneſſe*] that is: He by his faith obtaines juſtification in Gods ſight; not by merit of his owne, but Gods gracious acceptation of Chriſts righteouſneſſe for his.

But here our adverſaries trouble the water by a falſe interpretation. [*To him that worketh*] that is, ſay they, that fulfills the Law by his owne ſtrength. [*Wages is not counted by favour, but by debt,*] but if hee fulfill it by Gods grace, his wages is paid him by favour, not of debt. Whereunto wee reply: That 1. this gloſſe is a plaine corruption of the Text: For by workes in this fourth verſe, the Apoſtle underſtands that kinde of workes whereof mention is made verſe 2. By which *Abraham* was not juſtified: and theſe as we have ſhewed were workes done by the helpe of grace not by the meere ſtrength of nature. 2. And againe for the aſſertion it ſelfe, namely [*He that fulfills the morall Law by the helpe of Gods grace is juſtified, by favour not by debt*] we ſay it is either a manifeſt falſehood, or at beſt, an ambiguous ſpeech. For it is one thing to beſtow grace on a man to fulfill the Law, and it is another thing to juſtifie him when hee hath fulfilled the Law. If God ſhould give ſtrength to a man exactly to fulfill the morall Law, that were indeede of his free favour and grace; but when this man, that hath received this ſtrength ſhall come before God with the perfect righteouſneſſe of the Law, pleading that in every point he had done what was required, God is bound in juſtice to pronounce him innocent, and of due debt to beſtow on him the wages of eternall life. *Adams* caſe is not unlike to ſuch a man. For God gave *Adam* what ſtrength he had, yet *Adam* fulfilling the Law by that ſtrength, ſhould have merited juſtification and life. Therefore when the Apoſtle ſpeaketh of all workes in the perfect fulfilling of the Law, hee ſaith, that [*To him that worketh, wages is not counted by favour, but by debt:*] he ſpeaketh exactly, and the Jeſuites in excluding workes done by grace comment abſurdly. Thus much touching the third point concerning mans juſtification by faith alone, as alſo of the firſt generall head promiſed in the beginning: Namely, the condition required of us unto Juſtification (*viz.*) *Faith.*

SECT. III.

CHAP. I.

Of the righteouſneſſe whereby a man is juſtified before God: that it is not his owne inherent in himſelfe, that in this life no man hath perfection of holineſſe inherent in him.

I Proceede unto the ſecond Generall of the matter of our *Juſtification* where wee are to enquire what righteouſneſſe it is, for which a ſinner is juſtified in Gods ſight. Juſtification and juſtice are ſtill coupled together, and ſome righteouſneſſe there muſt be, for which God pronounceth a man righteous; and for the ſake whereof he forgiveth unto him all his ſinnes. Nor is a ſinner juſt before God becauſe juſtified: but he is therefore juſtified becauſe he is ſome way or other juſt. The righteouſneſſe for which a man can be juſtified before God is of neceſſity one of theſe two. *Sect. 3. c. 1.*

2 Generall heads.

1. Either inherent in his owne perſon and done by himſelfe.

2. Or

2. 2 Or inherent in the perſon of Chriſt, but imputed unto him.

A man is juſtified either by ſomething in him and performed by him, or by ſomething in another performed for him. The wiſedome of Angells and men hath not been able to ſhew unto us any third meanes. For whereas it is affirmed by ſome that God might have reconciled mankinde unto himſelfe by a free and abſolute pardon of their ſinnes without the intervention of any ſuch righteouſneſſe, either in themſelves or in Chriſt, whereby to procure it: to that we ſay that God hath ſeene it good in this matter rather to follow his owne moſt wiſe counſells, then theſe mens fooliſh directions. It is to no purpoſe now to diſpute what God might have done, whether God by his abſolute omnipotencie could not have freed men from Hell, by ſome other meanes without taking ſatisfaction for ſinne from Chriſt: whether God ought not to have the ſame priviledge which we give unto any mortall King, freely to pardon a Rebell, and receive him to favour, without conſideration of any goodneſſe in him, or ſatisfaction made by him, or another for him? Or whether ſinne doe make ſuch a deepe wound in Gods juſtice and honour, that hee cannot with the ſafegard of either paſſe by it without amends. Such queſtions as theſe are vaine & curious, proſecuted by idle and unthankefull men, who not acknowledging the riches of Gods wiſedome and grace in that courſe of their redemption which God hath followed, would accuſe God of indiſcretion, for making much adoe about nothing, and teach him to have gone a more compendious way to worke: then by ſending his own Sonne to die for us. Theſe Critichiſmes upon Gods glorious and wonderfull proceeding in mans redemption, wee leave unto *Socinus* and *Arminius* with their followers; it is our part *ſapere ad ſobrietatem*, and to underſtand what God hath; not tell him what he might or ſhould have done. According to which courſe of his now revealed will, we know that God hath declared his everlaſting hatred againſt ſinne, as that thing which moſt directly and immediatly oppoſeth the holineſſe of his Nature, and the juſtice of his Commandements. We know that for this hatred which God beareth to ſin, no ſinfull creature can be able to ſtand in his ſight, without being conſumed up with the fire of his fierce wrath. And therefore before reconciliation it was needfull Satisfaction ſhould be made, where offence had beene given. Which ſeeing man could not effect by himſelfe, God thought it good to provide a Mediator, who ſhould make peace betweene both. So that what ever may be imagined of poſſibility of other meanes to bring man to life; yet now we know that *ſic oportuit*. Thus Chriſt ought to ſuffer, *Luke* 24.26. and that it [*Behoved him to be like us, that being a faithfull high Prieſt, he might make reconciliation for our ſinnes.*] *Heb.*2.17. Leaving then this new way to heaven never frequented but by imagination; let us follow the old wayes of Iuſtification that the Scriptures have diſcovered unto us; which are two and no more: Either by our owne Righteouſneſſe and Workes; or by the Righteouſneſſe and Workes of another (*viz.*) Chriſt. The former is that way whereby man might have obtained Iuſtification and life, had hee not beene a ſinner. But now, man, that is a ſinner, cannot be juſtified and ſaved, but onely in the latter way (*viz.*) by the Righteouſneſſe of Chriſt the Mediator.

Lubertus de Chriſto ſervat. lib.1.cap.1.

Pſal. 55. *Heb.*

This Divine truth is of moſt infallible certainty and ſoveraigne conſolation unto the conſcience of a ſinner, as ſhall appeare in the proceſſe of our diſcourſe, wherein wee ſhall firſt remove [*our owne righteouſneſſe,*] that ſo in the ſecond place we may [*eſtabliſh the righteouſneſſe of Chriſt*] as the onely matter of our juſtification in Gods ſight.

1. By our owne *righteouſneſſe* we underſtand as the Apoſtle doth, *Rom.*10. [*the righteouſneſſe of the Law or of Workes*] which is twofold.

1 The fulfilling of the Law whether by the [*Habituall holineſſe of the heart;*] or by the [*Actuall Iuſtice*] of good workes proceeding thence. For the Law requires both, that the perſon be Holy, indued with all inward qualities of [*Purity and Iuſtice*] and that the workes be Holy being performed for matter and all

all the [*Circumstances according to the Commandement.*]

2 The satisfying for the Breach of the Law. For he that makes full satisfaction to the Law, which is broken; is afterward no debter to the Law, but to be counted Iust, and no Violater thereof. Wee must now enquire touching these two: whether a man can be justified by his owne obedience to the Morall Law. Secondly, whether he can be justified by his owne Satisfaction for transgression of the Morall Law. Concerning which two *Queres*; we lay downe these two Conclusions which are to be made good.

1 *No man that is a sinner is justified by his owne obedience to the Morall Law.* — 1 *Conclus.*

2 *No man is justified by his owne satisfaction for his Transgression.*

For the former. It is the conclusion of the Apostle. *Rom.* 3. 20. Therefore by the workes of the Law shall no flesh be [*justified in his sight*] which we prove by these Arguments. — 1 *Argum.*

The first shall be that of the Apostle in the forenamed place which stands thus.

Whosoever is a transgressor of the morall Law; hee cannot be justified by his obedience thereto.

But every man is a transgressor of the morall Law. Ergo

No man can be justified by his obedience thereto.

The Major is an undeniable Principle in reason. It being a thing impossible that a party accused as an offender should be absolved and pronounced innocent by pleading obedience to that Law which he hath plainely disobeyed. Wherefore the Apostle takes this Proposition for granted in these words of his [*For by the Law commeth the knowledge of sinne*] *vers.* 20. That which convinceth us to be sinners: by that it is impossible wee should be declared to be righteous. That *Plea* will never quit us, which proves us guilty. Yea it were not onely folly, but madnesse to alleadge that for ones just excuse which it selfe is his very fault whereof he is accused. The Major then is certaine.

The *Minor* is no lesse. (*viz.*) [*That every man is a transgressor of the morall Law*] If any sonne of *Adam* will deny this, his owne conscience will give his tongue the lie; and the Scriptures will double it upon him. Which having concluded [[a] all under sinne] averre. That [[b] *If we (an Apostle not accepted) say we have no sinne we deceive our selves and the truth is not in us*] Yea [*If* [c] *we say we have not sinned, we make God a lier, and his word is not in us.*] The conclusion then is infallible [*That by the obedience of the Morall Law, no man shall be justified* (that is) *quitted and pronounced innocent before Gods judgement seat.* This Apostolicall argument utterly overthrowes the pride of man in seeking for Iustification by the Law: and it is of so cleere evidence, that the Adversaries of this doctrine cannot tell how to avoid it. But, forasmuch as many exceptions are taken, and shifts sought out, for the further manifestation of the force hereof against gaine-sayers of the truth: it will be requisite to examine their evasions. Which we should doe in the next argument. Which is this.

a Rom. 3. 6. Gal. 3. 22.
b 1 Ioh. 1. 8.
c Verse 10.

2 *Whosoever having once broken the Law, can never after perfectly fulfill it: he cannot be justified by his obedience thereto.* — 2 *Argum.*

But now having once broken Gods Law can never after that perfectly fulfill it.

Ergo, man cannot be justified by his obedience of the Law.

The Major of this argument is framed upon no other ground then the former, & opposed unto that erronious tenent of our adversaries. [*That howsoever a man be a sinner against the law, yet nevertheless afterward he may be justified by his obedience of the Law. Because God for the time following gives him grace perfectly to fulfill it.*] Which opinion is directly contrary to the reason of the Apostle which is; [*That once a sinner, and alwayes uncapable of Iustification by the Law; for how should the Law declare him innocent that hath, though but once transgressed against it.*] He that hath stollen in his youth, and ever after lived truely and justly, can never quit himselfe in judgement from the guilt and punishment of theevery by pleading, he hath kept the Law in his latter times. Obedience that followes

followes after, justifies not from the guilt that went before. As wee shall see more hereafter in the point of mans Satisfaction. But let us grant that the Law though once broken, yet afterwards fulfilled would justifie a man; we here defend the Minor [*That man having broken Gods Law, can never afterwards perfectly fulfill it*] and so by that meanes also he is excluded from justification by it. This Proposition the Romanists will not yeeld to, without strong proofe. Let us explaine it, and confirme it. The Proposition may be set down in these termes, [*No man whosoever can perfectly fulfill the Morall Law in this life.*] Man here we consider in a twofold estate, 1. of Nature, 2. of Grace. Touching man in the estate of Nature, it is agreed on both sides, that the keeping of the Law is utterly and absolutely impossible unto him. But concerning man regenerate and justified, they of Rome, affirme he may keepe the Law: we of the reformation granting that *absolutely* it is not *impossible* (for we will not say; but God might if he saw good, bestow such perfection of grace upon a regenerate man, that afterwards he should live without all sinne, and be translated to heaven without death) yet, according to the order which God now holdeth in bringing man to salvation; wee deny that there ever was, or ever will be any mortall man, that hath or shall perfectly fulfill the righteousnesse of the morall Law: This shall appeare unto you, by parting the righteousnesse of the Law into its branches, whereby you may see what it is to fulfill the Law, and how impossible it is so to doe.

The righteousnesse required by the morall Law is of two sorts.

1 Habituall, in the inherent holinesse of mans whole person, when such gratious qualities are fixed and planted in every faculty of soule and body, as doe dispose and incline the motions of both onely unto that which is conformable to the righteousnesse of the Law. That such righteousnesse is required by the Law, is a plaine case and confessed; that which commands the good, or forbids the evill action, doth command the vertuous and forbid the vitious habit too. He that lookes for purity in the streame, cannot but dislike poison in the fountaine; and God that commands us to doe good, bids us also to be holy; nor can we doe the one, unlesse wee doe the other. And therefore the Apostle joynes both together. [*The end of the Commandement is love,* (but where?) *out of a pure heart*] 1 Tim. 1. 5.

Pure in heart undefiled in the way.

2 Actuall, in the exercise of all good workes enjoyned by the Law, and forbearing the contrary evill workes. Whether these good or evill workes be inward in that spirituall obedience which the Law requires, (*viz.*) in the right ordering of all the motions of our soules, that every one of our thoughts, imaginations, purposes of our minde, and all the secret workings and stirrings of our affections, be altogether imployed upon Piety and Charity, not so much as touching upon any thing that is contrary to the love of God, or our neighbour. Or, whether these good and evill workes be outward in the bodily obedience unto the Law, in doing all and every externall duty of Religion towards God: of Iustice and Mercy towards man, and in leaving undone the contrary.

Further this actuall Righteousnesse of the Law is to be considered two wayes.

1 As it respects all the Commandements, and so that righteousnesse is onely perfect, which fulfills all and every particular precept of the Law.

2 As it respects any one Commandement, or any one duty therein contained. And so we may call that righteousnesse perfect, which exactly performes any one point of the Law, though it faile in others.

So you see what is to be done of him that will perfectly fulfill the Law: let us now see whether any man can doe so or no. We say no man can doe it; and we make it good in the confirmation of these three Propositions.

1 *No man in this life hath perfection of grace and holinesse inherent.*

2 *No man in this life can fully observe all those good workes both inward and outward which the Law requires.*

3 *No*

3 *No man in this life can performe any one particular good worke so exactly, that in every point it shall answer the rigor of the Law, and Gods severe judgement.*

For the first we prove it by this Argument.

Where sinfull corruption remaines in part, there inherent holinesse is not perfect. 1 Propos.

But in every man during this life, there remaineth sinfull corruption. Ergo, In no man is there during this life, perfect inherent holinesse.

The *Major* is without exception, For he that is in part bad and sinfull, it is not possible, he should be totally good and holy.

The *Minor* is most evident in Scripture, and each mans experience and reason it selfe. *Gal.* 5. 17. The Apostle describes the combat that is betweene the flesh and the Spirit (that is) betweene corruption and grace, in a man regenerate. [*The flesh lusteth against the Spirit, and the Spirit against the flesh; and these two are contrary one to the other, so that yee cannot doe the same things that yee would.*] Who can say that holinesse is perfect in that man, in whom corruption of nature, not onely troubleth, but hindereth grace in its holy opertaion? Shall we say this contention lasts but for a while after a man is newly regenerate: but in succesſe of time the Spirit gets an absolute victory, corruption being not onely overmastered; but also annihillated? If wee say so, experience will accuse us, and conscience will judge us to be liars. Where is that man, and how is he named, that can say, he findes no rebellion or distemper in his affections or desires, no disorder in any motion of the soule: but that all within him is sweetly tuned unto obedience, without jarre and discord arising from corruption? Certainly that humble confession of a most holy Apostle, may cause blushing in any such proud Iustitiary. Had *Paul* the body of sinne in him, and hast thou none? He fightes and wrestles [*against the law in his members, rebelling against the law of his minde.*] yea he is so checkt & mated by it, that [*he can neither doe the good he would, nor avoid the evill hee would not, when he would doe well, evill is still present with him.*] And so tedious is this toile unto him; that he complaines of it at the very heart, and cries out bitterly for helpe in this conflict. Whereupon, though hee have helpe from God through Iesus Christ, yet hath he not full deliverance from this inherent corruption, but is faine to conclude in this pittifull manner [*So then I*[a] *my selfe in my minde serve the Law of God: but in my flesh the law of sinne*] Even *Paul* serves God in the better halfe of him: doe what hee can, sinne will have place in his heart, and a part of his service though he be unwilling to yeeld it. If any will compare and preferre himselfe to this holy man, he may prove himselfe prouder, but better than him he cannot. It is arrogance for a simple Frier to claime perfection, when so great an Apostle disavowes it. Hee that will not acknowledge that corruption in himselfe, which *Paul* (in the name of all) confesseth in his owne person; it is not because such a one is more holy than the Apostle, but because he is ignorant, and sees it not; or high-minded, and scornes to be knowne of it. Furthermore, reason confirmes what Scriptures and experience doe witnesse; (*viz.*) that sinfull corruption will hang fast upon us unto our dying day: for if we suppose an utter abolishment of sinne and corruption in our nature; it must needs follow, there will never be any sinfulnesse at all in our workes and lives. Where the habit is perfect, the action is so too: and a sweete fountaine cannot send forth bitter waters. Wherefore seeing not the best of men can live without manifold actuall sinnes: It is apparant, that this ill fruite comes from a bad humor in the tree, and this defect of *actuall obedience*, comes from the imperfection of *habituall holinesse*. This is sufficient for justification of the truth of our first proposition [*that inherent holinesse in this life, if not perfect;*] Because it is alwayes coupled with some sinfull corruption.

a Aut & ego even I my selfe. Rom. 8. 25.

But here our Adversaries cry out with open mouth, that we maintaine monstrous propositions. Namely. [b] *That there is no inherent holinesse in a man that is justified,*

b *Becan. Tom.* 2. *tract.* 4 *c.* 2. *Quæst.* 1. *&* 3.

justified, that after justification, a man still remaines a sinner and unjust. That in justification, sinne is not abolished, but onely covered with Christs mantle. Thence they fall to their *Rhetoricke*, that all *Calvinists* are but painted *Sepulchers, faire without, full of rottennesse within: Like foolish Virgins that have no oyle of their owne, but thinke to be supplied by that of other folkes. Like Wolves in a Lambes skinne, which hides, but takes not away their ravening and fierce nature. Like a leprous person in fine cloathes; that lookes to be favoured and embraced by his King, because hee is well apparelled.* For this is (say they) to teach, *That a man justified is yet a sinner in himselfe. That corruption, filthinesse, and uncleanenesse remaine in him, when yet in Gods sight he is accounted pure and cleane, because hee hath hid himselfe under the cloake of Christs righteousnesse.* Whence also they tell us it will follow, *wee make Christs body monstrous, a holy beautifull head, joyned to filthy leprous members. Christs marriage polluted, a most holy and faire Bridegroome, coupled to a foule deformed Spouse.*

To this we say. Truth is modest, yet shee will not be outfaced with bigge words. Their eloquence hath slandered; partly us, partly the truth. Vs, in that they affirme wee deny all *inherent righteousnesse* in a person justified, which is an impudent calumny. The truth, in condemning that for an error which is sacred veritie taught us by God in the Scriptures, (*viz.*) *That a person justified, is yet after that, in himselfe in part sinfull.* This we still teach and maintaine for a truth, firme as the foundation of the earth, that cannot be shaken; namely, *That although a Iustified person is by the grace of the Holy Ghost dwelling in him made inherently holy; yet this sanctity is not that perfect purity of the heart, which the Law requires, because some degrees of impurity and corruption doe dwell in him till death.* And therefore the most justified person living, is yet in himselfe partly sinfull and unjust, but the sinfulnesse is pardoned unto him in Christ.

Against this the Romish contend, labouring to prove, that in him that is justified: *Sinne doth not remaine at all, but is utterly abolished.* They prove it by such arguments as these.

1 The Scriptures testifies, *That Christ is the* [c] *Lambe of God, that taketh away the sinnes of the world.* That *he was* [d] *offered to take away the sinnes of many.* That in repentance, our *sinnes are blotted out.* That God *will subdue our iniquities and* [e] *cast our sinnes into the bottome of the sea*; in allusion to the drowning of the *Ægyptians* in the red Sea. Wherefore if sinne be taken away, blotted out, drowned in the Sea, like the *Ægyptians*: then sure it is abolished, and remaines no longer.

c Ioh. 1. 19.
d Heb. 9. 28.
e Acts 3. 19. Εἰς τὸ ἐξαλειφθῆναι, &c.
f Mich. 7. 19.

2 They prove it from the properties which are ascribed to Sinne; as namely these.

a Eze. 16. 25. Apoc. 1. 6. 1 Ioh. 1. 7.

1 Sinne is compared to spots, staines, and filthinesse: but from thence wee are washed by the powring on of [*cleane* [a] *water* upon us; and by the [*Blond of Christ.*]

c Col. 1. 13. Tit. 2. 14. Rom. 6. 18, 22

2 Sinne is compared to bonds, fetters, and the prison, whereby we are holden captive under the power of Satan: Now Christ hath broken these chaines and opened these prison doores; having [*delivered us* [c] *from the power of darknesse*] and [*redeemed us from all iniquity*] and [*made us free from sinne to become the servants of righteousnesse.*]

3 Sinne is compared to sicknesses, diseases, and wounds. Now God is the best Phisition, the most skilfull Chirurgian; and where he undertakes the cure, he doth his worke throughly; he cures all diseases and each one perfectly. He doth not spread on a sicke man a faire Coverlid, or cover a festered wound with a faire cloath, as *Calvin* imagines; but by a purgative potion he expells the disease, by a healing plaister he cures the wound. So that there is not left, no corrupt matter, nor dangerous sore, that can prove deadly, according to that, *Rom.* 8. 1. [*There is no condemnation to those that are in Christ Iesus*] that is. That is, there is no matter at all for which they deserve condemnation, as those expound.

4 Sinne

4 Sinne is likened to death, nay it is the Spirituall death of the soule. Now he that is justified is restored to Spirituall life, and where life is, there death is quite taken away, seeing a man cannot be alive and dead both together. Wherefore the Apostle saith, *Rom.* Chap. 6. ver. 6. [*Our old man is* [f] *crucified with him, that the body of sinne might be* [g] *destroyed, that hence forth wee might not serve sinne*] and *verse* 11. [*Wee are dead unto sinne.*]

[f] συνεσταυρωθη. [g] καταργηθη.

Hence they conclude.

If the filthinesse of sinne be washed away, the chaines of sinne broken, the diseases and hurts of sinne healed, the death of sinne abolished; then it followes, that sinne is quite extinguished, and remaines no more in those that are justified.

3 They argue thus. If sinne remaine in those that are justified and be onely covered; then God either knowes of the sinne or knowes it not. To say he were ignorant of it were blasphemy [*all things* [h] *being naked and bare before his eyes.*] If he knowes it, then either he hates it, or he hates it not. If he doth not hate it, how doth the Scriptures say true that he is a [*God that hateth iniquitie?*] If hee doth hate it in them certainely hee must punish it; God cannot see a fault and hate a fault, but he must also punish it too. If he punish it, then hee which is justified shall yet be condemned, which is absurd. 3. [h] Heb. 4. 14.

Vnto these arguments wee answer. Vnto the two former thus. When wee say sinne remaines in a man regenerate and Iustified, we must distinguish the ambiguity of the word *Sinne*. In *Sinne*, to use that distinction which is authenticall with our Adversaries; There are three things.

1 *The offence of God*, which is the fault.

2 *The obligation unto eternall punishment*, which is the guilt.

3 *The staine or pollution of the soule*, (*viz.*) *the inherent vitious inclination of it unto evill*. From whence the fault committed first issued, and which by committing of the fault is augmented. For evill once committed leaves a further proneneſse in the heart to doe it againe. This we call the *corruption of sinne*.

Thus then we answer. *Sinne* doth not remaine in those that are justified, and regenerate in the two first respects, *viz.* of the *fault and the guilt*, both which are taken away by the death of Christ. But *Sinne* doth remaine in the regenerate according to the third respect, (*viz.*) the vitious qualitie and corruption thereof, inherent in the soule. We shall explaine these answers, and apply them to the *Arguments*. We say then; that the *fault* and *guilt* of sinne in the regenerate, is utterly abolished by the death of Christ. Which wee doe not take in such a sense as this. That in a man regenerate there is not at all any one fault or guilt to be found, for to say that a man regenerate, when he sins were neither faulty nor guilty, were a grosse untruth, seeing it is impossible that man should sinne, yet God not be offended; that man should sinne, and yet not be guilty, and deserving eternall death. Wherefore wee confesse that in the holiest of men, if they sinne, there is a true fault, and God is displeased with it; there is also true guilt, and for it they deserve to goe to hell. But yet this truth also must be acknowledged with all, that all faultinesse and guiltinesse are quite abolished and taken away from them by Christ, because that both are pardoned unto them. God is offended; but yet they feele not the wofull effects of his indignation: because in Christ he is graciously contented to be reconciled with thē. Againe they have deserved everlasting death; but they come not to the paines therof, because freed from the punishment by Christs satisfaction. Thus then we understand the first part of the answer. That the fault and guilt of sin is utterly abolished, that is, totolly pardoned unto the regenerate, by meanes of Christ, so that no finall eternall punishment shall befall them therefore. The other part. That sinne [*in the vitious quality and corruption if it remaines in men justified*] we understand with this necessary [a] limitation, that it remaines in them not in its power and

[a] Rom. 6. 11. 14.

and ſtrength, but in its being and life. It hath *Vitam*, but not *Regnum*. It raignes where there is no grace at all, but it lives even where grace is. Which though it mightily abate the power of it, it cannot utterly deſtroy its being. Hence now it is eaſie to untie the Arguments. Sinne is taken away, blotted out, drowned in the bottome of the ſea, in regard of thoſe miſchievous effects which ſinne would haye brought on us; God is reconciled, the obligation to puniſhment cancelled; and all the power, force, and ſtrength of ſinne defeated: So that like the dead Egyptians they can no longer purſue the Iſraelites to annoy them, nor ſhall ſtand us as an adverſary in judgement to condemne us. The guilt of ſinne is waſhed away totally by the bloud of Chriſt; the filthineſſe of corrupted nature is in part by degrees clenſed by the *Spirit of Chriſt* powred on us in his ſanctifying grace. The fetters and bonds of ſin, whereby we were held in bondage under condemnation theſe are quite broken aſunder: but thoſe chaines, whereby with *Paul*, *Rom.* 7. [*Wee are led captive*] to diſobedience are ſome broken, all weakned. We are freed from the power of Satan and feare of Hell; not wholly freed from ſinne, whereby wee are often captives againſt our will. Sinne is a ſickneſſe, and God is the Phyſitian; a wound, and God is the Chirurgian, true, but hee cures neither perfectly, yet correct that word. Hee cures our ſickneſſe and ſores perfectly; but not ſuddenly, where he begins the worke he will finiſh it; but he will not doe all in a day. The cure begins and goes onward to perfection during this life; but it is never finiſhed till after death. [*He forgives* [b] *all our iniquity*] and that is done entirely and totally [*and healeth all our infirmities:*] but this is by degrees not all at once. In which courſe God hath no cauſe to feare the cenſure of a Ieſuite for unskilfulneſſe, nor ſtands hee in need of mans counſel for preſcription, nor mans help to hold his hand in working, if the cure goe on more ſlowly then our fooliſh haſtineſſe thinkes fit. That is fit and beſt what God thinkes ſo: and if wee count him faithfull and wiſe in his art, it is our duty to take his advice, but ſaucie preſumption to give him any. Laſtly, where ſinne is ſaid to be the [*Spirituall death of the ſoule*] and ſo life being reſtored to juſtification, death muſt needs be quite aboliſhed: the weakeneſſe of this argument appeares ſtreight, if the *metaphoricall* terme be changed into *proper*. The death of ſinne is either the ſeparation of all grace from the ſoule, or the ſeparation of Gods favour from the ſoule. We are dead in treſpaſſes and ſinnes both wayes: In regard that in the ſtate of unregeneration the ſoule is utterly deſtitute of all grace and goodneſſe: and alſo becauſe in that condition it is liable to eternall death. Now the death of ſinne that is eternall death in the perpetuall loſſe of Gods favour, this is cleane taken away from him that is regenerate. Chriſt by his death hath purchaſed to him life and immortality. But touching that other death (that is) the want of all inherent grace in the ſoule. Wee ſay, that in regeneration Grace and Holineſſe is reſtored to the ſoule, yet not ſo perfectly as to aboliſh every degree of ſinfull corruption: Before regeneration the ſoule had no grace at all, and ſo was utterly dead, but it followes not, that therefore in regeneration, it hath all grace given it in all perfection, and ſo made perfectly alive; what ever harſhneſſe there is in the Metaphore, the plaine termes in this caſe are ſmooth enough. A man may be at once alive and dead, that is, at once a man may be partly holy, and partly ſinfull. [*Our old man is crucified with Chriſt*] upon whoſe croſſe it received a deadly wound; (becauſe Chriſt by his ſacrifice hath procured the ſending of the Holy Ghoſt into the hearts of the Elect;) who by ſanctifying them, aboliſhed their naturall corruptions by degrees. [*That ſo the body of ſinne might be deſtroyed,*] that is, not preſently annihillated: καταργηθῇ made of no force and ſtrength, made unable to worke ſtrongly in us. [*That henceforth wee might not ſerve ſinne.*] Though alwayes wee ſhould have ſinne in us. So are wee [*dead to ſinne*] not as if ſinne were utterly dead in us; or had no more working in us, then it hath in a dead carcaſſe: but becauſe the guilt of ſinne is fully taken away, and the power of ſinne hath received a deadly wound, doth bleed

b Pſal. 103. 3.

bleed out some of its life now, and shall infallibly bleed out the last drop of its life hereafter.

Vnto the third Argument, we answer thus, that the Hornes of those *Dilemma's* be made of wood, and may be easily battered We say then that God sees and knowes the sinfull corruption which is in the regenerate; for wee cannot assent unto that wilde and frantick imagination of some, who have troubled the quiet of some places in this Land, by preaching that God doth not, nay cannot see any iniquity or matter of blame, in those that be in Christ Iesus. Wee beleeve that nothing is hid from his eyes, nor be our sinnes lesse visible to him then our graces. God knowes what sinnes his children commit, he judgeth them to be faults, and such as deserve his infinite wrath. Yea, to goe further, as hee sees the sinne of the regenerate; so he hates it with a perfect hatred; it being impossible, that his pure eyes should behold impurity and love it. But now what followes hence? If he see it and hate it, then he cannot but punish it. True, that consequence is certaine. But what is next? If God punish that sinne which is in the regenerate, how then is their sinne covered and their iniquities forgiven? How doth he account them just, whom hee knoweth and punisheth for unjust? Here is a *Sophisme*. He sees sinne, and hates sinne, and punisheth sinne of the regenerate: Therefore he punisheth it in, and upon their owne persons. That is a *non sequitur*. He punisheth it, but it is in the person of Christ [*who hath troden the Winepresse*] of the fierce wrath of God conceived against all sinfulnesse whatsoever in his Elect: by which meanes his hatred towards the sinne of the regenerate is fully satisfied, and also his love towards their persons procured. He graciously passeth by their iniquity, pardoning unto them what hee hates, and hath punished in Christ: in which respect he may be truely said not to see that sinne in them which he will never punish in them, and to cover that sinne which shall never be laid open in judgement against them.

Chap. 2.

No man can perfectly fulfill the Law in performing all such workes, both inward and outward, as each commandement requires, against which truth Popish Objections are answered.

And thus much touching the first Proposition and the first point wherein man fals short of his obedience to the Morall Law, (*viz.*) in the perfection *of habituall inherent holinesse*.

We goe on unto the next Proposition, touching mans actuall obedience unto the whole Law. Where we teach,

That no man can perfectly obey the Law in performing all such workes, both inward and outward, as each commandement requires. 2 *Propos.*

A man would thinke this point needed no other proofe but onely experience. In all the Catalogue of the Saints, can you pricke out one that after regeneration, never committed sinne against the Law? We shall kisse the ground hee treads on, if we know where that man haunts, who can assure us that since his conversion he never brake the Law. Shall we find this perfection in a Monkes Cell, or in a Hermites Lodge, an Anachorites Mue, under a Cardinals Hat, or in the Popes Chaire? All these are Cages of uncleannesse, not Temples wherein dwels undefiled sanctity. Never to sinne; that is a happinesse of Saints and Angels, with whom we shall hereafter enjoy it: but whilst we are mortall we can but wish for it. [*Thy Law* (saith *David*) *is exceeding large.*] It comprises in it not a few, but many and manifold duties. Good workes are by a kinde of Popish *Solœcisme* brought to a short sum, *Prayer*, *Fasting*, and *Almes deeds*. These are eminent among the rest: but not the hundreth part of the whole number. There is besides a world of duties enjoyned, and as many sinnes forbidden: each Psal. 119. 96.

commandement hath its ſeverall rankes, every duty its manifold circumſtances; to reckon up all, were a buſineſſe which the wit of the ſubtileſt Ieſuite, or the profoundeſt Divine could hardly maſter. To performe them is a taske, which is beyond the ſtrength of the holieſt man, who in finding it a great difficulty to do any one well, would forthwith judge the performance of ſo many an impoſſibility. But if this ſuffice not, we have expreſſe Scriptures to prove that no man doth actually obey the Law in all points. Such places are theſe.

(1) 1 Kings 8.46. *There is no man that ſinneth not.*
(2) Eccleſ. 7.20. *For there is not a juſt man upon earth that doth good and ſinneth not.*
(3) Iames 3.2. *In many things we offend all.*
(4) 1 Iohn 1.8. *If we ſay that we have no ſin, we deceive our ſelves, and the truth is not in us.*

Whence wee conclude, that [*de facto*] never any did keepe the Law, but breake it in ſome, yea, in many things. And therefore wee ſay that the diſpute of our Adverſaries, touching the poſſibility of keeping the Law, vaniſhes to nothing. For ſeeing no man hath, or will ever actually keepe it (as the Scriptures witneſſe) to what end ſerves all the quarrelling and diſpute about the Poſſibilitie of keeping it. No man ſhall be juſtified by the Law, becauſe he hath a power to keepe it if he liſt; but becauſe he hath actually kept it. Whence it is manifeſt that the reply of our adverſaries is ridiculous. No man indeed doth keepe it; but yet they may if they will. For 1. What is that to juſtification? Can a man that is regenerate be juſtified by his obedience of the Law, when yet after his regeneration he doth not keepe it? 2. And againe. How know theſe men that there was, or is, ſuch a power in the Saints to keepe the Law, when yet the world never ſaw it brought into Act? Is it not more probable that what never was, nor will be done, never could nor can be done? Were they all idle, and did not doe their beſt indeavour? It is true, none doth ſo much good as he ſhould and might: but yet it is a ſharpe cenſure to ſay that none would put themſelves forward to the utmoſt of their might. What ſhall be ſaid of Saint *Paul* (*Phil.* 3.12.) He confeſſeth that himſelfe was not yet perfect, but that he ſought after it. How? negligently? No, with great diligence and intention. He followed after, [διώκω δ *ver.* 12. and that eagerly, *Reaching forth to catch the things that were before* τοῖς δ' ἔμπροσθεν ἐπεκτεινόμενος *verſe* 13. *Preſſing towards the marke* κατὰ σκοπὸν διώκω, *ver.* 14. Here was diligence, and we cannot ſay that Saint *Paul* did not doe his beſt. Did *Paul* then fulfill the Law? It ſeemes ſo, for here we ſee he was willing, and in another place *Bellarmine* tells us hee was able, for ſo we have it, *Phil.* 4. 13. [*I can doe all things through Chriſt that ſtrengtheneth me:*] that is, fulfill the Morall Law by the grace of Chriſt. Now if hee were willing and able then certainely hee kept it. Nay it is certaine he did not keepe it. Witneſſe the teſtimony of himſelfe. [*I doe not the good things which I would: but the evill which I would not, that doe I*, *Rom.* 7.19. Where is the fault then? In the Apoſtles will? No, it is plaine he would have done it. Was it then in his ability? Yea, this was it. To will was preſent with him: but hee found no meanes to performe that which is good, *verſe* 18.

Lib. 4. *cap.* 20.

The Ieſuite then abuſeth us with a falſe expoſition of that place to the *Philippians* interpreting it of the Apoſtles ability to performe the morall Law, which himſelfe meant concerning that ſtrength wherewith Chriſt enabled him unto contentation and patience in all conditions whatſoever. *Paul* was able to beare all afflictions patiently, to uſe proſperity ſoberly; but to fulfill the Law in all things perfectly he was not able. And if he were not, who is? Wee conclude that the actuall obedience of the Morall Law in fulfilling all the Commandements exactly, is impoſſible to a regenerate man in this life. Let us now take a ſhort ſurvey of our Adverſaries Arguments whereby they would prove that actuall obedience to the whole Law is not onely poſſible: but alſo very eaſie to the regenerate and juſtified. They are theſe.

1 *That*

1 *That burden which is light may be carried without shrinking under it; that yoake which is easie, is worne without paine; those Commandements which are not burdensome, may be observed without difficulty. But such is the morall Law.* [*My yoake is easie and my burthen light*] *Mat.*11.30. [*This is the love of God that ye keepe his Commandements, and his Commandements are not c grievous. 1.Ioh.*5.3. *Ergo, the Morall Law may be easily observed.*

Bell.4 de Iust. cap.1.10.11. 12.13. Becan.ton.2. tract.4 cap.4. quæst.1. c Supplic.

To this we answer, that the place of *Matthew* is to be understood not of the Morall Law; but of the yoake and burden of the crosse and afflictions which every one must beare, that will follow Christ and obey the Gospel. To those that are wearied and laden with the crosse, Christ speakes by way of consolation, telling them whether to resort for helpe. [*Come to me and I will give you rest*] that is, comfort and deliverance. 2. Then he perswades them to patience under their affliction. [*Take up my yoake upon you*] and beare it cheerefully, which his perswasion he strengthens with three arguments. 1 From his owne example. [*Learne of mee*] to doe and suffer as I doe, enduring so many persecutions and afflictions with all meekenesse and patience, [*For I am meeke and lowly in heart,*] quietly bearing all wrongs and indignities from man without murmuring against God, repining against man, seeking revenge at their hands that have unjustly persecuted me. 2 From the successe of this patient enduring according to Christs example. [*And you shall finde rest unto your soules;*] comfort in affliction, seasonable deliverance from affliction. 3. From the nature of such crosses. *For my yoake is easie, &c.* Though they be yoakes and burdens which for the present seeme grievous; yet they be easie, they be light, because Christs yoake and Christs burden, which hee laies on all his true Disciples that follow him, and which he will give them strength to support and beare out with cheerefulnesse. This seemes the most naturall interpretation of this place, and it is most agreeable to the twelfth Chapter to the *Hebrewes*. Where the like arguments are used to comfort the godly in such afflictions, as follow the profession of the Gospel. But yet if we understand it of the yoake and burden of the Law: We answer to it, and that place in *Iohn*, that the Commandements of God are not grievous to the Regenerate; not because they can perfectly and easily fulfill them, but because that which made them intollerable and unsupportable unto them, is now taken away. What is that? The rigor of the Law in requiring of every man exact obedience, under paine of the curse of eternall death. Here was the uneasinesse of the yoake which pinched man in his sinfull state; this was the weight of the burden, under which every man out of Christ must needs be crushed and sinke downe to hell. Now Christ having fulfilled the Law, and satisfied for all our transgressions thereof, hath made this yoake easie for the neckes, and this burden light upon the shoulders of the regenerate, because though they be tied to obey, yet not upon those severe termes of being eternally accursed, if they at any time disobey. Now they are assured their hearty obedience shall be accepted, so farre as they are able to performe it, and where they faile they shall be mercifully pardoned. Which is a singular encouragement of a Christian heart, to shew all willing and cheerefull endevour in obeying Gods Commandements, whereby he may give good proofe of his unfained love unto God himselfe.

1.

Againe we answer, that this uneasinesse and burdensomnesse of the Morall Law, is to be taken in regard of the enmity and opposition which a carnall man beares unto the obedience thereof. Vnto a naturall man it is the greatest toyle and wearisomnesse in the world, for him to be made to draw in this yoake. For him to bridle his desires; to checke his disordered affections; to restraine himselfe of his pleasures; to be tied to the exercise of Religion, to have a lawlesse minde brought in subjection to a strict Law. Oh! what a wearinesse is it, how he snuffes at it? Hee chafes and sweats under such a burden, more than under the weight of ten talents of lead. But now unto a heart sanctified by grace, all such obedience becomes sweet, pleasant, and delightfull. The heart now loves the

2.

*Mal.*3.13.

συνήδομαι &c.
b Rom. 7.22.
c Pſ. 119. per totum.

the holineſſe of the Law; it b [*delighteth in the Law*;] takes contentment in c *the obedience of it*, and is full of ſingular affection and deſire after it. Whence though it faile in many things through manifold infirmities and temptations; yet it ceaſeth not in a willing, conſtant, and cheerefull endeavour to performe all. Grace fighteth with many difficulties, and in the combat takes many a foyle: but yet at laſt the victory falls on her ſide. For (ſaith Saint *Iohn*) [d *He that is borne of God overcommeth the world*. So that *the luſt of the eyes, the luſt of the fleſh, and the pride of life*; which he underſtands by the world, (1 *Iohn* 4.16.) prevaile not againſt him, to turne him away from the holy commandement given unto him. But he ſtill obeyes cheerefully and ſincerely, though not every way perfectly. This of the firſt Argument. The ſecond is this.

d 1 Iohn 5.4.

2 Argum.

2 *If the hardeſt precepts of the Law may be kept, then much more all the reſt which are eaſier.*

But the hardeſt precepts may be obſerved,-----*Ergo, the reſt alſo.*

They prove the *Minor* thus.

Three precepts there are, which are moſt hard as all confeſſe.

1 *Thou ſhalt love the Lord with all thy heart.*

2 *Thou ſhalt love thy neighbour as thy ſelfe.*

3 *Thou ſhalt not covet.*------ The tenth Commandement.

But now all theſe three commandements may be kept by the regenerate. Ergo the reſt; and ſo the whole Law.

We deny the *Minor* of the *Proſyllogiſme*; and ſay that thoſe three precepts are not to be kept perfectly by any man in this life. They prove it in each particular.

1 *That a man in this life may love God with all his heart.* This they prove.

1 *By Scripture.* Deut. 30.6. *The Lord thy God will circumciſe thy heart, and the heart of thy ſeed, to love the Lord thy God with all thy heart, and with all thy ſoule, that thou maiſt live. This is a prediction or promiſe of that which was heretofore, and is ſtill accompliſhed in the regenerate, who being ſanctified and purified from ſin (a work of Gods Spirit in the heart figured by externall circumciſion of the fleſh) ſhould love God with all their hearts.*

2 *By example of* David, *who ſaith of himſelfe,* Pſal. 119.10. *With my whole heart have I ſought thee; and God alſo teſtifies of him: That he kept his commandements, and followed him with all his heart, to doe that onely which was righteous in his eyes,* 1 Kings 14.8. *The like is recorded of* Ioſiah, 2 Kings 23.25. *And like unto him was there no King before him that turned to the Lord with all his heart, and with all his ſoule, and with all his might according to all the Law of* Moſes: *neither after him aroſe any like him. Theſe men then loved God with all their hearts.*

3 *By reaſon; For to love God with all the heart, carries one of theſe three ſences. Firſt, to love him onely, and nothing elſe, and ſo we are not commanded to love God with all our heart, becauſe we muſt love our neighbour too. 2 To love him* tanto conatu, quanto fieri poteſt; (that is) *as much as may be. Nor is this commanded* (ſaith *Becanus*) *and yet if it were, who would ſay it were impoſſible to love God as much as one can. 3. To love God above all (that is to preferre him before all creatures, before father and mother, as Chriſts bids,* Mat. 10.37. *and as* Abraham *did before his onely ſonne. Now this onely, is to love God with all the heart, and this, men may doe, as appeares in the Martyres and others, who left all for Gods love.*

a Lib. 4. c. 11.

Vnto theſe Arguments we anſwer. That it is not ſo eaſie a matter to love God with all the heart, as theſe imagine. a *Bellarmine* indeed makes a (but) at it. There is nothing required (ſaith he) of us: But to love God with all the heart. As if it were as eaſily done, as ſpoken. But wee beleeve that in this (*But*) God hath ſet up a white, which all the men in the world, may and muſt aime at: but none will ſhoote ſo ſteadily as to hit it. Vnto the place of *Deuteronomy*, we ſay; God therein tells us what his gracious worke is in *circumciſing*, or *ſanctifying* our hearts, and what our bounden duty is thereupon (*viz.*) to love him with all our hearts: the performance whereof we muſt endeavour ſincerely, though we cannot doe it perfectly. For the examples of *David* and *Ioſiah*, who are ſaid to follow

follow the Lord with all their heart; there is nothing elſe meant thereby, but a ſincere intent and indeavour in the generall to eſtabliſh and maintaine Gods pure Religion in their kingdome free from corruption of Idolatry; as alſo for their owne particular converſation to live unblameably. For *David*, it is a cleare caſe that not perfection, but ſincerity is his commendation; whoſe many ſins recorded in the Scriptures, witneſſe ſufficiently that he had in his hart that corruption, which many times turned the love therof from God to other things. How did he love God with all his hart, when he defiled *Vriahs* bed, ſhed *Vriahs* bloud, intended to murder *Nabal*, judged away an honeſt mans lands to a fawning *Sycophant*, with ſuch other faults. The Prophet himſelfe in that place *Pſal.* 119. witneſſeth; as the uprightneſſe of his heart [*With my whole heart have I ſought thee:*] ſo with all the weakeneſſe and corruption of it: againſt which he humbly craves Gods aſſiſtance in the very next words, [*Let me not wander from thy Commandements.*] For *Ioſiah*, it is plaine that this ſingular cõmendation is given him, becauſe of his through reformations of the moſt corrupt eſtate of Religion which was before his reigne; wherein many godly Kings before him had done ſome thing in redreſſing ſome abuſes, but none went ſo far in a zealous reformation of all, according to *Moſes* Law. Wherefore the text ſaith, that there was no King before him like unto him, which cannot be meant abſolutely of all, (for *David* is ſaid to follow Gods will with all his heart, as well as *Ioſiah*:) but ſince the time that Religion began to be corrupted in the Iewiſh Church, there was none of all the Kings of *Iudah*, that was ſo faithfull as *Ioſiah*, to reſtore all things to the firſt purity. Whence he hath the praiſe, that he turned unto God more entirely, then any other King before or after him. But now from *Ioſiahs* zeale in reformation to conclude, that in every particular of his life he kept the Law perfectly, loving God with all his heart, is a conſequence that wants ſtrength of connexion.

Vnto the reaſon from the meaning of the Law, we grant. That the firſt is not the meaning of it: but for the ſecond, (*viz.*) *That to love God with all the heart, is to love him as much as may be.* The Ieſuite hath no reaſon either to deny, that this is not commanded; or to affirme that if it were commanded, it is yet poſſible to doe it. Would any man ſay, except he care not what hee ſay, that God doth not command us to love him as much as may be? Or will it be a truth from any mans tongue, to ſay, that he loves God with as great perfection as may be? It cannot. Which appeares thus. Gods will is, that wee ſhould love him with all our hearts. Now Chriſt hath taught us to pray. [*Thy will be done in earth as it is in heaven.*] Thence it is evident, wee on Earth are bound to fulfill the commandement of loving God, as the Saints in heaven doe fulfill it. But now our Adverſaries themſelves grant, that whileſt we be [*in viâ*] wee cannot love God ſo much as we ſhall doe [*in patriâ*] whence it followes, that no man can love him ſo much as may be, and as he ought to doe; ſeeing no man hath his heart repleniſhed with that meaſure of divine love, whereof his nature is capable, which either *Adam* had in his innocency; or the Saints have in glory.

Touching the third ſenſe of the words, wee grant indeed; that to *love God with all the heart*, is to *love him ſuper omnia*, that is above all creatures. But the Ieſuites take here but one part of true love of God. It is a ſingular part of divine love, when the heart is ſo fixed on God, that neither the love nor feare of any earthly thing can draw it from obeying of God. Which we ſay, is a matter wherein every one failes in ſome kinde or other, more or leſſe, though in the end many Martyres, and other holy men, have herein by faith overcome the world. But this is not enough unto perfect love, to preferre God before all temporall paines & pleaſures, profits or diſcommodities. He loves God with all his heart, not onely who loves him above all, but alſo obeyes God in all. [*This is the love of God that we keepe his commandements.*] He that for Gods love will not obey Gods Law, he loves his ſinnes more than God. Offend but in the leaſt thing, there is preſently want of love; for he that will not doe as God bids him, then,

is

is void of that love which moves him to obey at other times. *Hee then that keepeth Gods word, in him is the love of God perfect indeed.*---ἀληθῶς τετελείωται, 1 Ioh. 2.5. Perfect obedience and perfect love are inſeparable. Now ſeeing the former cannot be found in mortall men, wee cannot in them ſeeke for the latter. And therefore this commandement [*Love God above all things*] cannot be kept in this life.

2 *That a man may love his neighbour as himſelfe. For which purpoſe they turne us to* Rom. 13.8. *He that loveth another hath fulfilled the Law: Becauſe the Law is comprehended in this ſaying, Thou ſhalt love thy neighbour as thy ſelfe, ver. 9. and love doth not evill to his neighbour; therefore is love the fulfilling of the Law, ver. 10. And they bid us looke,* Gal. 5. 14. Where we read, *For all the Law is fulfilled in one word: Thou ſhalt love thy neighbour as thy ſelfe.*

Hereto we anſwer. That there is in theſe places, nothing that needs anſwering. We grant, that the love of our neighbour as of our ſelves, is the fulfilling of the Law; that is, of the ſecond Table of the Law, touching our duty unto man, and ſo much theſe places witneſſe, commanding us alſo ſo to doe. But now how doe our Adverſaries prove out of theſe places that men can perfectly obſerve this Law. Wee yeeld the regenerate love their neighbours as themſelves; but that *perfection* of *love*, which in every point fulfills the Law, doing our neighbour no hurt, but all good, in all our thoughts, words and deeds; this wee cannot grant them; unleſſe upon better proofes. Let us goe to the tenth Commandement, which they ſay may be kept, that is.

3 *Thou ſhalt not covet. This tenth commandement of the Decalogue, is* (ſay they) *poſſible to be fulfilled by a Regenerate man. For three things muſt be obſerved touching this concupiſcence, or coveting forbidden in the tenth commandement.*

1 *The vicious proneneſſe and inclination of nature unto bad deſires, which is ſtiled concupiſcence in* actu primo. *As to have a theeviſh minde.*

2 *The inordinate motions of the heart immediatly ariſing from that corrupt diſpoſition, which prevent reaſon, and goe before conſent; as to deſire another mans money, but ſodenly vaniſheth of it ſelfe, or upon deliberation it is checkt.*

3 *The conſent of the will, when either it takes immediate delight in ſuch deſires themſelves; as ſpeculative fornication, &c. or when it reſolves to put in execution what the heart imagined; as to lay a plot to ſpoile another of his goods. The two former, the vicious diſpoſition of nature, and inordinate deſire that goe before conſent, theſe be no ſinnes,* (ſay the Romaniſts) *and ſo not forbidding in the ten commandements. The laſt* (*viz.*) *Evill deſires with conſent, they be the very ſinnes which are forbidden in that commandement: Whence they conclude, that a regenerate man may avoide the breach of this commandement, ſeeing it is in the power of his will, whether he will conſent unto ſuch motions of the heart or no; and if he doe not conſent, then he ſinnes not.*

Hereunto we anſwer. That whereas they of Rome teach, that the *Habituall vitiouſneſſe* of nature, and the *diſorderly motions* of the heart which goe before conſent, are no ſinnes: they therein erre groſſely againſt Scriptures and ſound Reaſon. It is the gift of theſe men alwayes to judge flatteringly and favourably on natures ſide: they conceipt to themſelves a God in Heaven like their God in Rome, *Facilem Deum*, one that will winke at ſmall faults, and grant *Indulgences* by the dozen. Look what they judge a ſmall matter God muſt be of their mind, or elſe they are not pleaſed. His love muſt fit their humors; what they think they can doe; that God ſhall have leave to command or forbid: but if otherwiſe they will tell him to his face, that he is a foole or a Tyrant, to command them that, which now they cannot performe. For God (ſay they) to require of man a freedome from all *vicious inclinations* and evill deſires, this were as mad an injuction, as for a maſter to command his ſervant never to be hungry, or thirſty, hot or cold, and to threaten him, that he ſhould looke through a halter, in caſe it be other-

therwise with him. This error we shall more conveniently speake of in the refutation of common and generall exceptions, which they make against all those proofes, that doe demonstrate the impossibility of keeping the Law, whereof this is one, that concupiscence in the first and second act is not sinne. But now whereas they affirme that it is in a regenerate mans power not to yeeld consent to the motion of sinne, and that therefore hee may fulfill the Law which said (thou shalt not lust) we grant then that the Spirit may many times get the victory, overmastring such unruly motions of the heart; but this is not perpetuall. For who is there (except extreamely ignorant of grace and nature) but will confesse that many times these παθήματα τῶν ἁμαρτιῶν, *affections of sinne*, as the Apostle call them, doe worke in them so strongly, upon such circumstances and advantages, that they doe not onely [ἀντιστρατεύεσθαι, *combat and fight*] against the powers of grace, but also αἰχμαλωτίζειν *vanquish them*] and even leade a man regenerate captive unto the Law or command of sinne. The Apostle confesseth so much of himselfe. *Rom.* 7.23. Who yet was able to doe as much as hee that thinkes himselfe best. And therefore what ever power wee may seeme to have not to yeeld consent; yet it is certaine that we shall often faile in our practise.

This of the second argument touching the observation of the hardest precepts of the Law; The third followes.

3. *Argu.*

3 *If a man may doe more then the Law requires, hee may certainely doe as much.*

But a man may doe more then the Law requires. Ergo he may doe as much.

The minor, Bellarmine proves by the example of the young man, Mat. 19. *Who telling Christ that he had observed all the commandements, and that from his youth; our Saviour bids him do one thing more, and then he should be perfect.* [If thou wilt be perfect, goe sell that thou hast and give to the poore and follow me.] *vers.* 20. *Now if the young man had done this, he had done more than the Law required. In as much as whatsoever the Law required hee had observed formerly. For doe you not beleeve him that he spake true?* [All these things have I observed from my youth.] *verse* 19.

Whereto we answer: That wee doe not beleeve the testimony of that vaine young man touching his owne *righteousnesse*; who boasted of keeping the second Table in the outward duties thereof, when as yet he wanted inward charitie towards his neighbour, and love towards God. He avouched that he had kept all perfectly fulfilling that Commandement [*Thou shalt love thy neighbour as thy selfe*:] and thereupon is so bold as to aske Christ. *What lacke I yet?* Christ to convince him of his pride and wants, puts him to the triall. If thou hast such perfect charity towards man, then certainely if God command thee to bestow, not a part, but all thy goods upon the poore, upon promise of better things to thy selfe: thy duty unto God, and singular charity to men, will make thee doe so. [*Goe then sell all that thou hast and give* [a] *to the poore.*] Vpon this speciall Commandement, this covetous minde shewes it selfe: Nay, it is plaine hee loved not his neighbour so well as his riches. He is neither so dutifull to God, nor charitable to the poore; as for either of their sakes to part with his possessions. But, might he say, what? Will not ordinary almes, or a little more than ordinary serve the turne? Must I give away all? Indeed the Law requires that I be mercifull to the poore: but where is any law that bids mee sell my whole estate and destribute to them that want? Christ laies an unnecessary burden upon me; if I cannot be perfect without undoing my selfe, I will content my selfe as I am, and not seeke after such perfection. Here a Papist will say he spake reason, seeing Christs speech was but a counsell of a more perfection, then the Law required. Now a man is not to be blamed, if he chuse onely to be as perfect as the Law commands him, & so this yong man was, if you will beleeve him or them. But the Scripture makes it plaine that hee did evill in disobeying Christ; and, that if he had obeyed him in that particular, he had done no more then the Law required at his hands. For obedience to every speciall Commandement is included

[a] δὸς τοῖς πτωχοῖς. i.e. da partem non omnia. Quæ expositio probabilis est, non infallibilis

ded in the generall. The Law indefinitely commands us to give almes: now if God by a ſpeciall commandement limit how much wee ſhall give; whether halfe or all our eſtates, to obey ſuch a perticular precept is not to doe more then the generall Law requires us. Such a perticular commandment was this of Chriſt unto the young man, wherein he ſets him a ſpell, according to that conceit of perfection which he had of himſelfe, putting him to the practiſe of the higheſt duty which the Law of liberality can poſſible require of a man (*viz*) to part with all. This he ought to have done upon Chriſts particular commandement; in not doing of it he brake the Law, and proclaimed his heart to be full of covetouſneſſe, devoid of faith in God, and true charity towards his neighbour. From this place then our adverſaries cannot p ove, that this young man might have done more than the Law required: or that wee are bound at any time to doe as Chriſt bid him. Chriſts command was for his particular triall; not for our imitation. They that take it otherwiſe, be a generation of men that profeſſe beggery, and poſſeſſe kingdomes, who were willing enough to part with that little they had of their owne, that ſo they may live the more *largely* and *plentifully* upon other mens. We goe forward to the next argument.

4 *Argum.* 4 *If the Law were impoſſible to be kept, it were no Law: for there is no law of things impoſſible. Yea God were more cruell and fooliſh than any Tyrant, to command us to doe that which is impoſſible for us to doe.*

To this we anſwer, that the conſequences were true if God had given a law which men never had ſtrength to performe. But now the Law written in Tables in Mount *Sinai* was but a reviving and repetition of the ſame Law, which was written in *Adams* heart; the characters whereof were now defaced in his ſinfull poſterity. *Adam* had ſtrength ſufficient to fulfill it: which as he received for himſelfe and us; ſo he loſt it for both. Nevertheleſſe though ſtrength to obey be loſt, yet the obligation to obedience remaines. We are no more diſcharged of our duties, becauſe wee have no ſtrength to doe it: than a debter is quitted of his bands becauſe he wants money to make paiment. Nor is this cruelty or folly in God, that when he publiſhed this Law unto the Iſraelites, he did not qualifie the exactneſſe thereof, fitting the precepts to their abilities, commanding them to doe juſt as much as they could or would doe. Had God made a Law in that ſort in favour of mans ſinfull nature they might with better reaſon have laid folly to his charge, for bending the rule to the crookedneſſe of mans heart; and not levelling it according to the ſtreightneſſe of the rule. God was to ſet forth a law of liberty, that ſhould not flatter but freely rebuke man of all unrighteouſneſſe; [a] a perfect law containing in it a full deſcription of *Holineſſe* and *Juſtice*, which man ought to have and performe towards God and his neighbour; and in this caſe God hath juſt reaſon to have reſpect unto mans dutie; not his ability, which once he had; but now had forfeited and loſt.

a Iam. 1. 1. 25. Pſal. 19. 7.

The next argument is.

5 *Argum.* 5 *Every prayer made in faith according to Gods will is heard and granted. But we pray that we may fulfill the Law perfectly.* [*For we pray that wee may doe Gods will in earth, as it is in heaven.*]

Ergo God heares us and gives us ſuch grace that we can doe it.

Hereto wee anſwer. That this prayer ſhewes us what we are bound to; and what is our duty continually to endeavour: That we may doe Gods will every day more perfectly, cheerefully, and conſtantly, than other. And ſo farre God heares the faithfull prayers of his loving children, enabling them to better performance of obedience is given to us in this life; as the Saints enjoy in heaven, will not be granted by our adverſaries themſelves. Wherefore they muſt alſo grant that that prayer is heard and granted us by degrees. In this life we attaine ſuch perfection as God ſees fit for us: afterwards, that which is compleat.

6 *Argum.* 6 *They prove by theſe Scriptures, that the Law may be fulfilled.* Gal. 5. *The Apoſtle reckons up the fruits of the Spirit. Love, joy, peace, &c. Then he ſaith verſe 23. that againſt ſuch there is no Law.* [*That is (ſaith Bellarmine.) the Law*

law cannot accuse such men of sinne. So 1 *Iohn* 3.9. [Whosoever is borne of God, doth not commit sinne, for his seed remaineth in him; and hee cannot sinne because he is borne of God.] *Ergo the Regenerate cannot so much as breake the Law.*

We answer. That both these places are perverted by false interpretations. Against [a] such there is no Law saith the Apostle. Against what? Such persons, or such graces? If it be meant of persons, (*viz.*) that such as have the Spirit, & bring forth the fruits of the Spirit there mentioned against those there is no Law: we must take it in the Apostles owne meaning, which he expresseth, *verse* 18. [*If ye be led by the Spirit, ye are not under the Law*] How is that? Are not the Regenerate under the Law, that is under the obedience of the Law. Yes, we grant on both sides that grace frees us not from subjection and obedience unto Gods Law. How then are they not under the Law. It is plaine. They are not under the curse and condemnation of the Law, as those be that walke in the flesh and doe the workes thereof, who therefore [shall not *inherit the Kingdome of God, ver.* 19.] and that is to be accursed. But such as walke in the Spirit being regenerate and justified, are not under the curse; and therefore though the Law may and doth accuse them of sinne: yet the Law is not so against them, as to bring condemnation upon them (as it doth upon other) from which in Christ they are freed. If the clause be understood of the graces of the Spirit, there reckoned up, the sense is this. Against such works there is no Law forbidding them, as there is against works of the flesh; these agreeable, those contrary to the Law. But this makes nothing to our adversaries purpose. For the place in *Iohn* [*Hee that is borne of God doth not commit sinne, yea cannot.*] If our adversaries exposition according to the very letter may stand good it will follow. That in the Regenerate there is not onely a possibility to keepe the Law, but also an impossibility at any time to breake it. But they easily see how absurd this position is, and that it being granted their doctrine of falling away from grace lies flat in the dust: seeing *Iohn* saith expresly. *That a man regenerate* (not only) *doth not*, but *cannot sin.* Therefore certainely he cannot fall from grace. Wherefore they helpe it out with a distinction. He cannot sinne that is, mortally. He may sin, that is venially, and veniall sins may stand with grace and with perfect obedience of the Law. This distinction is one of the rotten pillars of the Romish Church; it will come in fit place to be examined hereafter: for the present, we say, He that sins venially (as they mince it) breakes the Law; and againe, a man Regenerate may sinne mortally; which is true not onely according to their doctrine, who teach that a man may fall from the grace of Regeneration which to do is a mortall sin, but much more according to the Scriptures and experience which witnesse that *Peter, David, Salomon*, and many, yea all the Saints have at somtime or other their grievous fals; out of which, notwithstanding, by the grace of the holy Ghost, abiding in them they recover themselves so that finally they fal not away.

[a] κατ' εξοχην.

The last argument is from the examples of such men as have fulfilled the law.

7 *The Scriptures record that divers men have beene perfect in fulfilling the Law in all things: as* [b] *Abraham,* [c] *Noah,* [d] *David,* [e] *Iosia,* [f] *Asa,* [g] *Zacharie and Elizabeth, the* [h] *Apostles, and other* [i] *holy men.*

● *Therefore the Law is at least possible to be kept by some.*

7 *Argum.*
b Gen. 17.1.
c Gen. 6.9.
d 1 Kin. 14.8.
e 2 Kin. 23.25
f 2 Chr. 15.17
g Luke 1.6.
h Ioh 17.6.
i Phil. 3.15.

Not to stand on particular examination of all the places of Scripture, which are alleadged for proofe of these examples; we answer briefely. That it is everie mans dutie to aime at perfection in his obedience, according to Christs commandement. *Mat.* 5.48. *Be ye therefore perfect even as your Father in heaven is perfect.* 2. That in this life there are many degrees of grace, which God bestowes diversly on divers men, according to his owne pleasure, and their greater or lesse diligence in the practise of Holinesse. So that comparatively some men may be said to be perfect, because farre more perfect than others, as the greatest starres be said to be of perfect light, because they shine brighter then those of lesser magnitude, though yet not so bright as the Sun. But 3. we affirme that no

man in this endeavour after perfection goes so farre, as for *inward holinesse* and *outward obedience* to answer the perfection of the Law in all points; Even in these holy Saints which they bring for instance, the Scriptures have recorded unto us their fallings, that in them at once we may see a patterne of *Holinesse* to be imitated, and an example of humane infirmity, to be admonished by. Wee have [a] *Abraham*, sometimes misdoubting of Gods promise and protection, and helping himselfe by a [b] shift scarce warrantable. [c] *Noah* over-seene in drinke. [d] *David* breaking the sixth and seventh Commandements one after another. [e] *Iosiah* running wilfully upon a dangerous enterprise against Gods commandement. *Asa* relying on the King of *Syria* for helpe against the King of *Israel*, and not upon the Lord, [f] and in a rage imprisoning the Prophets for reproving him; [g] and in his disease seeking not unto the Lord, but to the Phisitians. [h] *Zacharie* not giving credence to the Angels message. The [i] Apostles all at a clap forsaking, or denying Christ. We cannot then in these Saints finde perfection in the full obedience to the Law; amongst whose few actions registred by the Holy Ghosts penne: wee may reade their sinnes together with their good workes. And had the Scriptures beene silent in that point; yet who could thence have concluded, that these men or others had no faults, because no mention is made of them? It was Gods purpose to relate the most eminent, not every particular action of their lives; even Christs story falls [l] short of such exactnesse.

a Gen. 15. 2 3
b Gen. 20. 11.
c Gen. 9. 21.
d 2 Sam. 11.
e 2 Chro. 25. v. 20. 21. 22.
f 2 Chr. 16. 7.
g Ver. 10.
h Ver. 12.
i Luke 1. 18.
k Mat. 14. 50. 66. &c.
l Ioh. 20 30. 31.

We conclude then notwithstanding these Arguments. Our second *Proposition* standeth firme and good (*viz.*) *That no man in this life can fulfill the Law in everie duty both inward and outward; but that the justest man on earth will faile in many things.* So if he should seeke for Iustification by this his actuall obedience to the Law: he throwes himselfe under the curse of the Law. *For cursed is everie one that continues not in [all] things, which are written in the booke of the Law to doe them*, saith the [m] Apostle out of [n] *Moses*. Which curse must needs light on those, that are of the *workes of the Law*, that is, seeke for justification and life by the obedience of the Law, which yet they cannnot in all things perfectly obey.

m Gal. 3. 10.
n Deu. 27. 26.

Chap. 3.

No man in this life can performe any particular good worke so exactly that in every point it shall answer the rigor of the Law, proved by Conscience, Scriptures, Reason; and Popish Objections answered.

3 *Propos.* I Proceed unto the last *Proposition*, which concerneth *mans actuall obedience to one particular precept of the Law*. Wherein will appeare the third imperfection of mans obedience in fulfilling of the morall Law. We have seene: That no man hath perfect inherent *sanctity* free from natures corruption. Againe, That no man can performe perfect actuall obedience to all and every duty of the law without failing in any one point. And this much our adversaries will not much stick to yeeld unto us, and confesse; that there is no man, but sinneth at some time or other; and that it is scarce possible to avoid *veniall sins*, as they stile them. But then they deny utterly. That a man sins in every particular good worke; though he cannot do all perfectly, yet in some he may exactly fulfill the *Righteousnesse of the Law*, not missing in any one circumstance. And therefore at least by that obedience he may be justified. This opinion of theirs hath neither truth in it self; nor yet brings any benefit at all to their maine purpose in proving justification by workes. For to what end serveth it them to stand quarrelling for the perfection of our obedience in some one or two good workes; when yet we faile in many things besides? One thing well done will not justifie him that doth many things ill. For that of Saint *Iames* must be a truth: *He that keepeth the whole*

Law

Law, and yet faileth in one point, is guilty of all, Iam. 2. 10. Much more guilty is he, that keepeth it in a few; and breakes it in many. But yet further, we reject this opinion also, as an errour: and we teach on the contrary. That

No man in this life can performe any one particular good worke so exactly; that in every point, it shall answer the rigour of the Law, and the severe triall of Gods judgement.

About this assertion our adversaries raise much stirre, and many foule slanders against us, proclaiming us to all the world, open enemies to all good works, that we be Factors to the kindome of darkenesse, promoting as much as in us lieth all licentiousnesse in evill courses, and taking off the courage and endeavour of men after pious duties. For who will set himselfe (say they) to doe any good worke if the Protestants doctrine be true, that in doing of it he shall commit a mortall sinne? Who will pray, fast, and give almes, if when hee doth these things he cannot but sinne? As good then it were to doe evill, as to doe good: a man can but sinne, and so hee shall, let him doe his best. These slanderous incongruities fastned on us spring not out of our Doctrine rightly understood, but out of froward and perverse hearts, that will not see the truth. Such aspersions will easily be wiped off, when after the confirmation of the truth wee shall make answers to such objections, as seeme to infringe it. Wee say then; That no man can performe any good worke required in the Law with such exact observation of every circumstance; that (were it examined by the rigour of the Law and Gods justice) no fault at all can be found in it. This we prove by *Conscience*, by *Scriptures*, by *Reason*.

First we here appeale unto the *conscience* of man, the judgement whereof is to be regarded; and whereunto we dare stand in this matter. Thou that boastest that in such and such good workes; that thou hast not committed any sinne at all. Darest thon indeed stand to it, and upon these termes appeare in Gods judgement? Darest thou abide the strictnesse of this examination standing ready to justifie thy selfe against every thing that hee can object: Wilt thou venture thy selfe upon this triall, even in the best workes thou dost, that God cannot with his most piercing eye of justice spie a fault in them, if he number them, hee shall finde nothing short? If hee weigh them, not one graine to light? Againe, let conscience speake, when thou hast prayed, fasted, given almes, done any other excellent worke of Pietie and Charity in the devoutest, and most unblameable manner thou thinkest possible. Thinkest thou verily, that in this case thou needest not at all stand in need of Gods favour, to passe by thine infirmities, and that thou needest not even in this behalfe to pray; *Lord forgive me my trespasses*? What man durst say or thinke in any good worke: Lord in this particular I doe not desire thou shouldest be mercifull unto mee? Without doubt there is no man living upon earth that shall in serious consideration of the severitie of Gods judgement, and the great infirmitie of his owne nature, compare his own obedience with the severitie of Gods justice, but his heart will presently shrinke within him, and his conscience shunne this triall, as much as ever *Adam* did Gods presence. The thought of such a strict proceeding in judgement, would make the proudest heart to stoope and tremble, the boldest face to gather blacknesse, filling the soule with an horrible feare in the expectation of that day; should the most innocent life, the most holy actions of men be there scanned according to the rigour of justice: not graciously pittied, pardoned, and accepted, according to that mercifull love of God which covereth and passeth by multitudes of sinnes. It were arrogant pride in any man to utter that speech in a sober temper; Whereunto *Iob* breakes out in a passion, chased by the sense of his miserable tortures; and the froward disputes of his friends. [a] *Oh* (saith he) *that a man might pleade with God, as a man pleadeth with his neighbour.* And againe, *Lay* [b] *downe now, put mee in a surety with thee, who is hee that will strike hands with mee?* And againe, *Oh that* [c] *I knew where I might finde him, that I might come even to his face, I would order my cause before him, and fill my mouth with*

a Iob. 16. 21.
b Iob 17. 3.
c Iob 23. 3. 4.

with arguments. I would know the words which hee would anſwer mee, and underſtand what hee would ſay unto me. Speakes the man reaſon, or is he beſides himſelfe? What? challenge God to diſpute with him, and hope to make his partie good in the quarrell? This was *Iobs* infirmitie: It is our Adverſaries arrogancie, who dare ſet their foote againſt Gods; and bid him pry as narrowly as he liſt into their good workes: they will maintaine the righteouſneſſe thereof againſt all that he can object to prove the leaſt ſinfulneſſe. *Iob* ſaw his folly: God grant that theſe may theirs; In a calmer temper, when conſcience was not overclouded with griefe and anger: he reads us a quite contrary leſſon. In the 9. Chapter of his book. *How ſhould man be juſt with God? if he contend with him, he cannot anſwer him one of a thouſand, verſe* 2.3. And againe, having reaſoned and queſtioned of Gods wiſedome and power, not to be queſtioned or reſiſted by any. *How much leſſe ſhall I anſwer him* (ſaith hee) *and chuſe out my words to reaſon with him? Whom though I were righteous, yet would I not anſwer; but I would make ſupplication to my Iudge, verſe* 14.15. Further, *If I would juſtifie my ſelfe, mine owne mouth will condemne mee, If I ſay I am perfect, it ſhall prove mee perverſe. Though I were perfect yet would I not know my ſoule, I would diſpiſe my life, verſe* 20.21. And once more. *If I waſh my ſelfe with ſnow water, and make my hands never ſo cleane, yet ſhalt thou plunge mee in the ditch, and mine owne cloathes ſhall abhorre me. For he is not a man as I am that I ſhould anſwer him, and we ſhould come together in judgement, verſe* 30.31.32. See this holy Saint, who els where ſtands peremptorily to the defence of his innocency and uprightneſſe againſt that wrongfull imputation of hypocriſie which his friends charged him withall, telling them that till hee die, he will not take away his innocency from himſelfe, nor his heart ſhall not reprove him of his dayes: yet when hee ſets himſelfe before the Tribunall of Gods juſtice, he dares not ſtand out in his owne juſtification, but ſubmits himſelfe to the mercy of his Iudge, with humble ſupplication for his favour. Theſe confeſſions of *Iob* be not complements out of a fained & needleſſe modeſty: but the fruits of a conſcience rightly informed and apprehenſive of its owne ſinfulneſſe, and the ſevere rigour of Gods judgement. The ſerious meditation of which two particulars, wee commend unto our Adverſaries, and all other of their humour; that are apt to entertaine favourable and gentle opinions touching their ſinnes: and withall to nouriſh high conceits of their own goodneſſe. Whence they grow by degrees to think, that Gods judgement is like their owne fooliſh imaginations; and where they out of blindneſſe or ſelfe-love cannot ſee a fault, that there God himſelfe can finde none. Wee hardly ſee beames in our owne eyes, are wee then ſo skilfull to ſpie the ſmalleſt mote? Who can underſtand his faults (ſaith *David*) wilt thou anſwer him; Yes I doe? A ſecret fault may ſoone ſlip it, a deceitfull heart may in one circumſtance goe beyond thy wit and watchfulneſſe. Here then humility would doe well, and prayer for thy ignorances; for thy ſecret ſinnes; unknowne to thy ſelfe as much as others. Here true modeſty would have her place, that thou preferre Gods wiſedome and judgement above thine owne, remembring that he judgeth not as man judgeth, but ſometimes otherwiſe than thou doeſt, accounting that abhomination, which in thine owne eyes is much ſet by; and alwayes more exactly than thou canſt, ſeeing much evill in that where thou ſeeſt little, and ſome evill where thou thinkeſt there is none. And therefore alwayes ſpeake unto thy ſelfe in thoſe excellent words of Saint *Iohn*; *if my heart condemne* (as in many things it doth) *God is greater than my heart and knoweth all things.* 1 *Iohn* 3.20. God forbid then that in any thing I ſhould preſume to plead with him in my Iuſtification. *He is wiſe in heart and mighty in ſtrength; who hath hardned himſelfe againſt him and hath proſpered, Iob* 9.2. Thus much touching our firſt argument, from the inward witneſſe of the conſcience. Which in the moſt innocent life, often in the moſt holy worke, drawes backe from Gods judgement Seate, and is afraid to put it ſelfe upon the triall of his ſevere juſtice.

Pſal. 19.

Wee

We have the Scriptures to witnesse unto us the same truth. *Psal.* 143. 1. 2. [*Heare my prayer, O Lord, give eare unto my supplication; in thy faithfulnesse answer mee and in thy righteousnesse.*] Here the Prophet seemes to appeale to the Iustice of God requiring his helpe upon such termes, as if God out of pure justice could not have denied him. But it is nothing so. It is the mercy of God the holy Prophet sues unto. Answer me in thy faithfulnesse and righteousnesse, that is, in those gracious promises, wherein thou hast made me to trust, whereupon I doe rely. *Thou art just and faithfull* in keeping promise, be so to me in my distresse, who according to thy promise seeke unto thee for succour. Vnto this righteousnesse of God, *David* presents himself, and his supplications; but before that strict and severe Iustice of God he dares not stand, but in all submissiveneſse prayes in the next words. [*And enter not into judgement with thy servant.*] He craves mercifull audience of his prayers; but deprecates the strict examination of his life and doings. Hee knew well that if God should deale with him upon so hard termes, his owne innocency could never have made his prayers acceptable, [*For* (saith he) *in thy sight shall no man living be justified.*] The force of this place [a] *Bellarmine* seekes to decline by three poore miserable shifts. That *David* would not have God enter into judgement with him to judge him (*scilicet*) according to such things as he had of himselfe; but according to such things as God had given him, that is, [*Judge mee not according to that righteousnesse which I have by nature; but according to that righteousnesse which thou hast given by thy grace.*] Which interpretation how rediculous a *phantasie* it is, and quite besides the meaning of the Prophet, it is easie for any one to judge by reading of that *Psalme*. *Bellarm.* therefore hath another string to his bow; but as rotten as the former.

[a] Lib. 4. c. 20. *Noli judicare ex bis quæ in me habeo.*

2 That the place is meant of veniall sinnes without which a man cannot live, and though they be small faults: yet would it be no injustice in God to punish them. So that the meaning is, [*Lord enter not into judgement,*] that is, Lord *I will not contend with thee, I confesse my selfe a sinner and crave pardon*; Diverse small faults I have committed not against the Law but besides the Law, and thou maist easily pardon them. My case is not singular: I doe therein but as other men doe, amongst whom, there is none so just but sometime failes and offends. And therefore doe not lay such faults to my charge. Men of corrupt conscience that thus sport with sinne, and play with the Scriptures; the Iesuite must bring us better proofes, then hee doth, else wee shall never beleeve that *David* was a man of *Bellarmine* his minde touching *Veniall sinnes*. That doctrine is part of the dregges of corrupted nature, maintained by *Popish Moabits*, who are setled on their *Lees*, infatuated by the love of sinne, and flattering themselves in that wickednesse as little and light which God accounted worthy to be hated. We acknowledge no *Veniall sinnes*, but such as deserve eternall death, which hereafter wee shall make good. And therefore if *David* would not that God should enter into judgement with him, because of *Veniall sinnes* that accompany his holiest practises, it is in effect, that which we say; the difference is onely in an *Epithite*. We say *David* prayed not to come into judgement, because [*his best works were sinfull:*] and *Bellarmine* addes, *because venially*, or *pardonably sinfull*. Which advantageth him not a jot. For let him mince it how him list, it is manifest, that these were such sinnes, as for them *David* durst not venture his best workes to come unto the Barre of Gods severe judgement. There is yet another devise. 2

That thirdly *David* speakes by comparison. (*viz.*) that though the righteousnesse of his workes were true, being absolutely considered: yet being compared with Gods Righteousnesse, it seemed to be unrighteousnesse. As a candle set in the Sunne seemes to have no light: and a little light compared to a greater, seemes darkenesse. Whereto wee answer, that *David* here makes a confession of his owne sinfulnesse; not a comparison of his own righteousnesse, with the righteousnesse of God. Hee desires that God will not enter into 3

judgement with him; not because hee had not so much righteousnesse as God, in comparison of whom it seemed little or nothing; but because he was sinfull, and had not so much Righteousnesse as he should. Man may have a Righteousnesse of his owne; infinite degrees below the *Righteousnesse* of God, which yet may passe the triall of Gods judgement without all reproofe. As is manifest in the *Righteousnesse* of *Adam* and *Christs* Humanity: both which though inferiour to Gods *Righteousnesse*, were yet able to endure that strict examination. Wherefore wee are not accounted unjust for that imperfection, because wee have lesse righteousnesse than our Maker: But because we have not so much as we ought to have, according to the capacitie of our nature wherein he made us. But of this more hereafter. Let this serve for the clearing of this first place of Scripture, and the exceptions against it.

2 The second place of Scripture, is that, *Esay* 64.6. *But we are all as an uncleane thing, and all our righteousnesse is as filthy ragges, and wee all doe fade as a leafe, and our iniquities like the winde have taken us away.* This is the confession of the Church of God, submitting her selfe to him in the acknowledgement of her sinnes, and the justnesse of his anger against her. The confession is every way generall; both for *Persons*, not one excluded; *we all* כלנו *are as an uncleane thing*, and likewise for workes, none are excused from faultinesse. *All our righteousnesse* (may in the plurall) *all our righteousnesses* כל צדקותינו *are as filthy ragges*. Hence they acknowledge that God is justly angry with them, and that in his righteous displeasure, they are afflicted, consumed, and brought into great adversity, the glory of the Church, and State, decaying more and more, like a fading leafe that falls from the tree, and is driven away with the winde; *And we all doe fade as a leafe, and our iniquities like the winde have taken us away.* Against this plaine acknowledgement of mans sinfulnesse in all his most righteous workes, the Iesuites except divers wayes.

1 That the Prophet speakes here in the person, not of the godly, but of the wicked, who make here this confession of their sinne. And how prove they this? Thus. The Text saith. *Behold thou art wroth, for we have sinned.* Now God is not angry with the godly, but with the wicked. Again, the Text saith, *There is none that calleth upon thy name*; that is, none of the wicked persons, for the godly do call on Gods name. This exception is manifestly refuted by the whole order of the Text, whereby it is apparent to any that have but halfe an eye, that this recognition of sin, and prayer for mercy beginning at the 15. *v.* of the 63. *Chap.* to the end of the 64. *Cha.* is made by the whole Church, and all the faithful therein, confessing their owne faults, as well as others, and suing for reliefe, not onely in behalfe of others, but of themselves too. His reasons are worth nothing. God is not angry with the godly, saith *Bellarmine*. No? Then *Peter* is in an errour, who saith, 1 *Pet.* 4. 17 18. *The time is come that judgement must beginne at the house of God; and if it beginne at us, what shall the end of them be that obey not the Gospell of God; And if the righteous be scarcely saved; where shall the ungodly and sinners appeare?* Here is judgement on Gods house, that is, on the righteous that obey the Gospel, as well as on the ungodly that obey it not. And so it is, when the godly sinne, they smart for it, in private afflictions, in publique calamities, both wayes they finde God is not well pleased with their ill doings. When a Church and a State is ruinated, may not the most righteous take up this confession. *Lord thou art angry for we have sinned.* Even we by our sinnes have hastned and increased the publique miseries? I trow, none will deny it. Againe, the Text speakes of those that doe not call upon Gods name. But the godly call upon it, *Ergo*, it is not meant of them. True, they doe call upon Gods name: but is this done alwayes with that diligence, with that zeale which God requires? How comes it to passe then, that the godliest men are many times secure, slothfull, cold and careleesse in the duties of Gods most holy worship? Yea, in the corrupt and declining times of the Church this happily is their fault chiefly, who themselves begin to freeze in so

generall

generall a coldnesse of the season, loosing much of that fervency of Spirit which the Apostle requires of us, as at all times; so then especially, when it should revive and put heate into others, when their love of Religion begins to wax cold. At such times zeale in Gods service, vehemency in prayer, constancy in all religious exercises, resolute, but discreet forwardnesse in the holy profession of religion is most commendable. But yet it so comes to passe, that even then much security and slackenesse overcomes the godly, and whilst they should be a meanes to prevent a mischiefe, they hasten it upon themselves and others.

And thus the Iewish Church here in this place confesseth that there were none that called on the name of the Lord, a careless negligence, and slackenesse in the service of God, was come upon thē, so that as it is in the next words, [*There were none that stirred up himselfe* מתעורר להחזיק בך *to take hold of God.*] None awaked and rouzed up himselfe with diligent endeavour to apply himselfe to the worship of God, a fault wherewith God may justly be angry: as he then was. This first exception then is frivolous. Others there be as idle.

2 That by [*All*] in this place is to be meant the *greatest part*; not all the Iewes, nor all their workes were sinfull; but the *greatest part*. For so the word [*All*] is taken in some places of Scripture; and therefore the Iesuites thinke, it must needs be taken so here.

3 That if it be meant of [*All*] simply; yet it is not to be understood at all times. All the People and their workes were naught and sinfull, when they were to be carried away captive; but it followes not, that they were so at other times.

4 This must be restrained to the righteousnesse which consists in obedience to the Ceremoniall Law. [*All our righteousnesse*] that is, *all our Ceremoniall workes in Sacrifices, Observations of Sabbaths, New-moones, Fasts, and such like,* [*are as filthy clouts*] being done in that manner as we doe them (*viz.*) without *Faith and Obedience.* To these we say that there would never be an end, were a man bound punctually to refute every cavill, which an adversary may frame out of his fancy-full imagination, and froward heart. Wee owe the Romanists no such credit, as to assent to any point of Religion upon their bare affirmation. We can as confidently deny such exceptions as these, without yeelding them a refutation; as they doe boldly make them without bringing any proofe. And certainely most vaine and ungodly is that course which our adversaries or any that tread in their steps doe hold in their disputations, about serious points of Christian doctrine: when being urged with convincing Scriptures, they thinke they have done the part of Schollers, and satisfied the *Consciences* of others desirous of truth, if they can amaze and stonny you a little with two or three interpretations and pretty exceptions, and so leave you to chuse which you list. They will not tell you which they will stand to; but even when their answers crosse one another, yet all shall downe, that if one helpe not, another may, and altogether may vex you, when they cannot satisfie you. This quarrelsome humour of men, who seeke not the truth in love: but write to maintaine dispute, is not the least vexation of the Spirit, and wearinesse to the flesh of man; as all those will witnesse, whose much reading hath leade them along into the perplexed mazes of Schoole-learning, whether Divine or Humane.

The third place of Scripture is, *Psal.* 130.3. *If thou Lord shouldest marke iniquities, O Lord! who shall stand?* This place is parallell to the former, wherein the holy Prophet desires God to be attentive to the voice of his supplications, craves this audience meerely of Gods favour; not upon any righteousnesse or worth of his owne. As for that he confesseth. That if *God should be strict to observe* wherein he and all men doe amisse; neither himselfe, nor any other could be able to stand in his presence. Whence he flies from his justice unto his mercie. *But there is forgivenesse with thee that thou maist be feared, verse* 4. Presumption then it is, and arrogant pride for any Romanist to say, Lord if thou doe observe iniquities; yet I shall be able to stand. In such and such good workes be extreame

extreame to marke what is done amiſſe: I feare not the triall, nor will ſue to thy mercy.

From Scripture we come to reaſon. Which is thus.

Whereſoever there is *concupiſcence* and inordinate motions of the heart; whereſoever there is a defect of charity towards God and man: Whereſoever *veniall ſinnes* (as our adverſaries call them) are mingled with good workes: there the *beſt workes* of men are not free from ſome corruptions and ſinfulneſſe.

But in a man *Regenerate* there is *concupiſcence* and evill motions of the heart preſent with him, when he would doe good; there is a want of that meaſure of love to God, and charity to man, which he might and ought to have, there alſo are beſides many *veniall faults* that accompany his beſt workes.

Ergo, the workes of a man Regenerate are not every way good, but in part ſinfull.

The *Minor* is cleere and confeſſed by our Adverſaries; eſpecially for the two former circumſtances of *concupiſcence*, and imperfection of charity: and for *veniall ſinnes*, they alſo acknowledge it a very hard matter to avoid them in any good worke. Wherefore they are [a] driven in a deſperate manner to deny the *Major* and to avouch. That neither *concupiſcence* nor imperfection of *Charitie* to God or our neighbour; nor yet *veniall ſinnes* mingled with good workes, doe at all impaire the goodneſſe and perfect righteouſneſſe of our obedience to the Law; but that they are as good with thoſe infirmities, as without them. Bad cauſes muſt be helpe out, by bold and deſperate attempts; and ſo it fares with our adverſaries in this point. They will utterly deny that there is any thing evill in a man regenerate; rather than be forced to confeſſe there is any thing evill in the workes that he performes. The impudent unreaſonableneſſe of this their aſſertion, wee ſhall ſhortly ſpeake of. In the meane wee goe on unto the conſideration of ſuch arguments, which are brought by our adverſaries to prove; That the good workes of men Regenerat, are truely and perfectly good, without all faultineſſe in them. They prove it then.

a *Bell. l. 4. c. 17.*

Bell. lib. cap. 15. 17. Becan. Tom. 2 tract. 2. cap. 2. quæſt. 4. & 5. 4. quæſt. 1.

1 *First from the examples of* Iob *and* David. *Of* Iob *is ſaid*, Iob 1. 22. *In all this* Iob *ſinned not, nor charged God fooliſhly, and Chap. 2. verſe 10. In all this did not* Iob *ſinne with his lippes. Againe for* David: *he is conſcious to himſelfe, of his owne innocency, and that no fault can be found in his doings, wherefore hee prayes*, Pſal. 7. 8. *Judge me, O Lord, according to my righteouſneſſe, and according to mine integrity that is in me. And after all this*, Pſal. 18. 23. 24. *He profeſſeth openly his innocency, and reward for it. I was, ſaith he, alſo upright before him, and I kept my ſelfe from mine iniquitie. Therefore hath the Lord recompenced me according to my righteouſneſſe, according to the cleaneneſſe of my hands in his ſight. And* Pſal 17. *verſe* 3. *Hee declares how God had throughly tried him: and yet found him faultleſſe. Thou haſt proved mine heart, thou haſt viſited me in the night, thou haſt tried mee, and yet ſhalt finde nothing: I am purpoſed, my mouth ſhall not tranſgreſſe. How then can any man ſay that* Iob *and* David *ſinned mortally in their ſayings and doings; when God himſelfe witneſſeth for them that they doe not ſinne?*

Hereto wee anſwer. That wee doe not lay *ſinne* unto the charge of thoſe holy men: nor doe we ſay they did ill, where the Scriptures witneſſe they did well. *Iob* in that firſt Act of his triall quitted himſelfe well, and overcame the temptation. He ſinned not as afterwards he did, breaking forth into impatiency: and that is all the Scripture meant by that ſpeech *In all this Iob ſinned not.* But whether *Iobs* patience were in this firſt conflict every way ſo unreproveable, that not the leaſt fault could be ſpied in it, in Gods ſevere judgement, is more then we dare affirme, or our Adverſaries will ever be able to prove. For *David*, his innocent demeanour of himſelfe, in the time of *Saules* raigne was ſuch, that no imputation of unfaithfulneſſe or ambition could juſtly be laid to his charge. Wherefore when *Saules* followers accuſe him of treaſon againſt their Maſter: *David* appeales unto God, deſiring him to deale with him according to his innocency

nocency in that behalfe. His owne conſcience, and God with his conſcience, after triall made, acquit him from plotting and practiſing againſt *Saul*, as his Adverſaries ſaid he did. Thence it followes that *David* did not offend in that kinde whereof his Adverſaries accuſed him. His heart was upright, his life was innocent, neither his Adverſaries could make proofe, neither did his conſcience accuſe him, or God condemne him of theſe faults, that he was charged withall. Thus farre *David* durſt ſtand to Gods judgement; that he was innocent in thoſe particular evills, whereof man had accuſed him: but it followes not therefore he durſt enter into judgement with God; and plead, that God himſelfe could finde no fault at all with him. He might have many ſecret faults and imperfections even in this moſt innocent paſſage of his life; which neither himſelfe knew, nor his enemies could come to the knowledge of it; and therefore though he dare plead his righteouſneſſe before God, ſo farre as man can accuſe him of unrighteouſneſſe, yet he dare not goe further to cleere himſelfe againſt all that God may object againſt him. Heare what himſelfe ſaith in this caſe, *Pſal.*139. 23.24. *Search mee, O God, and know my heart, try mee and know my thoughts.* Speakes the Prophet this out of confidence, that God upon ſearch and triall, ſhall finde no evill in his heart and thoughts? No, but out of holy deſire, that whatſoever evill is found in him may be amended. He knowes well that many things may be found faulty in him: and therefore he ſtands not to juſtifie himſelfe, but onely ſues for grace to redreſſe them; adding in the next words. *And ſee if there be any wicked way in me, and lead me in the way everlaſting.*

2 They prove that the workes of men *Regenerate* are not ſinfull by the Scriptures which call them *good workes*, and ſay that they are *pleaſing to God*. 1. That they are good. [*Let your light ſo ſhine before men, that they may ſee your good workes*] Math.5.16. [*Charge the rich that they doe good, and be rich in good workes.*] 1 Tim.6.18. [*Wee are his workemanſhip created in Chriſt unto good works.*] Eph.2.10. [*Why trouble ye the woman, for ſhe hath wrought a good worke upon me.*] Mat.16.10. 2 That they are alſo pleaſing unto God is apparant by theſe places [*Ye are made an holy Prieſthood to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt.*] 1 Pet.2.5. In the Epi. to the Philippians, The Apoſtle calleth their almes ſent unto him [*an odour of a ſweet ſmell, a ſacrifice acceptable, well pleaſing unto God*] Phil.4.18. Againe, [*To doe good and to communicate forget not, for with ſuch ſacrifices God is well pleaſed.*] Heb.13.16. Hence they argue. *If the workes of men regenerate be good and acceptable unto God; then certainely the Proteſtants erre in their doctrine, teaching that the beſt workes of men are ſinfull, for as much as ſinne is neither good in it ſelfe, nor any way pleaſing unto God. Who is infinitely offended at all iniquitie.*

Hereunto we anſwer. That this argument is nothing but a froward and wilfull miſtake of our doctrine. We teach that the beſt workes of the beſt men are in part ſinfull. They thereupon cry out that wee take away all goodneſſe from the workes of the godly, and that we account them to be [*in ſe.* [a] i.e. *Ex natura ſua*] damnable and mortall ſinnes. This is a fooliſh calumny of men that cannot diſtinguiſh betweene the diſeaſe and the diſeaſed body: but ſtraight-way conclude that the whole body it ſelfe is nothing elſe, but a meere rotten ulcer, becauſe it hath ſwellings and ſores in ſome part of it. Therefore to unfold their eyes in this point, they are to underſtand that we make a neceſſary and true diſtinction betweene *that which is ſinne, and that which is ſinfull*; teaching that the good workes of the *Regenerate* be not ſinnes, though they be ſinfull. Wee explaine it thus. That is to be called *Sinne* in its owne natufe, which is the tranſgreſſion of the law in doing any act forbidden; or in leaving undone any act commanded by the Law. The omitting, or committing of any ſuch act is properly [[b] *in ſe & ex Naturâ ſuâ*] a *ſinne*. Becauſe it is directly and totally in the very ſubſtance of it againſt the Law. As to pray to a falſe God, or neglect prayer to the true God, are both of them ſinnes in the very proper natures; becauſe both are forbidden by the morrall Law. That we call *ſinnefull*, which is for the maine

a Perverting *Calvins* words *Ne unum à ſanctiſs (exit) opus, quod ſi (in ſe) cenſeatur non mereturjuſtam opprobrii mercedem Calv. Iuſt l.3. c.14 ſect.4.*

b *Bell. l.4.c.* 17. erres in ſaying (*opera bona ex genere ſuo ex objecto, ſed mala ex circumſtantiis non ſunt bona ſimpliciter: ſed mala ſc. ſim. pliciter*) *quoniam bonum non exiſtit niſi ex cauſa integra: malum vero ex quolibet vitio.*

And it is falſe which hee addes that God doth ſimply condeme (*facto*) almes-deeds, &c. done with a bad intention for vainglory, &c. God doth not ſimply condemne the worke; but them for their ill doing of it.

maine ſubſtance of the worke conformable to the Law; but it failes and offends againſt the Law in ſome circumſtances required in the doing of it, when the thing is done which the Law commands, but not perfectly in every point as the Law commands it: ſuch a worke, wee ſay, is not a *ſinne*, thongh it bē ſinfull; there is *ſinne* in it, but it is not all *ſinne*. This diſtinction our Adverſaries cannot but admit of, as in the workes of the Heathen, and Chriſtians unregenerate; ſo in the good workes of the *Regenerate* themſelves. We and they confeſſe that the morall vertues of the Heathen, were good and commendable in the ſubſtance thereof: nor do we think there is any man ſo devoide of reaſon, as to affirme that the Iuſtice, Temperance, Charity, Liberality of a Heathen, are meere vices and ſinnes. Wee all grant, they were vertues: but yet our Adverſaries themſelves cannot affirme, that they were every way vertuous, free from all ſpots and ſtaines of *Vice*; ſeeing they had neither faith and ſanctitie from whence they ſprung; nor the glory of God at which they aimed. Now as the vertues of the naturall man, are in part vicious: ſo the good workes of the Regenerate are in part ſinfull. To faſt, to pray, to give almes, with the like workes of Piety and Mercy, we affirme and teach that they are *good workes*, good in their nature and uſe; being ſuch actions as the Law commands. We know none of our ſide ſo farre gone with paſſion, as to maintaine that a godly man ſinnes becauſe hee faſts, prayes, and gives almes; as if thoſe very acts were nothing but damnable ſinnes. We deteſt ſuch franticke opinions; and if any of our Writers have let ſlip ſuch words, as may give occaſion to our Adverſaries, ſo to thinke of us; we doe not, nor are we bound to juſtifie every hot and cholericke ſpeech, breathed out in eagerneſſe of diſputation. *Good workes* they be, truely and verily *good*; but they are not perfectly good. When a good man prayes hee doth well: but hee never doth ſo well; but hee may doe better. Nor dare any man in the world avouch; that either the roote whence good actions come, is purged by perfect holineſſe: or the manner of doing them, is ſo exactly kept in a preciſe obſervation of every circumſtance, or the end in doing them. Gods glory, and mans good, ſo ſinceerely and truely aimed at; that the ſeverity of Gods juſtice, cannot finde any the leaſt failing in any of thoſe things. This is all wee teach touching the *ſinfulneſſe of good workes*, and thus we ſtand too, as a moſt certaine truth. And we ſay, *That this ſinfulneſſe* accompanying our good workes, is ſufficient to barre us from Iuſtification by them. For wee deſerve not reward for what is well done, except all were well done. But nevertheleſſe it ſhall not hinder Gods gracious acceptation of our good workes, who is well pleaſed with the obedience of his children, ſo farre as it is good and holy; and when it failes, for Chriſts ſake he mercifully pardoneth their treſpaſſes. Thus much for the ſecond Arrument. The third is from reaſon grounded on Scriptures.

3 *Where there are* (ſufficientia principia rectæ operationis) *ſufficient cauſes and meanes of well doing: there a good worke may be done without all fault---- But in a man regenerate, there are cauſes and meanes ſufficient for welling-----Ergo, He may doe well, and not offend.*

They prove the *Minor* thus. *To the performance of any good worke, there is required nothing, but theſe things: Knowledge of what is to be done, will & power to doe it----But now a regenerate man hath all theſe. For firſt, his underſtanding is enlightned, ſo that he can eaſily know what is good to be done. Secondly, his will & affections are ſanctified & aided by grace, to deſire and endeavour the performance of it. And thirdly and laſtly, he hath power to put in practiſe what hee knowes, and deſires, there being no impediment inward or outward, that ſhould hinder him----Ergo, he may doe well and ſinne not.*

Here we deſire them to ſhew us how a man Regenerate is enduēd with ſuch perfect abilities, as may helpe him, and quite rid him of all ſuch impediments, as might hinder him in well doing.

This (ſay they) *is done by the grace of ſanctification, given unto a Regenerate man, whereby he is freed from all contagion of ſinne; and ſuch incumbrances,*

cet, as hinder him in well-doing. For by this grace given to him, he is made a good tree: now [*A good tree cannot bring forth bad fruit, Mat.*7.18.]—*And ergo, a good man cannot doe bad workes. Againe, he is made a fruitfull Branch of Christ the true Vine, as it is in* Iohn 15.5. [*I am the Vine, yee are the branches, he that abideth in me, & I in him, the same beareth much fruit.*] *And Ergo, That fruit onely which is good: Which similitude of a Branch much illustrates the matter* (in their imagination.) *For as in a Vine-branch; If first it have sufficient moisture from the body of the Vine. Secondly, if it have sufficient heat of the Sunne to digest that moisture. And thirdly, if it be not hurt nor hindered by Frosts, Wette, Windes, Wormes, or other such discommodities of the Aire and Soile; then certainely it will beare very much, and very good fruit: so is it in a man regenerate; From Christ he receives sufficient moisture of divine grace which is in him,* [as a well of water springing up unto everlasting life, Iohn 4.14.] *He hath heat sufficient of spirituall affection, to cause him to bud forth into good workes. For Christ saith* [a I am come to send fire on earth, and what will I if it be already kindled. *Luke* 12.49.] *And* [Did not our hearts burne within us] *said the two Disciples that went to* Emaus, *Luke* 24.32.] *Ergo, they have heat enough. Finally, they have no impediment. Neither inward. For why? It is written, Rom.*8.1. [There is no condemnation to them that are in Christ Iesus.] *Ergo, no inward impediment to well doing. Nor outward: For it is written,* [nothing shall separate us from the love of God, that is in Christ Iesus our Lord, *Rom.*8.38.] *Ergo, no outward impediment of good workes.*

a Reticule.

Hereunto we make answer. That this argument is a *Sophisticall* cavillation; which proves that which wee doe not deny. They say that a man regenerate, hath *sufficientia principia recte & honeste operationis.* Wee say so too, confessing that he is made a good Tree, a fruitfull Branch; that he is enlightned, sanctified, and strengthened by the Spirit of God unto the performance of *good workes.* We grant that now he is enabled to doe well, who before his Regeneration could doe nothing save ill: but the question still remaines, whether now hee doe so well, as that hee doth nothing ill when he doth best. Wee grant that the *Vine*, which in former time yeelded nothing, but wilde grapes, now being transplanted and grafted into the best *Vine*, beares good grapes: but wee deny that they are so sweet and kindly in every respect, as not to have a little relish still of their former wildnesse and sowrenesse. Wherefore our adversaries doe but trifle with us, to tell us, that man regenerate hath meanes sufficient to doe those workes that be good: this wee deny not; but we question whether they have helpe sufficient to performe any worke so absolutely and perfectly good, that God himselfe cannot charge it with any sinne at all. This wee constantly deny. And to their discourse, [*That a regenerate man hath sufficient knowledge, power, and will, to doe good perfectly*] in this they affirme more than will ever be proved. Our imperfections in every one of these three particulars witnessed to our conscience by *Scripture* and *Experience* doth disable us ever from doing any worke entirely and totally good. Knowledge wee have; but much darkned by ignorance. Wee have a will to doe good; but that also corrupted with much froward Rebellion. A power we have to doe good: but alwayes crossed and much restrained by manifold lusts within, and temptations without us. How is it possible for us, being compassed about with so many infirmities: but we should offend in one thing or other, *Because* here brings us an instance of a good worke, and bids us shew what sinne there is in it *If* (saith he) *A man regenerate, reade or heare these words of Christ*, Mat. 6. [give almes] *hee being enlightned knowes that this is a worthy and honest worke. Whereupon he is touched in heart, and stirred up to doe it. Hee consents to this motion, and resolves upon the execution, which (supposing that he be rich) nothing now can hinder, because he is both able and willing to give. Now then this almes being thus given out of knowledge, and a pious motion of the heart tending to Gods honour and our neighbours good, the Iesuite de-*

sires

ſires to know of us, where there is any ſinne in it. We ſay there is ſome evill in every good worke, and therefore he would have us tell him what evill there is in this *Almſdeed.* Vnto this we ſay, that this enquiry of the Ieſuite is the moſt rediculous and abſurd thing that can be. He asketh us where is the ſin? What if we anſwer him, *We doe not know*; Is he now ever the wiſer? What hath he gained thereby? Are other mens worke without all faults, becauſe we know not what they be? Nay, are they without fault, becauſe themſelves know not whether there be any within them, or no? What ſillineſſe were it to argue in this ſort? Therefore when we come to this point ſtrictly to examine the workes of men. Firſt, wee tell the Ieſuite that he muſt not put caſes touching *generalities* [*ſuppoſe that ſuch a good worke be done ſo and ſo, what then?*] We diſpute now touching particulars in every *mans reall practiſe.* The enquiry is not for the generall. [*What evill is there in ſuch and ſuch a good worke, done thus and thus, according as the circumſtances are framed in an imagined caſe.*] As to aske what ſin is there in an almes-deede done out of *Faith and Charity to Gods glory.* This is a fond queſtion thus framed upon generall termes we ſay there is no ſinne in it. But the enquiry is in particular, what evill there is in ſuch a worke done by this or that man, according to all circumſtances, that were at that time incident to the worke, as; What ſinne was there in *Zacheus* or *Cornelius* almes-deeds? This queſtion we admit and anſwer to it, that ſome ſinne there was for which thoſe holy men, as well as others, would not have beene willing that God ſhould enter into judgement with them, ſtrictly to judge them. Yea, but will the Ieſuites reply, name what ſinne this was, or elſe you wrong them. Now this is meere impudency. For who is judge of their actions? Are we? Or is it God and their owne conſciences? Wee can be no judges, who at furtheſt can judge but according to outward appearance; Wee know not their hearts: nor are wee privy unto every particular circumſtance, that did accompany thoſe actions of theirs. Circumſtances in every particular action differ infinitely, one man may offend in this point, another in that: nor have we a generall rule whereby to judge alike of all. And therefore it is a childiſh *quare* to aske one man whether another man offends, who may doe evill a thouſand times, not onely ſecret from others, but unwitting to himſelfe. If then the Ieſuite will have an anſwer to his queſtion, he muſt reſort to particular mens conſciences, and to God: for onely the ſpirit of man, and the Spirit of God know the things of man. Let him aske a *Cornelius* when he gives almes, whether he doe thinke this worke ſo well done, that no fault can be found with it. Doubtleſſe he will anſwer, that he cannot excuſe himſelfe from all faultineſſe, though he knew nothing by himſelfe, yet he dares not ſtand to Gods judgement. His confeſſion and prayer would in this caſe be the ſame with *Nehemiahs*, *Nehem.* 13. 22. [*Remember me, O my God concerning this alſo, and ſpare me according to the greatneſſe of thy mercy.*] At once begging favourable acceptance of his obedience, and gracious pardon of his infirmities. If this ſuffice not in the next place, the Ieſuite is to repaire to God almighty, and queſtion him, wheres the ſinne in ſuch and ſuch a good worke, who no doubt can ſhape him an anſwer that will ſoone confound his pride and folly, and make it quickly appeare unto him, that ſinfull man, when he pleads with God, is not able to anſwer him one objection of a hundred, that God ſhall make againſt him.

This of the third argument. That man hath ſufficient meanes to doe well and not ſinne. The laſt followes, drawne from ſuch abſurdities, as they ſay doe follow upon our Doctrine. Thus,

4 *If (ſay they) our Doctrine be true that the beſt workes of men be ſinfull; then theſe abſurdities be likewiſe true doctrine. That to be juſtified by faith is to be juſtified by ſinne. That no man ought to beleeve, becauſe the worke* [*Beleving*] *is ſinne. That all good workes are forbidden, becauſe all ſinne is forbidden. That God ſhould command us to commit ſinne; becauſe hee commands us to doe good workes. That God bidding us be zealous of good workes, ſhould in effect bid us*

be

be zealous of mortall ſinne. That to pray for the pardon of ſinne were a damnable ſinne. Theſe and ſuch other abſurd Poſitions would be true; if the Proteſtants doctrine concerning the ſinfulneſſe of good workes may ſtand for good.

Hereunto we anſwer. That theſe abſurdities iſſue not out of our Doctrine, but out of our adverſaries malicious Imaginations. Who like the raging Sea caſting up mire and dirt from its owne botome, would faine throw all this filth in the face of the *Reformed Churches*, to make them odious and hatefull to the world. The beſt is, Truth cannot be diſgraced, though it may be belied. Theſe foule abſurdities touch us not, but follow upon that Doctrine which is none of ours. Namely. *That the good workes of the Regenerate are in their very nature altogether ſinne, and nothing elſe but ſordes, inquinamenta, & meræ iniquitates.* Such an abſurd aſſertion would indeed yeeld ſuch an abſurd conſequence. But wee defended it not, and they abuſe us groſly, when in their writings they report of us the contrary that we doe maintaine. This onely we teach *That mens good workes are in part ſinfull.* Much good they have in them; but withall ſome evill mingled therewith. Amongſt the gold ſome droſſe alſo will be found, that will not be able to abide the fire of Gods ſevere triall. Imperfections will appeare in our beſt workes, ſo long as humane infirmity and mortality hangs upon us. This we teach, and from this Doctrine all that have reaſon, may ſee that no ſuch unreaſonable concluſions can be collected. And let thus much ſuffice for the clearing of this third Propoſition, touching the imperfection of our obedience to the morall Law of God, even in the good workes which we performe. From whence every godly heart ſhould learne both Chriſtian Humillity, and alſo Induſtry. Firſt, Humillity not to boaſt in the fleſh, and glory in its owne righteouſneſſe, thinking that God muſt highly account of, and reward largely, that which is very little worth. Secondly, Induſtry in a faithfull indeavour after perfection. That what cannot be done well as it ought, may yet every day be done better than before it was.

Chap. 4.

Three ſeverall exceptions againſt the truths delivered in this third Section.

THus we have ſtood long in the confirmation of our ſecond Argument, touching the *impoſſibility of mans fulfilling of the Law* in this life, and ſo conſequently of *juſtification by the Law*

Againſt all that hath beene ſaid for the proofe of this point; our Adverſaries have three Common and Generall Exceptions. Which are theſe.

1 *That concupiſcence, or naturall corruption in the firſt and ſecond act of it, is not ſinne.*

2 *That imperfection in our Charity and obedience is no ſinne.*

3 *That ſmaller faults, or* (as they call them) *Veniall ſinnes, doe not hinder the juſtice and goodneſſe of any good worke.* *Bel. l. 4. c. 17. & paſſim alibi*

To theſe three Poſitions they have continually recourſe. For whereas they cannot deny; but that there is in the Regenerate, both a proneneſſe of nature unto evill, and alſo many inordinate *ſinfull motions* ariſing thence: they firſt deny, that either theſe *Naturall corruptions, or diſordered motions* of the heart be any ſinnes. 1 *Except.*

Againe, they confeſſe that no man hath ſuch perfect love of God and man; but that he may increaſe in charity: nor be his good workes ſo perfectly good, but that they ought ſtill to ſtrive to doe them better: but then here alſo they deny, that this imperfection of our charity and good workes, is any ſinne.

Laſtly, they grant that no man can avoid *veniall ſinnes*, ſcarce in the beſt works he doth: but then they deny that *veniall ſinnes* be contrary to the Law, ſo that albeit a man commit them, yet hee may perfectly fulfill the Law of God, I cannot ſtand largely in the refutation of theſe foule errors. The confutation

whereof belongs properly to the *Article of remission of sinnes*; where the nature and kindes of sinnes are to be handled. For this present I shall touch on them briefly, and proceed to the matter.

Conclusion. 1 For the first, we defend this conclusion.

The vicious inclination and proneness of nature unto evill, as also the inordinate motions of concupiscence which goe before consent, they are sinnes even in a man regenerate.

1 That the inclination and proneness of nature to sinne is a sinne, wee prove thus.

1 It is expresly so called by the Apostle, *Rom.* 7. not once nor twice: but almost in every verse of the Chapter. *I am carnall sold under sinne. The sinne that dwelleth in me. ver.* 17. 20. *The Law of sinne, verse* 23. 25. In it selfe it is sinne, and deserves the wages of sinne, eternall death. For which cause the Apostle there calls it. *The body of this death, ver.* 24. Because this inward corruption (which is like a body that hath many members, consisting of diverse evill affections spreading themselves throughout his whole nature) made him liable unto eternall death, from which onely Gods mercy in Christ could deliver them.

2 2 To rebell against the Law is sinne. *Ergo*, To have a rebellious inclination is sinne likewise. For if the act be evill, the habit must needs be naught: if the Law forbid one; it must needs forbid the other. If it be evill to breake one commandement in act; is it not evill to have a proneness and readiness of minde to breake it? The habit denominateth a man sinfull and not the act. Nor doth God lesse abhorre the proneness of man to offend him, than we doe abhorre the ravenous disposition of a Wolfe, though it be a Cubb, not yet used to the prey, or one tied up in a chaine, and kept from ravening.

Iam. 3. 11. 13 Iam. 4. 8. Cleanse your hands: purge you hearts.

2 The evill motions of the heart without consent be sinnes.

1 1 They are forbidden in the Morall Law. In the tenth Commandement. *Thou shalt not covet.* For motions with consent are forbidden in the other commandements. As appeares manifestly in Christs exposition of the Commandements. *Mat.* 5. 22. where not onely the outward act of Adultery, but the inward desire is also forbidden; if we beleeve Christ the best interpreter of the Law: When *Ergo* the tenth Commandement forbids [*coveting of our neighbours wife*;] it either meanes the same kinde of lusting, with a needlesse *Tautologie*; or a different, *viz.* that which is not consented unto. Nor can our Adversaries shift this off: though *Becanus* most impudently denies it, without any reason of his so doing.

Tom. 2. *p.* 885. 2

2 We prove it thus. Whosoever is inordinate and repugnant to the right Reason; that is sinne.

But these motions without consent be inordinate, *Ergo* they be sinne, the *Minor* is confessed. That these motions be *inordinati & rectæ rationis repugnantes.*

Marke them that walke disorderly, ἀτάκτως, i.e. sinfull, otherwise according to the Law.

The *Major* is apparant. For what is *Ordo & recta Ratio in Moralibus*: but that course of doing any thing, which is conformable to Gods Law and his Will. God is the God of Order. His Law is the rule of Order in all humane actions. *Recta ratio* what is it, but the *conformity of mans understanding and will unto Gods Will*, which onely is the *rule of righteousnesse*; We never purpose and will matters aright; but when we will them agreeable to Gods Will. Wherefore it is a grosse absurdity to deny the sinfulnesse of these disorderly motions: seeing no man can breake those orders which God hath made, and yet be faultlesse. Nor is it possible a man should doe that which is contrary to Gods Will; and yet be without sinne in doing of it. These motions then without consent be confusions in nature, opposites to the righteousnesse of the Will of God, and unto that even and streight order expressed in his Law.

We conclude then that concupiscence and inordinate motions of the soule not consented unto, are sinnes contrary to our Adversaries assertion.

They bring some reasons to prove they are not.

1 *Origi-*

1 *Originall ſinne is taken away in Baptiſme. But concupiſcence is not taken away in Baptiſme; as appeares by experience in the regenerate in whom it remaines. Ergo concupiſcence and proneneſſe to ſinne is no ſinne.* 1 Arg. adv.

This Argument is frivolous. In Originall ſinne, there are two things, firſt, the guilt; ſecondly, the inherent corruptions. Wee ſay in Baptiſme the guilt is altogether waſhed away from the baptized Elect, by the bloud of Chriſt. And ſo the corruption thereof, it is in part done away by the ſanctifying Spirit of Chriſt, powred out upon the Regenerate, which by degrees purgeth out the inherent ſinfulneſſe of nature, by replanting the graces of Sanctification in all parts. Concupiſcence then, notwithſtanding Baptiſme remaines in the Regenerate, and is a ſinne in them, the guiltineſſe whereof God mercifully pardons in Chriſt.

2 *What is not in our power to avoid; that God doth not forbid us by his Law.*
But it is not in our power to avoid the motions of the heart that prevent reaſon and conſent. Ergo, they be no ſinnes forbidden us. 2 Arg. adv.

To this we anſwer. The *Major* is true in things meerely Naturall, that fall out by the neceſſity of nature well diſpoſed. So we ſay, Gods Law were uncouth, ſhould he command a man never to bee an hungry or thirſt, which things hee cannot avoid, but they come upon him, will hee, nill hee; by the meere neceſſity of nature. But concerning inordinate motions, there is no ſuch matter. God hath laid no ſuch neceſſity on nature in her creation: but we by our ſinnes have brought it upon our ſelves.

Now ſuch a neceſſity excludes us not. In this caſe it helpes a man no more to ſay, [*I cannot avoid evill thoughts and deſires,*] than it doth a deſperate ſinner, that by continuance hath hardened himſelfe in evill courſes; or then it helpes the Divells and the damned, if they ſhould ſay; *Wee cannot chuſe but doe evill.*

3 *They argue thus. That which would have beene naturall and without fault in man, if he had beene created,* in puris Naturalibus; that is, *no ſinne nor fault in us.* 3 Arg. adv.
But motions preventing conſent, would be naturall, and without fault in men ſo made. Ergo, In us they be no faults in themſelves.

Here our Adverſaries have made a man of white Paper, or the like to *Materia prima*, that hath not any quality in him morally good or bad. That is, a man thathath neither the Image of God in Knowledge, Righteouſneſſe, and Holineſſe, engraven on his Vnderſtanding, Will, Affections, and whole perſon; nor yet, though it have it not, hath in him any contrary evill quality, that comes upon him by reaſon of ſuch a defect. Now of ſuch a Wiſe-aker they diſpute. If God had created a man thus, *in puris naturalibus*, neither good nor bad, then. What then? As the old word is. *If the heavens fall wee ſhall have Larkes good cheape.* Suppoſitions framed by our imaginations touching what might be done, are vaine and needleſſe when we ſee what is done. This wee ſee that man was created in Gods Image, inveſted with all Reall qualities of Righteouſneſſe and Holineſſe. This we ſee alſo, that man being fallen is borne in Originall corruption, deprived of Gods Image, and thereupon depraved in his whole nature by ſinfull infirmity. Wherefore a man in his pure Naturalls, one that hath neither grace, nor corruption, was never found in this world: yea, it is a contradiction to imagine a man thus naked without his Qualities; that hee hath Reaſon, but neither enlightned, nor darkned, a Will, but meerely indifferent, neither inclined to good, or evill; affections, but neither vertuouſly, nor vitiouſly diſpoſed. In a word, that hee is a man capable of Vertue, or Vice; Holineſſe, or Sinfulneſſe, and yet hath neither. That were to make a man little better than a unreaſonable beaſt. But to follow them a little. Suppoſe a man were made in his pure naturals, would ſuch diſorderly motions be found in him? Yea, ſay they, and that boldly. *Si homo crearetur à Deo in puris naturalibus, procul dubiò conſtaret duabus partibus repugnantibus, Spiritu & Carne: & haberet duos appetitus contrarios,* Becan. Tom. 2. tract. 4. cap. 4. quæſt. 2. ſect. 25.

contrarios Rationalem & Senſitivum; ergo naturaliter haberet quoſdam motus repugnantes Rationi. Without doubt the Ieſuite is deceived in this his imagination, and his Argument is not worth a Button. A man in his pure naturalls ſhould have two parts, a Soule and a body, Spirit and fleſh; he ſhould have two appetites, Reaſonable and Senſual, *Ergo*, theſe parts in their motions and deſires would be contrary one to the other. This conſequent is falſe. They would be diverſe, not oppoſite and repugnant. The body and the Senſitives would lead a man to thoſe things that are agreeable to the body. The Soule and reaſonable appetite, or will would incline him to thoſe higher and more noble objects agreeable to the ſoule. But neither of theſe inclinations would croſſe and trouble one another, the inferior faculties, like the lower Spheares would move differently from the ſuperiour: but yet moſt orderly according to their owne nature, without impeaching the motions of the other. Each faculty in its place would worke orderly in ſweet harmony and agreement each with other, had not ſinne brought in confuſion and diſcord into the world, as betweene God and man: ſo betweene man and himſelfe. This wee further make good by this Argument. Whatſoever is naturall, and ſo without blame in the man: that Chriſt tooke on him---- But theſe inordinate motions of the ſenſitive appetite, repugnant unto Will and Reaſon; Chriſt tooke not on him----*Ergo* they are not naturall, and without blame. The *Major* we prove by that, *Phil.* 3.7. *He was made like unto man*: and *Heb.* 2,17. *In all things it behoved him to be made like unto his Brethren.* And againe, *Chap.* 4.15. *We have not a high Prieſt which cannot be touched with a feeling of our infirmities: but was in all things tempted in like ſort, yet without ſinne.* Whence it is manifeſt that Chriſt taking on him our nature, tooke on him all the properties of our nature, and withall ſuch infirmities of our nature as are not ſinfull in themſelves, or the effects or puniſhments of ſinne in us. If therefore it be naturall unto man, that the motions of the ſenſitive appetite ſhould prevent and be repugnant unto Reaſon, and that this is no ſinne except conſent make it ſo: then certainely Chriſt had in him ſuch motions and inordinate deſires. But to affirme that there were in Chriſt, ſuch diſorderly motions of his inferiour faculties, repugnant unto his Reaſon and Will, is a blaſphemie againſt the *immaculate Lambe of God*. Chriſt was indeed tempted (as the text ſaith) and in like ſort as wee are: but will any man here underſtand this of inward temptations ariſing from any thing within Chriſt, as if hee were like unto us drawne aſide with [b] concupiſcence and inticed, the motions of his ſenſitive faculties, inclining him to that which was contrary to his underſtanding and will? We confeſſe that he was fiercely tempted by Satan and wicked men from without: but that he was tempted by any thing in himſelfe, by diſorderly motions of his heart tending unto evill, and *ergo* checked by his will and reaſon, this we account an abominable errour touching the *ſpotleſſe humanity* of our Saviour. Wherein we deny, that there ever was any the leaſt diſorderly deſire, thought, word, or worke whatſoever. And therefore wee conclude, that ſuch motions are not naturall unto men, becomming ſinfull onely by accident, becauſe they are conſented unto: but they are *accidentall* unto him being the fruite of originall corruption, and are in themſelves verily and properly ſinnes.

b Iam. 1.14.

4 Argu. Bell. Lib. 4. cap. 11

For Concluſion of this point, let us heare that Argument which *Bellarmine* makes.

4 *Where there is no Law, there is no ſinne, Rom.* 4.10.
But there is no Law preſcribed unto ſenſe and ſenſuall appetites. Ergo the motions thereof are not ſinfull.

The *Major* we grant. The *Minor* he proves, *becauſe the Law preſuppoſed Reaſon in all that whereto it is given. But the ſenſitive part of man is without Reaſon, and Ergo not capable of a Law, according as it is in bruite beaſts, to whom Ergo no Law is given.* This hee further proves by that place, *Rom. Chap.* 7. *ver.* 20. [*Now if I doe that I would not, it is no more I that doe it, But ſinne that dwelleth in me. Where it is plaine* (ſaith *Bellarm.*) *that the Apoſtel*

Apoſtle did not ſinne, becauſe he luſted againſt his will. It was not hee did the worke; but it was the ſinne in him. Wherefore he ſaith afterward. *That in his minde,* i.e. *in his ſuperior faculties he ſerved the Law of God, and kept it: although in his fleſh,* i.e. *ſenſitive appetite and inferior faculties he ſerved the Law of ſinne: yet, for all that he ſinned not in ſo doing, becauſe ſinne cannot be but in the minde, and the Law is not given to thoſe faculties that bee unreaſonable.*

To this we anſwer. That God gives no Law to unreaſonable creatures, but ſuch as have Reaſon. The ſenſitive faculties of bruite-beaſts have no other Rule then Natures inſtinct, which guides and moderates their ſeverall motions in due order and meaſure. But in man thoſe inferiour faculties how ever unreaſonable, are yet capable of Reaſons Government, which according to Gods Law preſcribes unto the motions of the ſenſitive appetite their meaſure and bounds, beyond which they may not paſſe. If a man were uncorrupt, the appetite would obey this rule of Reaſon, and keepe it ſelfe within thoſe preſcribed bounds. But being now corrupt by ſinne, it breakes out beyond this compaſſe, and overbeares Reaſon and Will, which in their ſinfull weakeneſſe are not able to bridle theſe unruly motions. Wherefore when *Bellarmine* ſaith. *That the Law is given to the reaſonable Will; not to the ſenſitive appetite*; it is utterly falſe; Becauſe in man it is capable of government, and ſo ſubject to the Law. Our Reaſon hath even in this corrupted eſtate a civill command over our appetite and affections; ſo that it can moderate them by faire perſwaſions now and then. That which it can doe ſometimes, it ought to doe alwayes, and if any affections can obey reaſon at ſometimes, were they not infected with ſinne, they would doe it at all times. And if they doe well when they obey, certainely they doe evill when they diſobey. And *Ergo*, ſuch motions of them, as are repugnant to right reaſon, are nothing but rebellion againſt Gods Law. As to the place in *Rom.* 7. We anſwer. That that interpretation of it which *Bellarm.* brings is moſt perverſe and againſt all ſenſe. The Apoſtle complaines that he did the evill, which he would not; no doubt in ſo doing hee did ſinne. But what is it now which committed this guilt or ſinne? *It is not I that doe it* (ſaith the Apoſtle:) *but that ſinne that dwelleth in me.* That is, according to *Bellar.* not I in my minde, or ſuperior faculties of Reaſon and Will: but my inferior appetite and affections which doe this evill againſt my conſent. So the meaning ſhall be *Concupiſcence*, in that duell the Apoſtle committed ſinne: but the Apoſtle himſelfe committed it not; which is very abſurd. As if a cholericke man having done a miſchiefe in his anger, ſhould ſay, it were not hee did it, but his raging paſſion: or an Adulterer, that it were not he that committed the ſinne, but his ſinfull affection that carried him further than Reaſon would. So that if God will puniſh ſuch a ſinne; hee muſt not puniſh him, but onely his ſenſitive appetite which was in fault. That is ridiculous, for beſides that it croſſeth the Romiſh Doctrine manifeſtly, in teaching that ſuch diſorderly motions of the *ſenſitive appetite* be no ſinnes, which here the Apoſtle contradicts, ſaying plainely [*that the ſinne which dwelt in him did doe the evill he would not.*] (viz. *Sinne*) it drawes after it this groſſe error. *That ſome faculties in man may ſinne, and yet the man not ſinne himſelfe*, Wherefore the Apoſtle in that ſpeech. *It is not I doe it, but ſinne in me*, doth not oppoſe one faculty againſt the other, the reaſonable Will, againſt the ſenſitive Appetite, ſeeking for a ſhift to excuſe his ſinne, by putting it off from himſelfe, to that which was not capable of ſinne; but he oppoſeth grace in every faculty to corruption in the ſame faculty, as two contrary Principles and cauſes of his actions, one moving to good; the other enclining to bad. Thence the Apoſtle ſaith, that (when hee doth evill) *It is not I that doe it.* i.e. I regenerate according to the Grace, that dwelleth in me, for that inclines me to doe good: but it is *the ſinne dwelling in mee* which (when I would doe well, inclines mee to doe evill. Hee here ſhewes the roote, whence this evill comes: but yet hee doth not put off the fault from himſelfe. As it is himſelfe doth well: ſo it is

himselfe doth ill too, according as he concluds. ver 25. *Then I my selfe, ἐγὼ αὐτὸς* doo both well and ill; well, according to grace, *in my minde*, that is, *regenerate part* both of inferior and superior *faculties*. *I serve the Law of God*, but ill according to corruption remaining in mee: *but in my flesh*, the unregenerate part, *the Law of sinne*. Much more might be added; but it is not my purpose, here to enter upon the common place at large.

I proceed to the second question of our adversaries, who teach, that *albeit our love of God be imperfect; yet this imperfection is not sinne in us*. They grant, That no man hath any grace of the spirit; but hee may encrease in it daily, that the love of God and our neighbours may still grow on to further degrees of affection; that no grace, nor good worke hath that full perfection, which it might have in this life, or which we shall attaine unto in heaven. But they deny this defect to be any fault or sinne.

2 Exception. *Bell lib. 4. ca. 10. & 17. & cap. 20.*

2 *Defectus Charitatis quòd* (viz.) *non facimus opera nostra tanto fervore delectionis, quanto facimus in patriâ, defectus quidem est: sed culpa & peccatum non est.* saith *Bellarm.* and againe, *Charitas nostra quamvis comparata ad Charitatem beatorum, sit imperfecta: tamen absolute perfecta dici potest.*

This is an error against which wee defend this Conclusion in generall, touching both charity and all mans righteousnesse.

Conclusion. Contr.

The defects or want of perfection in mans righteousnesse is sinne.

For the proofe of this point we are to observe, that the Imperfection, or Perfection of any thing is to be considered of two wayes.

1 *Comparatively.* When any thing set by another is more or lesse perfect, then that other.

2 *Absolutely.* When considered in it selfe, it hath or, wants that perfection which it should have by its proper nature.

Betweene these three is great difference. For comparative imperfection is not evill; absolute imperfection is evill. We may see it in an example. The sences that are in man being compared with their like in other creatures, it is manifest they are much excelled by them, as by an Eagle for sight, a Spider for touch, &c. Here we say that the eye of a man is not so perfect as the eye of an Eagle; but yet we doe not account this imperfection any Naturall evill of the eye of a man. God might have given a stronger and a clearer sight to men; but wee blame not his workes, nor count our sight imperfect because it hath not that singular temper which is in other creatures; but because it wants at any time that temper which is agreable to our nature. Such a defect onely, is properly an evill in nature, when something is wanting to the perfection of any part, which by the course of nature should be there. Thus it is also in Grace. Compare we the righteousnesse of man, or Angels, with the Righteousnesse of God; we say that God is infinitely more perfect than the creatures. But now is this imperfection in Humane or Angelicall righteousnesse any evill and sinne in them? Wee say no. Neither are the Angels sinfull because lesse righteous than God: nor *Adam* sinfull because lesse righteous than either. God made them both lesse good than himselfe, yet very good, and without all sinne. There be degrees of righteousnesse, and though the creature be infinitely below the highest pitch of goodnesse (which is God:) yet he may be still above that lowest desent unto sinne and unrighteousnesse. In Philosophy we dispute whether the slackening of any degree in one Qualitie, be the mingling of another that is contrary. As heat in eight degrees if it decrease unto seaven, whether there is any degree of cold mingled with it. It is hard to say that there is. But concerning Grace and Righteousnesse it is certaine, there is that *remissio graduum* without any admixtion of sinne and iniquity. As the Holinesse of Saints is lesse than that of Angels; that of Angels lesse than the holinesse of Christs glorified Humanity, this lesse than his Deity. And yet in the least of these righteousnesse, there is no unrighteousnesse at all to be found, no not in the severe judgement of God. Except we say there is unrighteousnesse in heaven, where no uncleane thing can enter. Well then. What

Imperfection

Imperfection of mans righteouſneſſe is it, which is ſinne? We ſay. That Imperfection, when man in any grace or good worke wants that degree of goodneſſe, which he ought to have. As in nature. If the eye want the cleerenеſſe of ſight which ſhould be in it; it is a naturall evill. In morrality if a man want that Temperance or degree of Temperance he ought to have, its a vitious and morall evill: ſo in grace the want of that righteouſneſſe or degree of righteouſneſſe which God requires to be in man, is a ſinne and ſpirituall evill. All ſuch privations of what ſhould be preſent are evill in what kind ſo ever. If they be in nature they be *mala miſeranda*; deſerve pitty and cure; if in Vertue and Grace; they be *mala culpanda* worthy of blame and puniſhment. Such defects as theſe in Grace, when man falls ſhort, not onely of that which is in others; but that which ſhould be in himſelfe, doe alwayes ariſe from the mixture of corruption, and ſinne. He that loves not God or his neighbour ſo much as he ought to doe; it is becauſe his heart is wicked, at the leaſt in part; and that he loves other things more than hee ſhould doe. Theſe things are certaine and undeniable according to thoſe wordes of Saint *Auguſtine* that are *authenticall*. [a] *Profectò illud quod minus eſt quam debet, ex vitio eſt.* And againe, [b] *Peccatum eſt, vel cum non eſt charitas, quæ eſſe debet: vel minor eſt quam debet.* It is a ſinne, not to love God at all, or to love him leſſe than we ſhould. Wherefore here wee aske the Ieſuite whether Charity and other Graces in a man regenerate be ſo perfect in this life, as they ought to be? If he ſay, they be not ſo perfect, as they ought to be, how can he affirme that this defect is no fault nor ſinne: Can a man poſſibly doe worſe, or be worſe than he ſhould; and yet be in no fault therefore? If hee ſay they be as perfect as they ſhould be, his owne conſcience, and the conſcience of all the men in the world will gain-ſay him for a lier. No man can ſay, that he loves God and his neighbour aſmuch as hee ought to doe; and that he is not bound in every grace and good worke to arrive at greater perfection, than hee hath for the preſent. He that thinks himſelfe come neareſt unto the marke, will yet be driven to confeſſe, that he falls many bowes ſhort of thoſe patternes which he ought to imitate, *Adam* in his Innocency; Chriſts Humanity, and the Saints in heaven. We here bid them (*Depinge vbi ſiſtam*) make a point where we ſhall ſtoppe: that when wee are come ſo farre, we neede ſeeke no further perfection. If they cannot doe this, then they muſt confeſſe, as the truth is, that every man is bound by Gods command to be more holy, to be more perfect in all grace and good workes; and ſo farre as he wants any degree or dramme of goodneſſe, that ſhould be in him and his workes, ſo farre he is ſinfull and guilty of a fault.

a *Epiſt.* 29. *ad Hieron.*
b *L. de perfect. Iuſtit. reſp.* 15.

3 I goe on to the laſt Aſſertion of our adverſaries, which is touching veniall ſinnes, (*viz.*) *That theſe doe not hinder the righteouſneſſe of mens good workes. A man may be a perfect juſt man, though he commit many veniall ſinnes.* The reaſon whereof they make to be [*becauſe veniall ſinnes are not contrary to charity, the love of God and our neigobour, and ſo may ſtand well enough with the fulfilling of the Law.*]

3 *Exception Bell l.* 6. 17.

Againſt this error, tending to the obduration of mans heart in impenitency and love of ſinne: we maintaine this concluſion.

Thoſe ſinnes which the Church of Rome calls veniall, doe truely make a man regenerate, and his workes unrighteous in the ſight of God.

Concluſion. contr.

This we prove by this one argument.

Whoſoever tranſgreſſeth the Law, he is unrighteous in ſo doing.
But he that commits veniall ſinnes, tranſgreſſeth the Law. Ergo, Hee that commits veniall ſinnes is an unrighteous man.

The *Major* is undeniable. For the *Minor*, our adverſarie is at a ſtand. They are loath to grant it; yet cannot tell how to deny it with any honeſty. *Bellarm.* after one or two ſhuffling diſtinctions of *ſimpliciter*, and *ſecundum quid*; *perfectè & imperfectè*, at laſt plainely denies that *veniall ſinnes* be contrary to the Law. For anſwering unto thoſe places in *Iames*, [*In many things wee offend all.*] and that

Lib. 4. *cap.* 14.

that in *Iohn.* [*If we ſay we have no ſinne, we deceive our ſelves.*] He ſaith they can not handſomely ſhift th emſelves of thoſe places, who hold that *veniall ſinnes* be [*propriè contra legem.*] Such as be of that opinion [*Let them looke to it* (ſaith he) *what they will anſwer to that of Saint Iames.*] *He that keepes the Law in one point, &c.* He therefore will be more wiſe and wary. [*Solida igitur reſponſio eſt* (ſaith hee) *Peccata venialia, ſine quibus non vivitur, non eſſe peccata ſimpliciter, ſed imperfectè & ſecundum quid: neque eſſe contra Legem, ſed præter legem.*] And thus ſaith he, *Omnia cohærent* (like Pebbles in a withe) [*Nam qui offendit in uno, prævaricans ſcilicet unum præceptum, reus eſt omnium, & ſimpliciter injuſtus conſtituitur, & tamen in multis offendimus omnes, quia tametſi nihil facimus contra legem; tamen multa facimus præter legem. Et qui natus eſt ex Deo, non peccat tranſgrediendo legem, & tamen ſi dicamus quia peccatum non habemus.* (viz.) *nihil præter legem faciendo: nos ipſos ſeducimus, & veritas non eſt in Nobis.*] This is an unbound Beſome, as will appeare by undoing that diſtinction which ſeemes to hold it together. *Veniall ſinnes are not againſt the Law, but beſides the Law.* Well, we muſt now know what is againſt the Law, and what beſides. That is againſt the Law, when any thing is done which the Law forbids, or left undone which it commands. That is beſides the Law, when the thing done is neither commanded, nor forbidden in the Law, Hee then that commits a *veniall ſinne*, doth ſome ſuch act as the Law neither forbids nor commands. Here then wee aske. Be *veniall ſinnes*, ſinnes? Yea, they be. Is God offended with them? Yea, and he may juſtly puniſh them on us with the loſſe of heaven. For ſo *Bellarmine* himſelfe confeſſeth. [*Peccata venialia niſi miſericorditer remittantur, impediunt ab ingreſſu illius Regni, in quod nihil coinquinatum intrare poteſt.*] Now ſure this is admirable, that ſuch acts as theſe ſhould defile a man, deſerve hell, offend God, in a word be ſinnes, and yet for all this neither commanded nor forbidden in any Law of God. Was there ever ſuch a toy heard of as this? As *ſins* beſide the Law. It is a moſt ridiculous contradiction, *Peccatum præter Legem.* He that doth any thing beſide the Law, not mentioned nor included therein by way of *prohibition* or *command*, it is moſt apparent he ſinnes not, nor offends not at all. For whom doth hee offend, or who can challenge him of ſinne? Doth God the Law-giver? No, for it was not his intention to command or forbid ſuch an act, and *Ergo*, be it done or not done, it croſſeth not his will; nor hath he any reaſon to finde fault or be diſpleaſed at it. Satan or man cannot accuſe him. For let them then ſhew the Law that proves him an offender. If they cannot alleadge a Law againſt which hee hath tranſgreſſed: they wrongfully accuſe him of a fault. Were it not an abſurd accuſation againſt a priſoner at the barre; to ſay that he hath indeed done nothing againſt the lawes of the Land: bnt many things beſides the Law not forbidden nor commanded in the Law, thoſe he hath done and deſerves to be puniſhed for it as an offender?

Other meaning of theſe words (againſt) & (beſides) there can be none given.

Lib. 4 cap ult.

But now if thoſe *veniall ſinnes* be mentioned in Gods Law, then are ſuch actions either commanded or forbidden. If commanded; then the not doing of ſuch a thing, is plainely contrary to the Law. As for example, 'To ſteale a penny, or ſome other ſmall matter, to ſpeake an idle word, to tell an officious lie; theſe be *veniall ſinnes*, ſay our Adverſaries. But how know they, they be *ſinnes*? Who told them ſo? The Scriptures they will ſay. Where? In the 8. and 9. Commandement. Aske them now. Did God intend in thoſe Commandements to forbid thoſe actions of ſtealing and lying? Yea, or no? If he intended it not; then it is no ſinne at all to doe them, ſeeing it croſſeth not Gods will, nor offends him. If he did intend to forbid us thoſe things: then to doe is a ſinne, manifeſtly contrary to the holy Will of God, the Law-giver. Wherefore let us here remember that excellent rule of *Bernard* [*Non juſſa quidem licitè utrumlibet vel admittuntur, vel omittuntur: juſſa vero ſine culpa non negliguntur, ſine crimine non contemnuntur.* For things not commanded, we may either lawfully doe them or leave them; but for things commanded, to neglect them is a ſinne, to contemne them is a hainous crime. Wherefore this diſtinction of ſinnes againſt, and

c Vti uxore concupiſcentia ſatiandæ gratiâ.

Bern. de præcept. & diſpe.

and sinnes besides the Law falleth to dust: and our *Minor* Propositon stands firme: That he who committeth *veniall sinne* transgresseth the Law of God, and therefore is unrighteous for his so doing.

a *Becanus* here forsakes the *Cardinall* in this distinction; and helpes him by another devise. He grants that *veniall sinnes* be against the Law, and proves it. [*because every veniall sinne is moraliter malum*, and *ergo contra rectam rationem & legem æternam.*] But here is now the distinction: It is one thing to be *contra legem*, another *contra finem legis*. All veniall sinnes be against the Law; but no veniall sinne is properly against the end of the Law, that is, against Charity, the love of God or our neighbour. Is not this a superfine invention? As if a Subject that hath in many things broken the Law, should say True, my faults be against the Law of the Land: but yet they are not against the end of those Lawes, *viz.* obedience to my Prince, and love to the good of him and my country. Though I breake the lawes; yet I would not have you thinke, but I love and honour my Prince and Country well enough. Just so the Iesuites. A man may commit many sinnes against Gods Law, and yet observe the end of the Law, in loving God with all his heart, and his neighbour as himselfe. Then which nothing can be more senseleſse that a man should offend God in breaking of his Law, and yet notwithstanding love God with his whole heart. That a man should wrong his neighbour, doing that to him which he would not have done to himselfe; and yet, for all that, love his neighbour as himselfe. [*If ye love me, keepe my Commandements*] saith Christ, *Ioh.* 14.15. Nay (saith the Romanists) wee love him and yet breake his Commandements. [*Love doth not evill to his neighbour*] saith the Apostle, *Rom.*13.10. Nay (saith the Iesuites,) love may do evill to his neighbour, and yet keepe the name of love. A man may be angry with another without cause, revile him, and call him *Racha*, hee may defraud him in small matters (for these they make veniall sinnes) and yet in the meane time, all this without breach of charity. Himselfe would not willingly be so used: but he will use another in this sort, and yet looke to be thanked for his love too. Such grosse absurdities do our adversaries runne into, by coining such senseleſse distinctions of [*Sinnes not against, but besides the Law; of sinnes not against the end of the Law; though against the Law it selfe.*] Our consciences cannot be satisfied with such silly shifts: and therefore we leave them unto those that can content themselves to choake up their consciences with a little Sophistry. Men who make a pastime of sinne; and take liberty to qualifie and dispense with Gods Lawes as they think agreable to their consciences; hoping by tricks of wit, and dodging distinctions to avoid the accusations of conscience, and to elude the severitie of Gods judgement.

a *Tom.2 tract 2 cap.2.q 2.*

Navar. Man. confe.praelud. 7 Num. 16.

SECT. IIII.

CHAP. I.

Iustification by workes makes void the covenant of grace, of the difference betweene the Law and the Gospel, of the use of the Law. Of the erronious conceit of our Adversaries in this point.

THus much of these three exceptions of our second Argument, proving the impossibility of our justification by the workes of the law, because we cannot perfectly fulfill the Law. We goe now forward unto two Arguments more; taken, the one from the difference of the two Covenants God hath made with man. First of *Workes*, the other of *Grace*, and the other from the nature of *true Christian liberty* obtained for us by Christs death.

3 *Argument. That which makes void the Covenant of Grace is a false and heretical doctrine.* 3 *Argum.*

But

But justification by workes of the Law, makes void the covenant of Grace. Ergo, it is false and heretically so to teach.

For confirmation of the *Minor* in this Argument wee must briefly shew. 1 [*What the Covenant of Grace, what the covenant of workes is*] 2 *What opposition there is betweene these two.*

Covenant of Grace.

By the Covenant of grace we understand in one word, the Gospel, *i.e.* the gracious appointment of God to bring man to salvation by Iesus Christ. In the administration of this gracious purpose of God, we must observe foure periods of time, wherein God hath diversly ordered this meanes of mans salvation.

Period. 1: 1 The first is from *Adam* untill *Abraham*. Wherein God made the promise to *Adam* anon after his miserable fall: and renewed it as occasion served unto the Patriarches and Holy men of that first age of the world. *viz.* That [*the seed of the woman should breake the Serpents head.*] This blessed promise containing the whole substance of mans Redemption by Christ, was religiously accepted of, and embraced by the servants of God in those times, who witnessed their faith in it, by their offering of sacrifice as God had taught them: and their thankefulnesse for it, by their obedience and holy Conversation.

2 2 The second is from *Abraham* to *Moses*. After that men had now almost forgot Gods promise and their owne duty, and Idolatry was crept into those Families, wherein by succession the Church of God had continued, God calls forth *Abraham* from amongst his Idolatrous kindred, and with him renues that former promise in forme of a League and Covenant confirmed by word and solemne Ceremonies. God on the one side promising to be the God of *Abraham*, and of his seed, [*and that in his seed all the Nations of the earth should be blessed:*] *Abraham* for his part beleeving the promise, and accepting the condition of Obedience to walke *before God in uprightnesse*. This Covenant with *Abraham* is ratified by two externall Ceremonies. One of a *fire-brand passing betweene the peices of the Heifer* and other *Beasts*, which *Abraham*, according to the custome in making of Leagves had divided in twaine, *Gen.* 15. The other the Sacrament of Circumcision upon the flesh of *Abraham* and his posterity, Gen. 17.

3 The third period is from the time of *Moses* untill Christ. When (after the Church multiplied unto a Nation, and withall in processe of time, and continuance among the Idolatrous *Ægyptians*, grew extreamely corrupt in Religion and Manners) God againe revives his former Covenant made with *Abraham*. Putting the Iewes in remembrance of the *Covenant of grace in Christ*. 1 By adding unto the first Sacrament of Circumcision another of the Passeover, setting forth unto the Iewes, the Author of their deliverance; as well from the spirituall slavery and punishment of sinne; as from the bodily bondage and plagues of *Ægypt*. 2 Afterwards by instituting divers Rites and ceremonies concerning *Priests sacrifices, &c.* all which were shaddowes of good things to come (*viz.*) of Christ, the Churches redemption by his death. Which things were prefigured unto those types though somewhat darkely, yet plainely enough to the weake understanding of the Iewes. Who in that Minority of the Church stood in need of such Schoolemasters and Tutors to direct them unto Christ.

The fourth period and last, is from Christs death, to the end of the world. Who in the fulnesse of time appearing in our flesh, accomplished all the Propheses and Promises that went before of him; and by the sacrifice of himselfe, confirmed that covenant a new, which so long before had beene made with the Church. Withall having abolished whatsoever before was weake and imperfect, he hath now replenished the Church with abundance of knowledge, and of grace, still to continue and increase, till the consummation of all things. In all these periods of time, the grace of God that brings salvation to man was ever one and the same: onely the Revelation thereof, was with much variety of circumstances, as God saw it agreeable to every Season. In the first it was called a Promise, in the second a Covenant, in the two last Periods, a Testament; the Old from *Moses* till Christs death; the New from thence to the worlds end, in both

both *Remission of sinnes*, and *salvation* bequeathed as a Legacy unto the Church: and this bequeast ratified by the death of the Testator typically slaine in the Sacrifices, for confirmation of the Old; *Really* put to death in his owne *Person*, for the *Sanction* of the *New Testament*. But notwithstanding this of any other diversity in *circumstance*, the substance of the *Gospel*, or covenant of *Grace*, is but one and the same, throughout all ages. Namely, *Iesus Christ yesterday, and to day, and the same for ever*.

Covenant. 2 Workes.

In the next place. By the *Covenant of Workes*, wee understand that we call in one word the Law: Namely, That meanes of bringing man to *Salvation*, which is by perfect obedience to the will of God. Hereof there are also two severall administrations. 1 The first is with *Adam* before his fall. When *Immortality* and *Happinesse* was promised to man, and confirmed by an externall *Symbole* of the *Tree* of *life*; upon condition that he continued obedient to God, as wel in all other things, as in that particular Commandement of not eating of the *Tree of Knowledge of good and evill*. 2. The second administration of this Covenant was the renuing thereof with the Israelites at Mount *Sinai*: where (after that the light of nature began to grow darker, and corruption had in time worne out the characters of Religion and Vertue, first graved in mans heart) God revived the Law, by a compendious and full declaration of all duties required of man, towards God and his neighbour, expressed in the Decalogue. According to the tenor of which Law God entred into covenant with the Israelites, promising to be their God; in bestowing upon them all blessings of life and happinesse, upon condition that they would be his people, obeying all things that hee had commanded. Which condition they accepted of, promising an absolute obedience. *All things which the Lord hath said we will doe*, *Exod.* 19. 24. and also submitting themselves to all punishment in case they disobeyed; saying *Amen* to the curse of the Law. *Cursed be every one that confirmeth not all the words of this Law to doe them; and all the people shall say Amen. Deut* 27. 26.

We see in briefe what these covenants of grace and works are. In the second place we must enquire what opposition there is betweene these two; *Grace* and *Workes*; the *Gospel* and the *Law*. The opposition is not in regard of the end whereat both doe aime. They agree both in one common end, namely the glory of God in mans eternall salvation. The disagreement is in the meanes, whereby this end may be attained; which are proposed to men in one sort by the Law, in another by the Gospel. The diversity is this. *The Law offers life unto man upon condition of perfect obedience, cursing the transgressors thereof in the least point with eternall death: The Gospel offers life unto man upon another condition, viz. Of repentance and faith in Christ, promising remission of sinnes to such as repent and beleeve*. That this is the maine essentiall and proper difference betweene the Covenant of works and of grace (that is) between the Law and the Gospel, we shall endeavour to make good against those of the *Romish Apostacy* who deny it. Consider we then the Law of Workes, either as given to *Adam* before the Promise: or as after the Promise it remained in some force with *Adam* and all his posterity. For the time before mans fall. It is apparant that perfect obedience was the condition required for the establishing of *Adam* in perpetuall blisse. Other meanes there was not, nor needed any be proposed unto him. But when man had failed in that condition, and so broken the Covenant of Workes; God to repaire mans ruined estate, now desperate of ever attaining unto happinesse by the first meanes: he appoints a second, offering unto *Adam* a Saviour, that by Faith in him, and not by his owne unspotted obedience, hee might recover Justification, and life which he had lost. So that what *Adam* should have obtained by workes without Christ; now hee shall receive by faith in Christ without Works. Since the time of mans fall we must consider, that the Law and Gospel though they goe together, yet as they still differ in their use and office betweene themselves; so also the Law differs from it selfe, in that use which it had before, and which it had since the fall. To us now it hath not the same use which

it

it had in mans innocency. It was given to *Adam* for this end, to bring him to life, and for that purpose, it was sufficient both in it selfe, as an absolute rule of Perfection: and in regard of *Adam* who had strength to have observed it, But unto man fallen, although the band of obedience doe remaine, yet the end thereof (viz.) Iustification and life by it, is now abolished by the promise, because the Law now is insufficient for that purpose, not of it selfe, but by reason of our sinfull flesh, that cannot keepe it. This is most manifest by the renewing of the first Covenant of works with the Iewes, when God delivered unto them the Morall Law, from *Sinai*, at which time God did not intend that the Iewes should obtaine salvation, by obedience to the Law. God promised life if they could obey, and the Iewes, as their duty was promised they would obey; but God knew well enough they were never able to keepe their promise, and *Ergo* it was not Gods intention in this legall Covenant with the Iewes, that any of them should ever attaine Iustification, and life by that meanes; as at first the Promise need not to have beene made unto *Adam*, if the Law could have suffised for the attaining of life: so after the Promise was once made, the Law was not renewed with the Iewes, to that end that righteousnesse, and life should be had by the observation of it. This is the plaine doctrine of the Apostle, *Gal.* in that his excellent dispute against Iustification by the Law. The doubt that troubled the *Galathians* was this. God had made an Evangelicall Covenant with *Abraham* [a] that in Christ he and his faithful seed should be blessed; that is, Iustified. After 430. yeares hee made a legall Covenant with *Abrahams* Posterity, that they should live, that is, be justified and saved, if they did fulfill all things written in the Law. The Question now was, which of these two Covenants should stand in force, or whether both could stand together? The Apostle answers, that the former covenant should stand in force, and that the latter did not abrogate the former; nor yet could stand in force together with the former. This he expresseth v. 17. 18. *And this I say, that the covenant that was confirmed afore of God in respect of Christ, the Law which was 430. yeares after, cannot disanull that it should make the Promise of none effect. For if the inheritance (viz.) of righteousnesse and life, be by the Law; it is not by the promise: but God gave it to Abraham by promise*, here now they might object. *Wherefore then serveth the Law?* If men cannot be justified by keeping the Law, to what end was it given so long after the Promise was made? To this the Apostle answers. *It was added (unto the promise) because of transgressions.* Here is the true use of the Morall Law, since the fall of man, not to justifie him and give life: but to prove him to be vnjust, and worthy of death. It was added [*because of transgressions*] that is. 1. To convince man of sinne, that he might be put in remembrance what was his duty of old; and what was his present infirmity in doing of it, and what was God s wrath against him for not doing it. That seeing how impossible it was for him to attaine unto life by this old way of the Law, first appointed in Paradise, hee might be humbled and driven to looke after that new way, which God had since that time layed forth, more heedfully attending the Promise, and seeking unto Christ, who is the end of the Law nuto every one that beleeves in him. Which use God pointed out unto the Iewes, figuring Christ unto them in the mercy Seate, covering the Arke wherein the tables of the covenant were kept, and in the Sacrifices appointed for all sorts of Transgressions against this Covenant. To admonish the Iewes a further thing was aimed at in giving them the Law, namely the bringing of them---to Christ the promised seed, in whom remission of sinnes, and life eternall was to be had. 2. To restraine man from sinne. That the Law might be a perpetuall rule of Holinesse and Obedience whereby man should walke and glorifie God to the utmost of his power. That so those Iewes might not thinke that God by making a gracious Promise, had utterly nullified the Law, and that now men might live as they list; but that they might know these bounds prescribed them of God, within which compasse they were to keepe themselves, that so the overflowing of iniquity might be restrained.

[a] verse. 8.

ned. These most excellent, perpetuall, and necessary uses of the Morall Law, God intended in the renewing of the Legall Covenant with the *Iewes*; and *ergo* the Apostle concludeth that God did not crosse himselfe, when first he gave the inheritance to *Abraham* by promise, and afterwards made a Legall Covenant with the *Iewes* his posterity. *Is the Law then against the promises* (saith the Apostle) *God forbid: For if there had beene a Law given, which could have given life, surely righteousnesse should have beene by the Law; but the Scripture hath concluded all under sinne, that the promise by the faith of Iesus Christ might be given to all that beleeve, verse.* 21. 22. Whence it is most cleare, that the Law and the Gospel in some things are subordinate and uphold one another, in other absolute, and destroy one another: As the Law by the discovery of sinne and the punishment of it, humbles man and prepares him to receive the Gospel. 2. As the Law is a sacred direction for Holinesse and Obedience to those that have embraced the Gospel and all others. 3. As the Law requires satisfaction for the breach of it, and the Gospel promiseth such satisfaction: thus the Law and Gospel agree well together and establish one another. But as the Law gives life to them that perfectly obey it, and the Gospel gives life to them that stedfastly beleeve it: thus the Law and Gospel are one against the other, and overthrow one another. And *ergo* if God had given such a Law to the *Iewes* as could have brought salvation to them through the perfect fulfilling of; it is apparent, that God had made voyde his former Covenant unto *Abraham*, because Righteousnesse should have beene by the Law and not by Christ. But now God gave no such Law as could be kept by the *Iewes* as the Apostle proves, because all were sinners against it; and therefore it followes, that notwithstanding the giving of the Law, the Promise stands good for ever; and Righteousnesse is to be obtained onely by the faith of Iesus Christ.

From hence wee conclude firmely, That the difference betweene the Law and the Gospel, assigned by our Divines, is most certaine and agreeable to the Scriptures, *viz.* That *the Law gives life unto the just upon condition of perfect Obedience in all things: The Gospel gives life unto sinners, upon condition they repent and beleeve in Christ Iesus.* Whence it is plaine, that in the point of Iustification these two are incompatible, and that therefore our Minor proposition stands verified. *That justification by the workes of the Law, makes voyde the Covenant of grace.* Which Proposition is the same with the Apostles assertion elsewhere, *Gal.* 2 21. *If righteousnesse be by the Law, Christ dud in vaine*; and *Gal.* 5. 4. *Yee are abolished from Christ, whosoever are justified by the Law, yee are fallen from grace.*

By so much more injurious are these of the *Romish* Church unto the Gospel of Christ, when by denying this difference, they would confound the Law and Gospel, and bring us back from Christ to *Moses*, to seeke for our Iustification in the fulfilling of the Morall Law. They would perswade us, that the Gospel is nothing, but a more perfect Law, or the Law perfect by addition of the Spirit, enabling men to fulfill it; That the promises of the Gospel be upon this condition of fulfilling the Law, with such like stuffe. Their Doctrine touching this point is declared unto us by *Bellarmine*; *lib.* 4. *de justificat.* cap. 3. 4. where hee coynes many distinctions betweene the Law and Gospel; but will by no meanes admit of that which our reformed Divines make to be the chiefe. The chiefe distinction which hee conceives to be betweene them he framed thus. *The Gospel* (saith he) *is taken in a double sense.* 1. *For the Doctrine of Christ and his Apostles by them preached and written.* 2. *For the grace of the Holy Ghost given in the New Testament, which he makes to be the Law written in our hearts, that quickning spirit, the law of faith, charity shed abroad in our hearts, in opposition to the Law written in stone, to the dead and killing letter, the Law of Workes, the spirit of bondage and feare.* Vpon this hee proceeds to the difference betweene the Law and the Gospel, thus; *The Law teacheth us what is to bee done, the Gospel (if it be taken for the grace of the Holy Ghost) so it differs from the Law, because it gives strength to doe it: but if it be taken for the Doctrine delivered by Christ* 1 Cor. 3.

Ioh. 1. 17.

and his Apostles, so it agrees with the Law, teaching us as the Law doth, what things are to be done. This argument the Iesuite illustrates and proves in three particulars.

1. *The Gospel containes, Doctrinam operum, or Leges: As Morall precepts, they bee the same in the Gospel that bee in the Law, even those precepts that seeme most Evangelicall,* (viz.) *of loving our enemies; witnesse of this all the writings of the New Testament, wherein every where wee finde precepts and exhortations to the same vertues, prohibitions and dehortations from the same vices which the Law forbids or commands. So that for Morals, the Doctrine of the Gospel is but the Doctrine of the Law; newly* (that is) *most clearely and fully expounded. Nor is the Gospel more perfect in substance, but in circumstance a more perspicuous Doctrine.*

Exod. 20.

Which though a truth, yet is very ridiculously proved by the Cardinall out of *Mat.* 5. *Nisi abundaverit, &c. Vnlesse your righteousnesse exceede,* what? hee saith not the righteousnesse of the Law and Prophets, but of the *Scribes and Pharisees, yee shall not enter,* &c. A profound Glosse: (Christ would not adde to the burthen of the Law, but to take away from the false glosse of the *Scribes* and *Pharisees.*) Surely good cause had our Saviour, to taxe both the Doctrine of the *Pharisees* in interpreting, and their manners in their hypocriticall practice of the Law in outward matters, without inward obedience. But little reason was there, that Christ should require of man more perfection than Gods Law required, and it is a fancie to dreame of any such meaning in our Saviours speech.

2. *The Gospel containes comminations and threatnings as the Law doth, witnesse the many woes from Christs owne mouth against the Scribes and Pharisees, together with those frequent denunciations of judgement and damnation to such as are ungodly, that doe not repent and obey the Gospel.*

3. *The Gospel containes promises of life and happinesse, but these Evangelicall promises be not absolute, but upon the same condition that the legall are,* (viz.) *Cum conditione implendæ legis, cum conditione Iustitiæ actualis & operosæ, quæ in perfecta Mandatorum observatione consistit,* Cap. 2.

This the Iesuite will prove unto us.

1. From that *Mat.* 5. *Vnlesse your righteousnesse abound,* &c. (that is, in *Bellarmines* construction) so farre as, *unto the perfect keeping of the Law, you shall not enter into the Kingdome of Heaven.*

2. From *Mat.* 19. 17. *Mark.* 10 19. Where Christ speakes to the young man, asking him what hee should doe to be saved: *If thou wilt enter into life keepe the commandements.* And to the Lawyer, (*Luke* 10. 28.) who asked the like question, he answers: *This doe and thou shalt live:* that is, *Fulfill the Law, and thou shalt be saved.* In which words they say, *That Christ did preach the Gospel, and shewed unto these men the very Evangelicall way to salvation.*

3. From the many places of Scripture, wherein mortification of sinne, and the studious practice of holinesse and obedience is required of us: as *Rom.* 8. *If yee mortifie the deeds of the flesh by the spirit, yee shall live.* So *Ezechiel* 18. 21. *If the wicked will returne from all his sinnes that hee hath committed, and keepe all my Statutes, and doe that which is lawfull and right, hee shall surely live and not die.* With a number such like places.

Ioh. 13. 17. If yee know those things, &c. Ioh. 15. 14. Yee are my friends, if yee doe whatsoever I command you.

4. From the very tenor of the Gospel; *Hee that beleeveth shall bee saved, but hee that beleeveth not shall bee damned.* Where wee see the promise of life is not absolute, but conditionall: If wee doe such and such workes.

From hence the *Romanist* concludes: That seeing the precepts, threatnings, and promises of the Gospel be for matter the same, that those of the Law are: the true difference betweene the Law and Gospel shall bee this: *That the Law nakedly proposeth what is to bee done, without giving grace to performe it; but*

but the Gospel not only proposeth what is to be done, but withall giveth grace and strength to doe it: and therefore the Law given by Moses the Law-giver cannot justifie, because it was given without the grace of fulfilling it; but the Gospel given by Christ the Redeemer doth justifie, because it is accompanied with the grace of the Holy Ghost, making us able to keepe the Law. For which cause also the Law of Moses is a yoake unsupportable, the Law of [a] *feare and bondage, because it gives not grace to keepe it, but onely convinceth our sinne, and threatens us punishment: But the Law of Christ, the Gospel, is a light yoake, a law of love and liberty, because it gives grace to keepe it, and of love to God and man; and so by fulfilling frees a man from feared punishment.*

a Rom. 8. 15. Gal 4. 24, 25.

This is the summe of the *Romish* Doctrine touching the difference betwixt the Morall Law and the Gospel in the point of Iustification, as it is delivered us by *Bellarmine, the rotten pillar of the Antichristian Synagogue*; wherein we have scarce a syllable of distinct truth, but all perverted by equivocations and grosse ambiguities, as shall appeare by a short survey of the former discourse. Whereas then hee distinguisheth the Gospel into the Doctrine of Christ, and his Apostles, and into the grace of the Holy Ghost; let us follow him in these two parts.

First for Doctrine; Wee grant that the Gospel is often so taken; but in this matter about Iustification, this acception is too large, and not distinct enough. For although, by a *Synecdoche* of the chiefest and most excellent part, the whole doctrine and ministery of Christ and his Apostles with their successours, be called the Doctrine of the Gospel, and [b] the Ministery of the Gospel: yet all things which they preached or wrote, is not the Gospel properly so called: But as *Moses* chiefly delivered the Law unto the *Iewes*, though yet withall hee wrote of Christ. and so in part revealed unto them the Gospel: So Christ and his Ministers, though chiefly they preach the Gospel, yet in its place they urge the Law withall, as that which hath its singular use in furthering our Christian faith and practice. Wherefore when we speake of the Gospel as opposite to the Law, it is a Iesuiticall equivocation to take it in this large sense. For the whole Doctrine of Christ and his Apostles, preached by them, and written for us in the Booke of the New Testament, we follow the Apostle in this dispute of Iustification, *Gal.* 3. 4, 5. And according as he doth take the Gospel strictly for the promise of justification and life made unto man in Christ Iesus. This is in proper tearmes the Gospel, (*viz.*) that speciall doctrine touching mans redemption and reconciliation with God by the meanes of Iesus Christ; the revelation whereof was indeede [εὐαγγέλιον] the gladdest tidings that were ever brought to the eare of mortall man. Which Gospel in strict tearmes the Angels preached, *Luc.* 2. 10, 11. *Behold I bring you glad tidings of great joy, which shall be to all people: That unto you is borne this day in the Citie of David, a Saviour which is Christ the Lord.* And afterward Christ and his Apostles fully explained the mysteries thereof unto the world. According to this necessary distinction, wee answer; That if we take the Gospel in that large acception, it is true which *Bellarmine* hath; That the Gospel containes in it the Doctrine of workes, (*viz.*) the Morall Law, even the very same precepts, prohibitions, threatnings, and promises which are delivered in the Law. All which as Christ and his Apostles preached, so may all Ministers without blame, yea they must if they will avoyde blame, presse the same upon their hearers seasonably and discreetly, that the Law may make way for the better receiving and entertainment of grace in the Gospel. But hence it followes not, that the Gospel properly so taken, is to be confounded as one and the same thing with the Law, because the Law is conjoyned with it in the preachings and writings of the Ministers of the New Testament. They still are divided in their nature and offices: nor hath the Gospel any affinity with the Law in precepts, threatnings, or promises. Wherefore when *Bellarmine* teacheth us; That *Evangelicall promises bee made with*

b Rom. 2. 2. 16. At that day when God shall judge the secrets of men by Iesus Christ according to my Gospel.

conditions of perfect fulfilling the Law. It is a deſperate errour, and that in the very foundation. You heard his proofes before recited; ſee now a little how paſſing weake they be.

1. 1. *Mat. 5. Except your righteouſneſſe, &c.* To this we anſwer. The plaine meaning of the place is this. Our righteouſneſſe muſt abound more than that of the *Phariſees*, (that is) it muſt not be outſide onely as theirs was, but inward righteouſneſſe of the heart, in inward ſanctity of the thoughts and affections, as well as of the outward action: or elſe ſuch our hypocriſie will keepe us from entring into heaven. But doth it hence follow, that becauſe we muſt be more perfect than theſe *Phariſees*, wee muſt be as perfect in all things as the Law requires: wee muſt exceede them, *Ergò*, equall the holineſſe of the Law in all points? Becauſe we muſt be ſincere without hypocriſie, *ergò*, we muſt be perfect in all things without blame? Such conſequents as theſe, the Ieſuite hath concluded out of his owne head, not out of the Text.

2. Touching that ſpeech of Chriſt to the young man, *Mat. 19.* and the Lawyer, *Luk.* 10. that if they did fulfill the Law, they ſhould live. Wee anſwer, that Chriſt in ſo ſpeaking unto them, did not preach the Goſpel, but ſhewed unto them the legall way to ſalvation. For theſe erring, that grand errour of the *Iew* in ſeeking for righteouſneſſe not by faith, but by the workes of the Law, ſevering the Law, from Chriſt the end thereof; (as the Apoſtle ſhewes, *Rom.* 9. 31, 32. & 10. 3. and ſo ſuppoſing to be ſaved by doing ſome good thing. Chriſt anſwers them in their humour, as every one ſhould be anſwered, that ſwels with high conceits of his owne righteouſneſſe and workes, that there was a Law to be kept: and if they could fully obſerve the righteouſneſſe of it, they ſhould be ſaved, ſending them of purpoſe to the Law, that they might be humbled thereby, and ſee their great folly, in ſeeking for life by that which they were ſo unable to keepe. Againſt which anſwer, the Ieſuite hath nothing to reply, but ſtands much in confuting of another anſwer made by ſome of our Divines, that Chriſt *ſpake theſe things ironically*. This *Bellarmine* ſeekes to confute; nor doe I labour to confirme it, though it might be juſtified for any thing he brings to the contrary.

Calv. inſt. l. 3. c. 18. ſect 9.

3. 3. Vnto thoſe places of Scripture that every where almoſt promiſe life, bleſſedneſſe, the favour of God, upon condition of [*holineſſe in life and converſation, that wee mortifie the luſts of the fleſh, walke in the ſpirit, overcome the world, &c.*] Wee anſwer, that Obedience is one thing, perfect obedience is another. Wee ſay, that the promiſes of the Goſpel be all upon condition of obedience; but none upon condition of perfect obedience. It is an injury done unto us, when they ſay, wee teach that Evangelicall promiſes be abſolute and without condition, as if God did promiſe and give all unto us, and we doe nothing for it on our parts. We defend no ſuch dotage. The promiſes of the Goſpel be conditionall, (*viz.*) namely upon condition of repentance and amendment of life. That we ſtudy to our power to obey God in all things, but this is ſuch a condition as requires of us ſincerity and faithfulneſſe of endeavour, not perfection of obedience in the full performance of every jot and tittle of the Law.

Vnto the laſt Argument, from the tenour of the New Coveuant, (*viz.*) that we muſt beleeve if wee will be ſaved; *ergò* the promiſe of the Goſpel is with condition of fulfilling the Law. This is an Argument which might make the Cardinals cheeke as red as his cap, were there any ſhame in him. Faith indeede is a worke, and this worke is required as a condition of the promiſe; but todoe this worke, to beleeve, though it be to obey Gods commandement, yet it is not perfectly to fulfill the whole Law, but perfectly to truſt in him, who brings mercy and pardon for tranſgreſſions of the Law.

CHAP. 2.

Chap. 2.

Of Bellarmines *erroneous distinction of the word* [*Gospel.*]

SO much of the first member of the Iesuites distinction, wherein his sophisticall fraud appeares, taking the Gospel for the whole doctrine of the New Testament, published by Christ and his Apostles, and *ergò* confounding the Law and the Gospel as one, because he findes the Law as well as the Gospel delivered unto us by our Saviour and his Ministers: I proceede to the second branch of it. *The Gospel* (saith he) *is taken for the grace of the Holy Ghost given us in the New Testament, whereby men are made able to keepe the Law.* It is so taken: But where is it so taken? The Iesuite cannot tell you that: [*Ut verum fatear* (saith he) *nomen Evangelii non videtur in Scripturis usquam accipi, nisi pro doctrina.*] No good reason for it, in as much as it is evident to all men, that there is great difference betweene the doctrine of mans salvation by the mercy of God through the merits of Christ (which is properly the Gospel) and the graces of the Holy Ghost bestowed on man in his Regeneration, whereby he is made able in some measure, to doe that which is good. But the fault is not so much in the name, in calling the grace of God in us by the name of Gospel, as in the misse-interpretation of the matter it selfe: Wherein two errours are committed by the Iesuite.

1 In that hee maketh the grace of the New Testament, to bee such strength given to man, that thereby he may fulfill the Law.

2. In that he saith, The Law was given without grace to keepe it. In both which assertions there is ambiguity and errour.

For the first, We grant that grace to doe any thing that is good, is given by the Gospel, not by the Law. The Law commands, but it gives no strength to obey, because it presupposeth that he, to whom the command is given, hath, or ought to have already in himselfe strength to obey it. And *Ergò*, we confesse it freely, that we [*receive the Spirit, not by the workes of the Law, but by the hearing of faith preached,*] as it is *Gal.* 3. 2. The donation of the Spirit in any measure whatsoever of his sanctifying graces, is from Christ as a Saviour, not as a Law-giver. Thus then we agree, That all grace to doe well is given unto us by the Gospel, but next we differ. They teach, that the Gospel gives such grace unto man, that hee may fulfill what the Law commands, and so be justified by it; we deny it, and say, that grace is given by the Gospel, to obey the Law sincerely without hypocrisie; but not to fulfill it perfectly without infirmities. In which point the Iesuite failes in his proofes which he brings.

1. Out of those places where contrary attributes are ascribed to the Law and Gospel. Vnto the Law; that it is [*the ministry*[a] *of death and condemnation,*] [*killing*[b] *letter;*] that it [*worketh*[c] *wrath,*] that it is a [*yoake of*[d] *bondage,*] a [*Testament*[e] *bringing forth children unto bondage.*] But unto the Gospel, that it is [*the ministry*[f] *of life*] and [*of reconciliation,*] & the[h] [*Spirit that quickneth,*] the [*Testament that bringeth forth children to liberty*;] which opposition *Bellarmine* will have to be, because the *Law gives precepts, without affording strength to keepe them; but the Gospel gives grace to doe what is commanded.* But the Iesuite is here mistaken. These opposite attributes given to the Law, are ascribed to it in a two-fold respect: 1 In regard of the punishment which the Law threatens to offenders, (*viz.*) Death. In which regard principally the Law is said to be the *ministry of death, to worke wrath,* to be not a *dead, but a killing Letter*; in as much as being broken, it leaves no hope to the transgressour, but a fearefull expectation of eternall death and condemnation of the Law, under the terrors wherof it holds them in bondage. But on the contrary, the Gospel is the ministery of life, of *reconciliation of the quickning Spirit*, and of *liberty*, because it reveales unto us *Christ*, in whom we are restored to life, from the deserved death

a 2 Cor. 3 7.
b 2 Cor. 3. 6.
c Rom. 4. 15. 1 Cor. 15. 56.
d Gal. 5 1.
e Gal. 4. 24.
f 2 Cor. 3. 6.
g 2 Cor. 5. 19.
h 2 Cor. 3. 6. 7. 17. Gal. 4. 26.

and condemnation of the Law unto Gods favour, being delivered from the wrath to come, unto liberty; being freed from slavish feare of punishment. This is the chiefe reason of this opposition of Attributes. Secondly, the next is in regard of obedience. In which respect the Ministery of the Law is said to be the Ministery of the Letter, written in Tables of stone: but that of the Gospel is called the Ministery of the Spirit, which writes the Law in the fleshly tables of the heart. Because the Law barely commands, but gives not Ministers power to obey; and so is but as a dead letter without the vertue of the Spirit. But in the Gospel, grace is given from Christ, who by the Holy Ghost sanctifieth the heart of his elect, that they may live to Righteousnesse in a sincere thought, not every way exact conformity to the Law of God. The like answer wee give unto another proofe of his.

2. Out of that place, [*Iob.* 1. 17. *The Law came by Moses, but grace and truth by Iesus Christ*;] that is, (saith *Bellarmine*) *The Law came by Moses without grace to fulfill it*; *but grace to keepe it by Christ.*

Wee answer; The true interpretation of these words is this: *Moses* delivered a twofold Law, Morall and Ceremoniall. Opposite to these, Christ hath brought a twofold priviledge, Grace for the Morall Law, whereby wee understand not onely power given to the regenerate in part to observe this Law, which strength could not come by the Law it selfe, but also much more remission of sinnes committed against the Law, and so our justification and freedome from the guilt of sinne and curse of the Morall Law. Secondly, truth for the Ceremoniall Law, the substance being brought in and the shadowes vanished. Wherefore the Iesuite erres greatly in this point, when hee makes the grace of the New Testament to consist in this; That strength is thereby given us to fulfill the Law. The grace of God in the Gospel is chiefly our Iustification and redemption from the curse of the Law: and in the next place, strength afforded us to obey the Law in some measure, not perfectly as our Adversaries would have it. In the next point, he erres as much in saying that the Law of *Moses* was given without grace to obey it. A false assertion. For although the Law of it selfe give not grace, yet it is certaine, that grace was given by Christ even then when *Moses* published the Law. Sufficient for the proofe hereof are, 1. These excellent properties ascribed unto the Law of God, as in other places of the Old Testament, so especially in the Booke of the *Psalmes*; and amongst them in the 19, and 119. *Psame*, where the Law of God is said to (*give light to the eyes, to convert the soule, to rejoyce the heart, &c.*) which it could not doe of it selfe, had not the grace of the Holy Ghost beene given in these times, without which the Law could worke no such saving effects. 2. Experience of those times in the faith, Patience, and Obedience, and all sorts of graces shining in those ancient Saints, who lived before, and after the Law was given; which graces they received from the Holy Ghost, shed upon their hearts by vertue of Christs mediation, whereby they received strength to live holily in obedience unto the Law of God. The difference betweene these times and those under the Law, is not, that wee have grace and they had none; but onely in the measure and extent of the same grace bestowed both on us and them. In those times, as the Doctrine of the Gospel was more obscurely revealed, so the grace which accompanies it, was more sparingly distributed, being confined to a Church collected of one nation, and bestowed upon that Church in a lesser measure than now, though yet sufficiently in that measure. But in the times of the New Testament, the light shines more brightly, and grace is dispenced more liberally, being extended indifferently to all Nations, and powred upon the godly in a larger abundance, according as was promised *Ierem.* 31. Though also this comparison must bee restrained unto whole Churches, what generally is now done; for no doubt in many particulars, some men under the Law exceede, for abundance of grace, many under the Gospel. Wherefore, it is a notable injury unto the bounty of God, and the honour of those Saints of old, to exclude them from partaking of the

the Gospel, to affirme, that they were led onely by the spirit of feare, and not of love; that they received not the spirit of adoption, to cry *Abba* father, as well as wee, though not plentifully as wee; and so [b] that they were not sonnes though under Tutors and Governours, as we confesse they were but very servants held in bondage, and excluded from the inheritance of grace, and glory till after Christs death. So that at best their adoption was but conditionall with regard of time to come: but, for the present, they were handled as slaves fear'd with temporall punishments, allured by temporall rewards, like a heard of swine, fed with base akornes and huskes. These be absurd errours bred out of Scripture misunderstood, especially that of *Iohn*, 1. *Grace came by Christ, Ergò, not before Christs incarnation.* A silly Argument: Christ is as old as the World, and his grace as ancient as the name of man upon earth. Grace alwayes came by Christ, and was in its measure given by him long before he appear'd in the flesh. Hee was ever the head of his Church, and that his body, which hee alwayes quickned by the blessed influence of his spirit ministred thereunto. Whereby the godly before, as well as since his incarnation, were made living members of that his mysticall Body. Wherefore it is apparent, that grace is not to be tied to the times of the Gospel, and severed from the Law. Nay, as of old the Law was not alwayes without grace; so now many times the Gospel it selfe is without grace, Christ himselfe being *a stumbling stone, and a rocke of offence*, the Gospel *a savour of death* to many of those upon whom grace is not bestowed, to beleeve and embrace it.

[b] Thou art our Father *b* See *Becanus Tom.* 2. *Tract* 4. *cap.* 5 *qu.* 1. 2. 3.

I conclude then, that this difference which our Adversaries make betweene the Law and Gospel is false; and that their errour is pernicious, in making the Gospel to be nothing but the spirit added to the Law, that man may fulfill it to his Iustification. That thus a man may be saved by Christ, through the perfect fulfilling of the Law. Which is a monstrous and uncouth Doctrine, laying an unsupportable burthen upon the conscience of man, and hazarding his soule to eternall destruction; whiles by this meanes hee frustrates the grace of God in Christ, and withall frustrates his owne hopes of life, expecting to obtaine it by that Law which he is never able to fulfill.

SECT. V.

CHAP. I

Iustification by fulfilling the Law, overthrowes Christian libertie; the parts of our Christian liberty.

SO much of the third Argument; the last followes, drawne from the nature of Christian liberty, which is this:

4. Arg. *That which overthrowes our Christian liberty purchased for us by the death of Christ, that is no Evangelicall, but an Hereticall Doctrine.*

4. Argument.

But iustification by the workes of the Law overthrowes the spirituall liberty of man obtained for him by Christ.

Ergo, It is an heresie against the Gospel.

For the proofe of the Minor Proposition, let us in briefe consider wherein stands that liberty wherwith Christ hath made us free, that so we may the better perceive what part thereof this doctrine of Iustification by workes doth nullifie and deprive us of. The liberty we have in Christ is either in regard of the life to come, or of this present life. The first is the liberty of glory, consisting in a full deliverance from the state of vanity and misery, both sinfull and painefull,

whereunto wee are now subject; and not wee onely, but the whole *Creation*, which with us Συστενάζει καὶ Συνωδίνει *groaneth and travaileth in paine*, till with us it also be *delivered*, (ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ, *from the bondage of corruption, into the glorious liberty of the sonnes of God*) as the Apostle declares, *Rom.* 8. 19. *&* *seq.* This liberty we have in hope, not in possession. The next we actually enjoy in this life, and that is the liberty of grace. This we may divide not unfitly into three branches: 1 Freedome from sinne: 2 Freedome from the Law: 3 Freedome from men.

1. Our freedome from sinne stands in two things; 1, In our deliverance from the punishment of sinne: For whereas every sinne in its owne nature brings with it guiltinesse, and a sure obligation unto punishment, binding over the transgressour unto the paines of Gods eternall wrath, by a stronger chaine than of Steele or Adamant: Christ by his meritorious satisfaction hath broken these bonds, and ransomed us from this fearefull bondage unto hell and destruction: *He being made a curse for us, hath redeemed us from the curse of the Law*, *Gal.* 3. 13. that is, By taking on himselfe the punishment of our sinnes in his owne person suffering and satisfying the wrath and justice of God, he hath once for ever set us free from the dreadfull vengeance of God, which wee deserve should fall upon us for our iniquities.

2. In our deliverance from the power of sinne, which though it abide in us in the reliques of our corrupted nature; yet by the power of the Holy Ghost dwelling in the hearts of the Regenerate, it is subdued and kept under, that it doth not reigne nor exercise its commanding authority without controle. So that whereas the Vnregenerate be the Servants of Sinne, wholly at the command of Satan and wicked affections, the Regenerate are freed from this slavery being ruled and guided by the Spirit of the Lord, which whersoever it is, there is liberty, as the Apostle speakes, 2. *Cor.* 3. 17. Liberty from that blindnesse wherein we are holden by nature, not knowing what the will of God is. Liberty from that rebellion and infirmity of our nature, whereby we are not willing, nor able to doe the will of God; from which we are freede in part by the Spirit of Christ, inlightning our mindes, and changing our hearts. This Liberty from sinnes dominion and damnation, S. *Paul* joynes together, *Rom.* 8. 2. [*The Law of the Spirit of life, which is in Christ Iesu, hath freed me from the law of sinne and of death.*] And againe, *Rom.* 6. 14. *Sinne shall not have dominion over you, for yee are not under the Law, but under Grace.*

2. *Our freedome from the Law is either from the* { *Ceremoniall, or Morall Law.*

The Ceremoniall Law containeth in it divers carnall Ordinances, (δικαιώματα σαρκὸς) to endure untill the time of reformation; from all which Christ hath freede the Church of the New Testament, as namely,

Heb. 9. 10. 1. From the whole burthen of Legall Ceremonies whatsoever, used in the worship of God. Those resemblances are of no use now, when the substance it selfe is come in place: nor may such beggerly and impotent rudiments be sought after, when greater perfection is to be had, *Gal.* 4. 9.

2. From that restraint in things indifferent, whereunto the Iewes were tied, but we are not bound. Such are the observations of dayes, of meates and drinkes, of garments, with the like, wherein the Iewes were restrained, but our consciences are left free, being taught, that *every Creature of God is good, being sanctified by prayer and thanksgiving*, 1 *Tim.* 4. 4, 5. And that to the [b] *pure all things are pure.* Onely this being observed, that wee abuse not this our Liberty; but that as we are informed by faith, that all things are lawfull for us; so we should be taught by charity to see what are expedient in regard of others; that a due regard be had of others infirmity, that nothing be done whereby the truly weake *may be scandalized*, as the Apostle commands, *Rom.* 14. 21. By which meanes knowledge on the one side still preserves us, that our consciences be not insna-

b 1 Tit. 1, 17.

2 Cor. 10. 23.

red

red with superstition, and charity on the other side shall keepe our liberty from degenerating into licentiousnesse, and unchristian contempt of our weake brethren,

2. Our freedome from the Morall Law stands in this, that whereas the Law requires of every man, upon strictest tearmes of necessity, full and compleate obedience to all things whatsoever contained in it, if he will avoyde the punishment of hell fire: Christ hath freede all that beleeve in him from this heavy and rigorous exaction of the Law, taking away from our consciences this obligation unto a necessary fulfilling thereof, upon paine that we shall forfeite Heaven if we doe it not; as we shall see more anon.

3. In the last place, our freedome is from men; namely, from all power and authority they may claime over our consciences; they may hold our persons in subjection, but they cannot command over our consciences. Wee acknowledge no jurisdiction of man, or Angel over our Consciences, but onely that of God that created us, and of Christ that hath redeemed us. Whosoever *ergò* shall impose upon man any humane traditions, opinions, or ordinations whatsoever to tye his conscience unto obedience by vertue of his owne authority, such a one trenches upon Gods high Prerogative, and usurpes tyrannically over the soules of men, according as at this day that Man of Sinne doth. But here wee must observe, that humane constitutions be either Ecclesiasticall or Politicall. Ecclesiasticall concerne either the matter and substance of Gods worship, when any thing is invented by man, and commanded, wherein and whereby to worship God. 2. The manner and externall order of Gods worship in the determination of indifferent circumstances, tending to decencie and comelinesse.

This liberty from humane constitutions binding the conscience, is properly not a benefit purchased for us by Christs death: but it is an inne priviledge of our creation, whereby our consciences are exempt from mens command, and onely subject to Gods jurisdiction. Yet because this Liberty is a part of our spirituall Liberty, it is usually called Christian Liberty.

For the former, wee renounce and reject all humane authority whatsoever, that shall without warrant from the Scriptures prescribe unto the Church any doctrine to be received as a divine truth or custome, ceremony or practice whatsoever to be observed as a proper part of Gods most holy worship. According as our reformed Churches have happily recovered their liberty by breaking asunder those cordes, and casting away that yoake of false doctrine, of superstitious, ceremoniall will-worships, wherewith not Christ, but Antichrist had insnared and oppressed the Church. And they have Gods owne warrant for so doing, *Isay* 29. 13. ratified and explained by Christ, *Mat.* 15. 9. [*In vaine they worship mee, teaching for doctrine mens precepts:*] which was a thing contrary to Gods expresse commandement: *Ezech.* 20. 18, 19. [*Walke yee not in the ordinances of your Fathers, neither observe their manners, nor defile your selves with their Idoles. I am the Lord your God, walke in my Statutes, and keepe my judgements and doe them.*]

For the later, namely humane Constitutions concerning indifferent circumstances in Gods worship, tending to orderly decencie, agreeable to the simplicity and purity of the Gospel: herein we must acknowledge the authority of the Church, though not over our consciences to binde them, yet over our practices to order and limit them. Accordingly as also we doe in the other branch of humane obedience, (*viz.*) Politicall or Civill, comprising all law touching lawfull things made for the governance of Kingdomes or inferior States by the supreame Magistrate, that hath authority so to doe. Whereunto we [*must bee subject, not because of wrath onely, but also for conscience sake.*] For conscience sake, not because the highest Monarch on Earth hath power over the conscience of his meanest Subject, to binde it by vertue of his owne authority, but because God hath established the Magistrates authority, and commanded Subjects obedience in lawfull things, and therefore we cannot disobey them without breach of conscience, in disobeying and violating also Gods Commandement. But otherwise for any immediate power of the conscience to restraine the inward liberty thereof, no man without presumption may arrogate it, nor any without slavish baseneſse yeeld to another, as the Apostle commands, [*yee are bought with a price, be not yee servants of men.*] This is in briefe the Doctrine of Christian

Rom. 13. 5.

1 Cor. 7. 23.

stian or spirituall liberty; which wee call Christian, 1. from the cause of it, [Christ] by whose purchase wee enjoy it: 2. From the subject of it [Christians,] in opposition to the Iewes, who had not this liberty in all parts of it as we have, namely in freedome from the ceremoniall Law, and restraint in things indifferent. In all other parts they in their measure were freed by Christ as well as wee. Againe, we call it spirituall, in opposition to civill and bodily Liberty, because it stands in the freedome of soule and conscience, not in the freedome of the outward man; the bondage and subjection whereof is no impeachment to this spirituall freedome, as Anabaptisticall libertines would perswade the world, contrary to the Apostles decision, 1 *Cor.* 7. 22. [*Hee that is called in the Lord being a servant, is the Lords Free-man.*

CHAP. 2.

Instification by workes subjects us to the rigour and curse of the Law.

WEE are now in the next place, to see which branch of our liberty is cut off by the doctrine of Iustification by workes. Not to meddle with others, whereat it gives a back-blow, but to take that which it directly strikes at: wee say, it destroyes our liberty from the Morall Law, which stands herein, that we are not obliged unto the perfect fulfilling of that Law, upon paine of eternall damnation, if wee doe it not. This gracious liberty Christ hath enfranchised us withall, whosoever beleeve in him: and they that now teach we are justified by worke of the Law, doe rob our consciences of this heavenly freedome, bringing us againe under that miserable bondage unto the Law, wherein all men are holden, which are in the state of infidelity and unregeneration, from whom the Law in extreamest rigour exacts perfect obedience if they will be saved.

For the cleering hereof, this in the first place is manifest: That hee which will be justified by the workes of the Law, is necessarily tyed to fulfill the whole Law; seeing it is impossible the Law should justifie them that transgresse it. In the next place then we must prove, that for a mans conscience to be thus tyed to the fulfilling of the Law for the obtaining of Iustification, is an unsupportable yoake of spirituall bondage, contrary to that liberty wherewith Christ hath made every beleever free. This shall appeare in confirming of this Proposition.

A man regenerate, endued with true faith in Christ Iesus, is not bound in conscience unto the fulfilling of the whole Law for his justification.

This Proposition seemes very strange unto our Adversaries, and to be nothing else but a ground-plat whereon to build all licentiousnesse and libertinisme, as if we did discharge men of all allegeance to God, and subjection to his Lawes. But their calumnies are not sufficient confutations of Orthodox Doctrine: For the stopping of their mouthes wee throw them this distinction, whereon they may gnaw till they breake their teeth, before they breake it in pieces. Mans conscience stands bound to the Law of God in a two-fold obligation: Either

1. Of Obedience, that according to the measure of grace received, he endeavour to the utmost of his power to live conformably to the Law of God in all things.

2. Of fulfilling the Law, that in every jot and tittle hee observe all things whatsoever it commands upon paine of everlasting condemnation for the least transgression.

Wee teach, that no true beleever is freed from the obligation unto obedience, but so farre as by grace given him hee is enabled, he ought to strive to the utmost to performe all duties towards God and man commanded in the Law, if he will justifie his faith to be sound, without hypocrisie: *And ergò our doctrine*

is

is no doctrine of licentiouſneſſe. But on the other ſide, we teach, that every true beleever is freed from that obligation unto the fulfilling of the Law, for the attaining of life and juſtification by it. Which matteriall difference for the clearing of our doctrine not obſerved or rather ſuppreſſed by [a] *Bellarmine*, cauſeth the Ieſuite to labour much in a needleſſe diſpute, to prove againſt us, *That a Chriſtian man is tied to the obſervation of the Morall Law.* He tels us, that Chriſt is a Law-giver aſwell as a Redeemer of his Church, preſcribing orders for all in common, for each one in particular: That he is a Iudge that ſentenceth according to Law: That he is a King that ruleth over Subjects unto a Law: That Chriſt by his comming did not deſtroy, but fulfill the Law, expounded it, and enjoyned it to be obſerved by us: That his Apoſtles urge it in every Epiſtle: That a Chriſtian man ſinning, offends againſt the Law, and *ergò* is bound to keep the Law. In all which the Ieſuite encounters his owne phantaſie, and not our Doctrine which is not wounded by ſuch miſguided weapons. For wee grant without ſtriving, that every Chriſtian is tied to obſerve the Morall Law; and we averre, that it is a moſt unchriſtian and Ieſuiticall ſlander to affirme as hee doth, that we teach (*Chriſtianum* [b] *nullis Legi obnoxium, & ſubjectum eſſe in conſcientia coram Deo,*) nay we teach, that he is bound to obey to the utmoſt of his power; and from this obligation no authority of man or Angel, Pope, or Devill can diſcharge him. So much we grant the Arguments alleadged by the Cardinall doe enforce, and nothing elſe. They prove Obedience neceſſary to a beleeving Chriſtian, but they can never prove perfect fulfilling of the Law to bee neceſſarily required of him. From this heavy burthen Chriſt hath eaſed the ſhoulders of all ſuch as are in him by a lively faith, of whom God doth no longer exact perfect obedience to his Law in thoſe ſtrict and rigorous tearmes, that they ſhall be accurſed if they fulfill it not. This we prove by theſe Scriptures.

[a] *Lib. 4. de Iuſtif. cap. 5.*

[b] *Ibidem.*

1. *Gal.* 5. 1, 2, 3. [*Stand faſt* (ſaith the Apoſtle) *in the liberty wherein Chriſt hath made us free, and be not intangled againe with the yoake of bondage.*] But what is this yoake of bondage? Is it onely the obſervation of the Ceremoniall Law? No; that was indeede part of the yoake which the Apoſtles ſought to lay on the conſciences of the *Galatians.* But it was the leaſt and the lighteſt part, the weighteſt burthen was the fulfilling of the Morall Law, whereunto by the Doctrine of the falſe Apoſtles, the *Galatians* ſtood obliged. This is plaine by the Text in the words following; [*Behold, I Paul ſay unto you, that if you bee circumciſed, Chriſt ſhall profit you nothing: For I teſtifie againe to every man which is circumciſed, that hee is bound to keepe the whole Law.* The Apoſtles diſpute is here evident: The *Galatians* may not be circumciſed, nor obſerve the Ceremoniall Law; Why? Becauſe if they did, Chriſt ſhould not profit them at all. But what reaſon is there for this, that Circumciſion and the Ceremonies ſhould fruſtrate the benefit of Chriſts death? The Apoſtle alleadgeth a good reaſon, becauſe the obſervation of the Ceremoniall Law tied them alſo to the fulfilling of the whole Morall Law. The Argument is thus framed:

They who are bound to keepe the whole Law, have no profit at all by Chriſt.
But they who are circumciſed, are bound to keepe the whole Law: ergò,
They that be circumciſed have no profit at all in Chriſt.

The Minor in this Argument is the expreſſe words of the Text, and the proofe of it is evident in reaſon, becauſe the retaining of Legall Ceremonies did in effect aboliſh Chriſts comming in the fleſh, who by his comming in the fleſh had aboliſhed them. And *ergò*, they who in reviving them, denied Chriſts death, had no meanes at all to be ſaved, but onely by the fulfilling of the Morall Law; whereunto they were neceſſarily bound, if they meant not to periſh. Which reaſon yet is of no force before Chriſts comming, and *ergò* then Circumciſion and other Legall Ceremonies did not lay upon the *Iewes* a ſtrict obligation to fulfill the whole Law. The Major Propoſition is the very reaſon of the Apoſtles *Enthymeme*, thus; [*Men circumciſed are bound to keepe the whole Law, Ergò, Chriſt ſhall not profit them*] The reaſon of the conſequence is this Propoſition,

sition, [*Whosoever are bound to keepe the whole Law, Christ profiteth them nothing at all.*] This Argument, and the reason thereof will hardly passe with approbation in the Iesuites Schooles, [*Men are bound to the whole Law, ergò, Christ shall not profit them.*] Nay, will they reply, that's a *non sequitur*; For by that Doctrine Christs death hath cancelled that strait obligation of fulfilling the Law; but every one that beleeves the promise of salvation in Christ, is yet notwithstanding obliged to fulfill the whole Morall Law. For this is (say they) the very condition whereupon hee must have benefit by the promise, even ([a] *Perfecta mandatorum observatio*;) and therefore hee is so farre from being freed by Christ from this obligation unto the Law, that for a certaine, except hee fulfill it, hee shall never be saved; as [b] *Bellarmine* peremptorily and bloodily determines. These men when they list are wondrous mercifull towards sinners, and can teach them tricks by very easie meanes, to merit heaven and remission of sinnes: but their cruelty betrayes their kindnesse in other matters; in as much as when all comes to the upshot, a sinner is driven to this; *If he will bee saved by Christ, he must as he is bound, perfectly keepe the whole Law, else there is no hope for him.* This is cold comfort for the poore beleever; but it is happy wee have not Iesuites, *Pharaohs* Taske-masters set over us, to exact the whole tale of Brick; but a Iesus, who hath freed our soules from this bitter thraldome, and delivered us from the power of so rigorous and strict commands of the Law. Wee beleeve an Apostle of Christ against all the Sycophants of *Rome*, and tell them, that they give the Holy Ghost the lye, when they teach, that in beleevers the obligation to keepe the whole Law stands still in full force and vertue, not discharged by the death of Christ: directly contrary to this Argument of the Apostle, [*Yee are bound to keepe the whole Law, ergò, Christ shall not profit you.*] Whence we argue thus,

Whosoever is bound to keepe the whole Law, to such Christ is unprofitable,
But unto true beleevers Christ is not unprofitable; Ergò, True beleevers are not bound to keepe the whole Law.

A conclusion most certaine, as from these irrefutable premises, so from most evident reason. For if such as beleeve in Christ, [*Who through the Spirit waite for the hope of righteousnesse through faith*] as the Apostle speakes here, *vers.* 5. if such be yet bound to fulfill the whole Law for their Iustification, to what end is it to beleeve in Christ, unto righteousnesse and justification? If when all is done wee must be saved by doing, what profit comes there by beleeving? Can the conscience finde any benefit and comfort at all in Christ, when wee shall come to this woefull conclusion; That notwithstanding there is in Scripture much talke of Faith, of Christ, of Promises, of Grace; yet all this will bring us no commodity, except this condition be performed on our parts, that wee perfectly keepe the Law of God: If any thing in the world, this is to imprison the soule in wretchlesse slavery, and to lay the conscience upon the rack of continuall terrours, if heaven be not to be had but upon such hard tearmes. And this is most apparently to frustrate all benefit of Christ, of promise, of faith, of grace, of the whole worke of Redemption; seeing in fine, it is the Law that we must live by, and not by faith: the perfect fulfilling of the Law must make us righteous in Gods sight, and not our beleeving in Christ, that wee may be justified. For hee that keepes the whole Law, is thereby righteous, and by nothing else. Here it is but a bare shift to say, though we be bound to fulfill the Law, yet Christ profits us, because hee gives us grace to performe our bond in exact obedience. This evasion, might it stand good, Saint *Paul* were indeede finally confuted as a weake disputant. But the errour of this hath beene touched before, and if nothing else were said, this Apostolicall Argument is sufficient to refute it. I proceede to other Scriptures.

2. 1. *Tim.* 1. 9. [*Yee know that the Law is good, if a man use it lawfully; knowing this, that the Law is not made for a righteous man, but for the lawlesse and disobedient, for the ungodly, for sinners, for unholy, and prophane, &c.*] The Law is

a Lib. 4. cap. 2.
b Lib. 4. cap. 7. (*Si promissio vitæ æternæ est conditionata, ut cap. 1. probavimus, certè necessarium est implere conditiones, si quis salvus fieri velit. Etsi justus non est liber ab obligatione Legis divinæ: certe nisi eam implcat non salvabitur.*)

If the Law still rule over us as servants requiring the prescribed taske: or else shaking the whip, and threatning stripes, and not as over sonnes commanding obedience.

is not given to the righteous. How muſt this bee underſtood? Is it not given (*quoad diſtinctionem*) as a rule preſcribed what is to be done, what is not to bee done? Yes, wee all agree in that: How is it then not given? It is anſwered, (*quoad coactionem & maledictionem*) as it compels to obedience, and curſeth the tranſgreſſors: Thus is it not given to the juſt: This anſwer is full of ambiguity, and needs ſome explication, that wee may know what is the coaction or compelling force of the Law, from which the juſt are freed. In unfolding whereof our Adverſaries and we differ. Whether are in the right, wee ſhall ſee by the propoſall of both our Interpretations. They ſay, [*The Law hath no coactive or compelling power over the juſt, becauſe the juſt doe obey it, ſponte, libenter, & alacriter, & ex inſtinctu charitatis,*] that is, willingly, out of love: *but it hath a compulſive force over the unjuſt, becauſe they recalcitrant & cogi quodammodo debent ad obſequium*] that is, they obey unwillingly, being forced to it by terrors and threatnings; and therefore, *The Law rules not over the juſt, as ſervants who obey for feare, but ſonnes who obey for love.*

Wee expound it otherwiſe. The Law hath not coactive power over the juſt, becauſe the juſt (that is) true beleevers in Chriſt Ieſus, are freed from the neceſſity of perfectly fulfilling it, for the obtaining of ſalvation. But the Law hath a coactive power over the unjuſt and unbeleevers, becauſe they are obliged unto the perfect fulfilling thereof, or elſe to be certainely accurſed. And *ergo* we ſay the Law commands over the juſt as over ſonnes, requiring of them a faithfull and willing endeavour; but it commands over the unjuſt as over Servants, of whom it exacts the uttermoſt farthing, and upon the Legall default threatens eternall malediction. The difference then betwixt them and us, is this: They make the coaction of the Law to conſiſt in the manner or quality of mans obedience to it. The Law compels when men obey unwillingly. We make the coaction of the Law to conſiſt in the quality of the command, and condition whereupon obedience is required. The Law then compels, when it exacts full obedience upon penalty preciſely threatned to the diſobedient. Wherein the truth is manifeſtly on our ſide. For it is plaine, that compulſion in a Law muſt bee taken in oppoſition to direction, not perſwaſion, for Lawes perſwade not, but command. For if wee ſpeake properly, a Law cannot be ſaid to compell thoſe to whom it is given, as if by any reall or phyſicall operation it did enforce them to obedience. It propoſeth what is to be done, it ſetteth before a man the puniſhment for diſobedience: but it workes not on the will of man, to force it one way, or other. Wherefore, if we know what direction in a Law is, wee ſhall ſoone know what compulſion is. Direction (as all agree) is the bare preſcription of what is to be done, or left undone. Compulſion, that is, the exaction of obedience upon penalty to be inflicted. What other coactive force there is in a Law, no man can imagine. Well then to apply this; The juſt are *ſub directione Legis*, but not *ſub coactione*. This muſt of neceſſity be underſtood thus, the juſt are not under the coactive power of Gods Law, becauſe it doth not exact of them full obedience upon penalty of eternall death, to be otherwiſe inflicted on them. As it doth exact of the unjuſt: For otherwiſe there will bee no difference betweene the juſt and the unjuſt, in regard of this coactive power of the Law, if both the one and the other be obliged to yeeld alike perfect obedience upon the like penalty. In this caſe the Law will be as coactive to one as the other, exacting equall obedience upon equall tearmes, both of the juſt and unjuſt, (*viz.*) obey fully in all things, or you ſhall be curſed. The ſonne and ſervant ſhall be all one, and the Law ſhall ſtill command over the children, with as much terror, as over the bondſlave. There is no difference in the world in our Adverſaries Doctrine, both ſorts are bound to obey perfectly, or elſe certainely they ſhall not bee ſaved. So that the Law of it ſelfe ſhall bee as rigorous towards one as the other. But wee know the Scriptures offer unto us more mercy; and that Chriſt hath diſcharged us from this rigour of the Law, under which every one that is out of him in the ſtate of unbeliefe

So a King is under the direction not the compulſion of the Law: becauſe not tyed to the penalty.

is holden in bondage. As to the difference they make [*the just obey willingly, the unjust unwillingly, and ergò the Law compels these, and not those*] this is nothing to the purpose, for it alters not the nature of the Law, that it is obeyed with divers affections; the Law is the same, for its command and authority, howsoever it be obeyed willingly, or unwillingly, that matters not. The Law ceaseth not to be coactive, because it is willingly obeyed; even as a slave ceaseth not to be under the coaction and compelling power of his Master, though hee love his Master, and out of a willing minde be content to abide in thraldome. And as *Adam*, though he obeyed the Law willingly, yet was under the coactive power of it, because he was tyed to obey it, or else he should certainely die the death for his transgression of it. Wherefore I conclude, that the just are not freed from the Lawes direction, nor from the Lawes compulsion, as it compels or enjoynes them absolute obedience in all things, and for default thereof threatens the unavoidable malediction of Gods eternall wrath.

3. Lastly, for proofe of this point wee have those places formerly alleadged, *Rom.* 6. 14. [*Wee are not under the Law, but under grace.*] *Gal.* 5. 18. [*If wee be led by the spirit, wee are not under the Law.*] 2 *Cor.* 3. 17. [*Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty.*] *Gal.* 3. 13. [*Christ hath redeemed us from the curse of the Law, being made a curse for us.*] All which, with cum v. 11. b Rom. 7. 1, 2, &c. other the like, doe establish this Orthodox Doctrine, [*That beleevers have obtained freedome by Christ, from the rigour of the Morall Law, and are not any longer bound in conscience to the perfect fulfilling thereof upon this assured perill, that if they keepe it not, they shall not be saved.*] Wee might stand longer upon each testimony, but let that which wee have said suffice for the vindicating of our conscience from that torture and bondage wherewith these Popish Doctors would ensnare us. The knowledge of which our liberty is not to give us occasion of security or licentiousnesse, as these men calumniate, but to restore peace and spirituall rest unto our soules; knowing that we are now delivered from the necessity of obeying, or of perishing, which before we were in Christ, lay more heavy upon our soules than a mountaine of lead. That so being freed from this thraldome, we might serve him who hath freed us, thankfully and chearefully obeying him in all duty, by whom we have obtained this glorious priviledge; that whereas perfect obedience was sometimes strictly exacted of us, now our sincere, though imperfect endeavours shall be mercifully accepted at our hands.

SECT. VI.

CHAP. I.

The reconciliation of that seeming opposition, betweene S. Paul, and S. Iames in this point of Iustification.

THus much of this Argument, and of the first branch of mans Righteousnesse, whereby if it were possible he should be justified, *viz.* His obedience to the Law of God. By which meanes wee have shewed, no flesh shall be justified in Gods sight. Wee are to proceede unto the next branch thereof, *viz.* Mans satisfaction for his 1 Conclusion. transgression of the Law. Wherein we have also to prove, that a sinner cannot be acquitted before Gods judgement seate, by pleading any satisfaction that himselfe can make for his offences.

But in our passing unto that point, we are to give you warning of that stumbling stone which Saint *Iames* (as it may seeme) hath laid in our way, lest any should dash his faith upon it, and fall, as our Adversaries have done into that

that errour of justification by workes. That blessed Apostle in the second Chapter of his Epistle seemes not onely to give occasion, but directly to teach this doctrine of Iustification by workes. For, in the 21. *ver.* &c. he saith expressely, that *Abraham* was justified by workes, when he offered his sonne *Isaack* upon the Altar; and also that *Rahab* was in like manner justified by workes, when shee entertained the spies. Whence also he sets downe, *v.* 22. a generall Conclusion, *That a man is justified by workes, and not by faith alone.* Now in shew, nothing can be spoken more contrary to S. *Pauls* doctrine in his Epistle to the *Romans*, and else-where. For in the 4. cap. speaking of the same example of *Abraham*, hee saith cleane contrary, that *Abraham* was not justified by workes, *for then he might have boasted, ver.* 2. And in the 3. chap. treating generally of mans Iustification by faith; after a strong dispute, he drawes forth this Conclusion; *That a man is justified by faith, without the workes of the Law, v.* 28. Which Conclusion is in appearance contradictory to that of S. *Iames*. This harsh discord betweene these Apostles, seemes unto some not possible to be sweetned by any qualification, who knowing that the Holy Ghost never forgets himselfe, have concluded, that if the Spirit of truth speake by S. *Paul*, it was doubtlesse the spirit of errour that spake by the Author of this Epistle of *Iames*. For this cause most likely it was doubted of in ancient times, as [a] *Eusebius* and *Hierome* witnesse. But yet then also publickly allowed [δεδημοσι ἐγκριθεν] in many Churches, and ever since received in all: Out of which for the same cause *Luther* and others of his followers since him, would againe throw it forth, accounting the author of it to have built no gold and silver, but straw and stubble upon the foundation. *Erasmus* assents to *Luther* and *Musculus* agrees with them both, who in his Commentaries upon the fourth to the *Romans*, speakes his minde simply, that he sees not how *Iames* and *Paul* can agree together; and therefore he turnes out S. *Iames* for the wrangler, supposing that this *Iames* was one of the Disciples of *Iames* the Apostle, the brother of Christ, who under pretence of his Masters name and authority, continually snarled at the Apostle *Paul*, and opposed his Doctrine. Howbeit his Epistle got credit in after times, [*cùm veritas paulatim invalescente mendacio proculcari caperit*] that is When errour by degrees prevailed against the truth. But this medicine is worse than the disease; and is rather violence than skill thus to cut the knot where it cannot be readily untied. A safer and milder course may be holden and some meanes found out for the according of this grand difference, without robbing the Church of so much precious treasure of divine knowledge, as is stored up in this Epistle. Wherefore both they of the *Romish*, and we of the reformed Churches, admitting this Epistle for canonicall, doe each of us search after a fit reconciliation betweene the Apostles. But they and we betweene our selves are irreconcileable in our severall reconciliations of them. They reconcile them thus; by distinguishing. 1. of Iustification. 2. of Workes. *Justification* (say they) *is of two sorts:*

1. *The first when a man of unjust is made just and holy, by the infusion of grace, or the habit of charity.*
2. *The second, when a man of just is made more just, by the augmentation of the habit of grace first given unto him.*

Againe, they divide workes into two sores:

1. *Some goe before faith, being performed by the meere strength of nature, and free will without the helpe of grace, and such workes as these are not meritorious.*
2. *Some follow faith, being performed by the ayde and assistance of grace given unto man; and such workes as these be meritorious.*

These distinctions prepared, the worke is now ready for the sodering, which they finish artifically glewing together the Propositions of the two Apostles in this sort. S. *Paul* saith, that *Abraham, and all men are justified by faith without workes. This* (say they) *is to be understood of the first justification, and of workes done before faith without grace, by the strength of nature.* So that the meaning of *Pauls proposition* [*Abraham and all men are justified by faith without workes*] is

[a] Hist. Eccl. 2. cap. 23. Ὁμολογεῖται μὲν οὖν καὶ τοῦτο τὸ Ἰακώβου, καὶ ἴσμεν ὡς πρὸς πολλῶν ἀναγινωσκόμενον ἐν ταῖς πλείοσιν ἐκκλησίαις· ἔστον ὡς τοῖς τυχοῦσι δοκεῖ καὶ τοῦτο τοῖς πολλοῖς γοῦν οὐδὲ πάλαι αὐτὸς ἐμεμνήσθησαν ὡς ἐνδιάθετος ἡ γραφή· ἀλλ' ὅμως ἐπεὶ καὶ αὐτὸς ὅμοιος ἦν ἐκεῖνα γεγραφέναι κατὰ πλείονας. Ὅμως δ' ἴσμεν καὶ τοῦτο μετὰ τῶν λειπῶν, ἐν πλείοσιν δεδόσθαι ἐκκλησίαις.

is this: *Neither* Abraham, *nor any other can deserve the grace of Sanctification, whereby of unjust and unholy, they be made just and holy, by any workes done by them, when they are naturally men destitute of grace, but onely by faith in Christ Iesus*: or thus, *No man merits grace to make him a good man of a bad, by any thing hee doth, before hee beleeve in Christ, but by beleeving he obtaineth this.* On the other side, S. *Iames* saith, that [*Abraham and all others are justified by workes, not by faith onely*;] *thus* (say the *Romanists*) *is meant of the second justification, and of such workes as are done after faith, by the ayde of grace*: So the meaning of the Proposition shall be this: *Abraham and other men being once made good and just, deserve to be made better, and more just by such good workes as they performe through the helpe of grace given unto them, and not by faith onely. Being once sanctified, they deserve the increase of sanctification through that merit of their faith, and good workes out of Faith and Charity.*

Is not this difference betweene these Apostles finely accorded thinke you? They will not walke together being in this sort made friends through the mediation of the Schoole-men, but it is otherwise. They are so farre from reconciling them, that they have abused them both, and set them farther asunder, making them speake what they never meant. Neither in S. *Paul*, nor S. *Iames* is there any ground at all, whereon to raise such an interpretation of their words. And therefore we respect this reconcilement, as the shifting querck of a Schoole-mans braine, that hath no footing at all in the Text. Which wee doe upon these reasons:

1. That distinction of Iustification (that is of sanctification) into the first giving of it, and the after increase of it, (howsoever tollerable in other matters) is utterly to no purpose, as it is applied unto the doctrine of these Apostles. Who when they speake of Iustification of a sinner in Gods sight doe understand thereby the Remission of sinnes through the imputation of Christs Righteousnesse, and not the infusion or increase of inherent sanctity in the soule of man. This confusion of justification with sanctification is a prime error of our Adversaries in this Article, as hath beene shewed, in clearing the acceptations of the word [Iustification;] and shall be shewed more at large in handling the forme of our Iustification.

2. The distinction of Iustification taken in their owne sense, is falsely applied to S. *Iames*, as if he spake of the second justification; and to S. *Paul*, as if he spake of the first. For first, [a] *Bellarmine* himselfe being judge, S. *Iames* in the example of *Rahab* speakes of the first justification, because (as he saith) she was then at the first made a beleever of an infidell, a righteous woman of an harlot. And againe *Paul*, he speakes of the second justification in the example of *Abraham*, which is alleadged by both the Apostles. Here is then a confusion insteed of a distinction: *Paul* speakes of the first, *Iames* speakes of the second, and yet both doe speake of both justifications. Againe, when they say, *Iames* speakes of the second justification, whereby of a just man becomes more just, it is a groundlesse imagination, forasmuch as it was to no purpose; for the Apostle *Iames* to treate of the second justification, whereby men grow better: when those Hypocrites, with whom hee had to doe, had erred from their first justification, whereby they were not as yet made good, as the learned [b] *Iackson* observes. Nay there is not in all S. *Iames* his dispute any syllable that may give any just suspition, that by justification, he meanes the increase of inherent justice. [c] *Bellarmine* catcheth at the clause, *vers.* 22. [*By workes faith was made perfect*] which is, in the Iesuites construction, [*Abrahams inherent justice, begun by faith, received increase and perfection by his workes*] but this is onely the Iesuites phrensie. *Abrahams* faith and his righteousnesse, whereof his faith is but a part, was not made but declared to be perfect, by so perfect a work which it brought forth, as even *Lorinus*, another of that sect expounds it orthodoxly.

3. Thirdly, that distinction of workes done before faith, without grace, and after faith by grace, is to as little purpose as the former, in this matter of our justification

a *Lib.* 4. *de Iust. cap.* 18. *Lorin. in Iac.* 2.

b *Iackson of* Iust. Faith. S. 2. *cap.* 6.

c *Loco supra citato.*

Iuſtification. Heretofore wee have touched upon that diſtinction, and ſhewed the vanity thereof, in limiting Saint *Paul* to workes done without grace, when ſimply he concludes all workes from our Iuſtification. And S. *Iames*, though he require workes of grace to be joyned with that faith which muſt juſtifie us; yet hee gives them not that place and office in our Iuſtification, from which *Paul* doth exclude them, and wherein our Adverſaries would eſtabliſh them, as it ſhall appeare anon.

Leaving then this ſophiſticall reconcilement coyned by our Adverſaries, I come to thoſe reconciliations which are made by our Divines, wherein we ſhall have better ſatisfaction upon better grounds. Two wayes there are whereby this ſeeming difference is by our men reconciled.

1. The 1. by diſtinguiſhing the word [Iuſtification] which may be taken either { 1 *For the abſolution of a Sinner in Gods judgement*, 2 *For the declaration of a mans Righteouſneſſe before men*.

This diſtinction is certaine, and hath its ground in Scripture, which uſeth the word [juſtifie] in both acceptions, for the quitting of us in Gods ſight, and for the manifeſtation of our innocencie before man againſt accuſation, or ſuſpicion of faultineſſe. They apply this diſtinction for the reconciling of the two Apoſtles, thus: Saint *Paul* ſpeakes of Iuſtification, [*in foro Dei*:] S. *Iames* ſpeakes of Iuſtification [*in foro hominis*:] *A man is juſtified by faith without workes*, ſaith S. *Paul*, that is, in Gods ſight; a man obtaines remiſſion of ſinnes, and is reputed juſt onely for his faith in Chriſt, not for his works ſake. *A man is juſtified by workes, and not by faith only*, ſaith S. *Iames*, that is, in mans ſight we are declared to be juſt by our good workes, not by our faith onely: which with other inward and inviſible graces, are made viſible unto man only in the good works which they ſee us performe. That this application is not unfit for to reconcile this difference, may be ſhewed by the part.

1. For S. *Paul*, it is agreed on all ſides that he ſpeakes of mans juſtification in Gods ſight, *Rom.* 3. *v.* 20.

2. For S. *Iames*, we are to ſhew, that with juſt probability hee may be underſtood of the declaration of our Iuſtification and righteouſneſſe before men. For proofe whereof, the Text affords us theſe reaſons.

1. Verſ. 18. *Shew mee thy faith without thy workes, and I will ſhew thee my faith by my workes.* Where the true Chriſtian, ſpeaking to the hypocriticall boaſter of his faith, requires of him a declaration of his faith and juſtification thereby, by a reall proofe, not a verball profeſſion, promiſing for his part to manifeſt and approve the truth of his owne faith by his good workes. Whence it appeares, that before man, none can juſtifie the ſoundneſſe of his faith, but by his workes thence proceeding. 2. *Verſ.* 21. *Abraham* is ſaid to be juſtified when he offered up his ſonne *Iſaack* upon the Altar. Now it is manifeſt, that *Abraham* was juſtified in Gods ſight long before, even 25 yeares, *Gen.* 15. 6. therefore by that admirable worke of his, in offering his ſonne, hee was declared before all the world to bee a juſt man, and a true beleever. And for this purpoſe did God tempt *Abraham* in that triall of his faith, that thereby all beleevers might behold a rare patterne of a lively and juſtifying faith, and that *Abraham* was not without good cauſe called the father of the faithfull.

3. Verſ. 22. It is ſaid, that *Abrahams* faith wrought with his worke and by workes was his faith made perfect. Which in the judgement of Popiſh [a] Expoſitors, themſelves, is to be underſtood of the manifeſtation of *Abrahams* faith by his workes. His faith directed his workes; his workes manifeſted the power and perfection of his faith.

[a] *Lorin. in Iac.*

It is not then without good probability of Reaſon, that *Calvin* and other Expoſitors on our ſide, have given this ſolution unto this doubt. [b] *Bellarmine* labours againſt it, and would faine prove, that juſtification cannot be taken here *pro declaratione juſtitiæ*: But his argument cannot much trouble any intelli-

[b] *Lib. 4. c. 18.*

gent reader; and therefore I spare to trouble you with his Sophistry.

Thus now is the first way of reconciling the places. Howbeit the truth is, that although this may bee defended against any thing that our Adversaries object to the contrary: yet many and those very learned Divines choose rather to tread in another path, and more neerely to presse the Apostles steps; whom also in this point I willingly follow.

2. The second way then of reconciling these places, is by distinguishing of the word [*Faith*] which is taken in a double sense.

1. First, for that faith which is true and living (Πίστις δι' ἀγάπης ἐνεργουμένη, *Faith which worketh through love*) and is fruitfull in all manner of Obedience. Gal. 5. 6.

2. Secondly for that faith which is false and dead, being only a bare acknowledgement of the truth, of all Articles of Religion accompanied with an outward formality of profession, but yet destitute of sincere obedience.

This distinction of this word [*Faith*] is certaine by the Scriptures, as hath heretofore beene shewed in handling of that Grace. Our men now apply it thus: Saint *Paul* when he affirmes that we are justified by faith onely, speakes of that faith which is true and living, working by Charity. S. *Iames* when hee denies a man is justified by faith onely, hee disputes against that faith which is false and dead, without power to bring forth any good workes. So that the Apostles speake no contradictions, where *Paul* teacheth we are justified by a true faith; and S. *Iames* affirmes, wee are not justified by a false faith. Againe, S. *Paul* saith we are not justified by workes. S. *Iames* saith, wee are justified by Workes. Neither is here any contradiction at all. For S. *Iames* understands by Workes; a [working faith] in opposition to the idle and dead faith before spoken of, by a Metonymie of the effect. Whence it is plaine, that these two Propositions, [*Wee are not justified by workes*] which is *Pauls*; and [*We are justified by a working Faith*] which is *Iames*, doe sweetly consort together. *Paul* severs Workes from our Iustification, but not from our Faith. *Iames* joyned workes to our faith, but not to our justification. To make this a little plainer by a similitude or twaine: there is great difference betweene these two sayings, [*A man lives by a reasonable soule*] and [*A man lives by Reason.*] The former is true, and shewes us what qualities and power are essentiall unto that soule, whereby a man lives. But the latter is false, because we live not by the quality, or power of reason, though we live by that soule which hath that quality necessarily belonging to it, without which it is no humane soule. So also in these Propositions, [*Planta vivit per animam auctricem*] and *Planta vivit per augmentationem:*] each puny can tell that the former is true, and the other false. For although in the vegetive soule whereby Plants live, there be necessarily required to the Beeing of it, those three faculties of Nourishment, Growth, and Procreation; yet it is not the faculty of growing that gives life unto plants, for they live when they grow not. In like manner, these two Propositions, [*Wee are justified by a working Faith*] and [*We are justified by workes*] differ much. The first is true and shewes unto us what qualities are necessarily required unto the beeing of that Faith, whereby the just shall live, namely; that beside the power of beleeving in the promise, there be also an habituall proneneſse and resolution unto the doing of all good workes, joyned with it. But the later Proposition is false. For although true faith be equally as apt to worke, in bringing forth universall obedience to Gods will, as it is apt to beleeve and trust perfectly unto Gods promises; yet nevertheless wee are not justified by it, as it brings forth good workes; but as it embraceth the promises of the Gospel. Now then *Iames* affirmes that which is true, that [*Wee are justified by a working faith*] and S. *Paul* denies that which is false, *viz.* [*that we are justified by workes.*]

CHAP. 2.

Chap. 2.

The confirmation of the Orthodox reconciliation of S. Paul *and S.* Iames, *by a Logicall Analysis of S.* Iames *his disputation in his second Chapter.*

THis Reconciliation is the faireſt, and hath the moſt certaine grounds in the Text. It will, I doubt not, appeare ſo unto you, when it ſhall bee cleared from theſe cavils that can bee made againſt it. There are but onely two things in it that may occaſion our Adverſaries to quarrell. The firſt is touching the word [*Faith*] we ſay that S. *Iames* ſpeakes of a falſe and counterfeit faith. They ſay he ſpeakes of that which is true, though dead without workes. This is one point.[a]

The ſecond is touching the Interpretation of the word [*Workes*] uſed by S. *Iames* when he ſaith, [*Wee are juſtified by workes:*] This we interpret by a *Metonimy* of the Effect for the Cauſe, we are juſtified by a working faith, by that faith which is apt to declare and ſhew it ſelfe in all good workes. This interpretation may happily prove diſtaſtefull to their nicer Palates, who are very ready when it fits their humour, to grate ſore upon the bare words and letter of a Text. Theſe cavils removed, this reconciliation will appeare to bee ſure and good. For the accompliſhment of this, I ſuppoſe nothing will be more commodious, than to preſent unto you a briefe reſolution of the whole diſpute of S. *Iames* touching faith, that by a plaine and true expoſition thereof wee may more eaſily diſcover the cavils and ſophiſticall forgeries wherewith our Adverſaries have peſtered this place of Scripture. The diſputation of S. *Iames* begins at the 14. *v.* of the ſecond Chapter to the end thereof.

The ſcope and ſumme whereof is, A ſharpe reprehenſion of hypocriticall faith of vaine men, as they are called (*v.* 20) Which in the Apoſtles time, under pretence of Religion, thought they might live as they liſt. Two extreames there were, whereunto theſe Iewes to whom the Apoſtle writes, were miſle-led by falſe teachers, and their owne corruptions. The 1. That notwithſtanding faith in Chriſt, they were bound to fulfill the whole Law of *Moſes*; againſt which *Paul* diſputes, in his Epiſtle to the *Gal.* who alſo were infected with that leaven. The other was, that faith in Chriſt was ſufficient without any regard of obedience to the Law; ſo they beleeved the Goſpel, acknowledging the Articles of Religion for true, and made an outward profeſſion all ſhould be well, albeit in the meane time ſanctity and ſincere obedience were quite neglected. The former errour brought them in bondage, this made them licentious. A pleaſing hereſie if any other, whereof there were and will be alwayes ſtore of ſectaries, who content themſelves to have a forme of godlineſſe, but deny the power thereof. Againſt ſuch hypocrites and vaine boaſters of falſe Faith and falſe Religion, S. *Iames* diſputes in this place, ſhewing plainely, that ſuch men leaned on a ſtaffe of Reede, deceiving their owne ſelves with a counterfeite and ſhadow of true Chriſtian Faith inſteed of the ſubſtance. The reproofe with the maine reaſon is expreſſed by way of interrogation, in the 14. *v.* *What doth it profit my brethren, though a man ſay he have faith,* (as many then did, and alwayes will ſay, boaſting falſely of that which they have not in truth) *and have not workes*; that is, obedience to Gods will, whereby to approve that Faith he boaſts of: Can that *Faith ſave him?* Is that faith without workes a ſaving faith that will bring a man to Heaven? Theſe ſharpe Interrogations muſt be reſolved into their ſtrong Negations. And ſo wee have theſe two Propoſitions. 1. Containing the maine ſumme of the Apoſtles diſpute: the other a generall Reaſon of it. The firſt is this, *Faith without obedience is unprofitable.* The ſecond proving the firſt, is this; *Faith without obedience will not ſave a man.* The whole Argument is,

[a] *Bel. lib. 1. de Iuſt. cap. 15.*

1 Arg. of S. Iames.

That Faith which will not ſave a man, is unprofitable, of no uſe.
But the Faith which is without obedience will not ſave: Ergò,
Faith without obedience is unprofitable.

The Major of this Argument will eaſily be granted: *That it is an unprofitable faith, which will not bring a man to life and happineſſe.* But how doth S. *Iames* prove the Minor; *That a faith without workes will not doe that?* Though it ſcarce need any proofe, yet becauſe hypocriſie is ever armed with ſophiſtrie, for a plainer conviction, the Apoſtle proves it by this manner of argumentation.

That faith which ſaves a man is a true Faith;
But a Faith without workes is not a true Faith; Ergò,
A Faith without workes will not ſave a man.

The Major is evident to all that have Reaſon: the Minor S. *Iames* proves by divers Arguments.

1. The firſt is contained, *v.* 15, 16, 17. and it is drawne *à pari*, from compariſon with another like vertue: namely, Charity towards the poore. The Argument is thus: If *Charity towards the poore profeſſed in words, but without workes be counterfeite, then faith in God profeſſed in like manner without obedience, is alſo counterfeite, not true; But Charity towards the poore in words profeſſed without deedes, is a counterfeite charity; Ergò, Faith in God without obedience is a counterfeite and falſe faith.*

The Reaſon of the Major Propoſition is evident, from the ſimilitude that is betweene all Vertues and Graces. There is no vertue, but men may counterfeit and falſely arrogate it to themſelves; as they may boaſt of a falſe faith, ſo alſo (as *Salomon* and experience ſpeakes, of a falſe Liberality, falſe Valour, falſe Prudence, &c. Now there is but one way to diſcover this counterfeiting in any kinde, and that is, to goe from words to workes, from preſumptions and boaſtings to actions. This way all count moſt certaine, nor will any man beleeve words againſt workes, or bee perſwaded by faire ſpeeches, that the habites of vertues and graces bee truely ſeated in his minde, whoſe tongue tels us they be ſo: but his doings confute his ſayings. Wherefore the Apoſtle in his compariſon proceeds on an undeniable ground. Now for the Minor [*That the charity which is rich in good words, and poore in almeſdeeds, is not true but counterfeite pitty:*] the Apoſtle ſhewes by an ordinary inſtance; [*If a brother or ſiſter be naked or deſtitute of daily foode*] that is: If a beleeving Chriſtian want foode and rayment or other neceſſaries, [*and one of you ſay unto them, depart in peace, and be yee warmed and filled:*] If hee give him kinde words, Alas poore ſoule I pitty thee, and wiſh thee well, I would I had to give thee, goe in Gods name where thou maiſt be releeved, and ſo let him paſſe with a few pittifull complements, *notwithſtanding yee give them not thoſe things which are needfull for the body, what doth it profit?* Is the poore mans back ever the warmer? or his belly the fuller, with a few windy complements? Can ſuch a man perſwade any, that he hath in him indeede the bowels of mercy and compaſſion towards the needy, when they finde ſuch could entertainment at his gates. It is manifeſt, that this is but a meere mockery, and that ſuch pittifull words come not from a heart that is truely mercifull. The Apoſtle now applies this touching Charity unto Faith. *ver.* 17. *Even ſo Faith if it have not workes is dead, being alone.* As that Charity, ſo alſo that Faith which men profeſſe without obedience is falſe and fained; and therefore unprofitable to ſave a man. *It is dead.* How muſt this bee underſtood? Faith is a quality of the ſoule, and qualities are then ſaid to bee dead, when they are extinguiſhed. As if wee ſhould ſay, ſuch a mans Charity is dead, it is becauſe he hath loſt it, that which was in him is aboliſhed. But this is not the meaning; for then when S. *Iames* ſaith, *that faith is dead being alone*, his meaning ſhould bee, that Faith ſevered from Workes, is no faith at all, but quite extinguiſhed. Now this is not ſo: for there is a faith ſevered from workes in hypocrites, Hereticks, Reprobates, and Devils. Which Faith, is a generall aſſent to all divine truthes: and this faith in them hath a true beeing,

but

but no saving use. Wherefore, it is called a dead faith in regard of the effect; because it is nothing availeable to bring them, in whom it is, to life and salvation, as a true and living faith is. Here our Adversaries have much strange contemplation, telling us, that faith without workes, though it bee a dead faith, yet it is a true faith. Even as an instrument is a true instrument, though it be not used. So that in their Philosophy, it is one and the same true Faith which is dead without, and living with workes. Even as it is one and the same body which lives with the soule, and is dead without it: or as water is the same whether it stand still in a cisterne, or runne in a river. Whence they proceede to discourse, that charity is the forme of faith; and conclude, that it is not the inward and essentiall forme of it, as the soule is the forme of a man (for that workes are not essentiall to faith) nor the accidentall forme, as whitenesse is of paper, because faith according to their Schooles, is in the understanding, and charity in the will: but it is the externall forme of it, because it gives to faith a merit and worthinesse for the deserving of Heaven. These fond speculations of the forme and merit of faith, I passe by now, having touched upon them heretofore. To that which they say; That a living faith, and a dead faith is one and the same true faith: it is utterly false, they differ as much as light and darknesse: First in their subject, A dead faith is in the reprobate man, and Devils; a living faith onely in the Elect. Secondly, in their object; A dead faith assents to divine Revelations as barely true, or good onely in the generall; a living faith assents to them as truer and better in themselves, than any thing that can be set against them. Thirdly, in their nature, A dead faith is no sanctifying grace, but a common gift of creation, as in the Devill; of ordinary illumination, as in reprobate men. A living faith is a sanctifying grace, a part of inherent holinesse wrought in the heart by the speciall power of the Holy Ghost. All which have beene heretofore cleared in handling the nature of Faith. Wherefore unto those arguments or sophismes rather, which [a] *Bellarmine* brings to prove that *Iames* speakes of a true divine, infused, Catholick, Christian Faith, though it be dead faith; I answer briefly; That we grant a dead faith to bee a true faith; but it is in its kinde: because it hath a true being in men and Devils, in whom it is, and it is directed toward true objects: But it is not that true Faith which is Catholick, Christian, and saving. This is of another kinde, and in comparison of this, that other is but a meere shadow and counterfeite resemblance of true Faith. Wherefore, when those Hypocrites accounted themselves to have that faith which is truely Christian and saving: S. *Iames* shewes them, that this their faith which was alone, naked of obedience; was nothing so; but a faith of another kinde, a dead faith, having onely a false shew of a true and living faith.

[a] *Lib. 1. de Iust. cap. 1. §.*

This of the first Argument.

2. The second Argument is contained, *vers.* 18. being drawne from an impossibility, in proving the truth of it. The Argument stands thus: 2. Arg. of S. Iames.

That faith which is truely Christian, may be shewed and proved so to be:
But a faith without workes cannot be demonstrated to be a true faith:
Ergo, A Faith without workes is no true Faith.

The Major is omitted as most evident of it selfe, because there is no morall vertue or grace of the Holy Ghost truely planted in the heart; but it may bee knowne by some externall actions, which it is apt to bring forth. Even as life is knowne by breathing, or beating of the pulse. The truth of an invisible grace hath its demonstration in visible workes. But now for the Minor, Saint *Iames* proves, that faith without obedience cannot appeare by any proofe to bee true faith; which hee doth in a dialogue betweene a true beleever and a hypocrite: *Yea, a man may say, thou hast faith, and I have workes, shew mee thy faith without workes, and I will shew thee my faith by my workes*; that is, Thou saiest thou hast a true faith, though thou hast no workes; I say I have true faith because I have workes. Come wee now to the triall, and let it appeare who saith true, thou

thou or I. If thou sayest true, prove thy faith by something or other to bee true. Shew me thy faith [b] without thy workes: Workes thou hast none whereby to shew thy faith, make it then appeare by something else; but that is impossible. Where workes are wanting, there is no demonstration else whereby to justifie the truth of faith. And therefore thou art driven to confesse, that thou vainely boastest of that which thou hast not. But on the other side (saith the true beleever) I can make good that which I say, proving that my faith is true by my workes. *I will shew thee my faith by my workes.* My sincere obedience is a reall demonstration, that my beliefe is no verball ostentation and vaine bragge. This proofe of S. *Iames* is very convincing, and gripes the conscience of hypocrites, smiting them with shame and confusion when they come to this triall, and so have their false and fraudulent hearts laid open. But here it will be asked, what workes doe demonstrate the truth of faith, and also how they doe prove it. Whereunto we answer, works are of two sorts: 1, Ordinarily, such workes of sanctity and obedience, as are required to a holy conversation. 2. Extraordinarily, *viz.* Miracles. Wee say, S. *Iames* understands the former, and those onely: our Adversaries conclude both, but erroneously; for asmuch as S. *Iames* speakes not of the doctrine of faith, but of the grace of faith. The grace requires good workes of piety and charity as perpetually necessary for the confirmation of its truth. So doth not the doctrine of faith alwayes require miraculous workes for the confirmation of its divinity, but onely at the first publication thereof. Wherefore, *Lorinus* is very ridiculous, who upon this place tels us, that they may justly demand of us Heretickes, for so they bedust us) Miracles for the confirmation of our new and false doctrine. Indeed were it new and false, their request were not unreasonable, that we should make our doctrine credible by doing of miracles. But sure the Iesuite judgeth of our doctrine by his owne, which did he not suspect for a new errour, we see no reason they should still require miracles for confirmation of an old truth; for our selves wee seeke not the ayde of a lying wonder to uphold a true doctrine: nor doe we count it any disgrace at all to our Religion, that we cannot by our faith so much as cure a lame horse, as the Iesuite out of [a] *Erasm.* scoffes at us. Now surely if such a beast as *Bellarmines* devout Mare want helpe to set her on all foure, we cannot be yet so well perswaded of that vertue of *Romish* faith, as to thinke, that a Frier will doe more good at such a jadish miracle, than a Farrier. But whereas the Iesuite goes forward to require of us the other sort of good workes of Piety and Charity for the demonstration of our faith, he hath reason so to doe, though not so much as he imagines, when hee chargeth us with neglect of good workes and unbridled licentiousnesse. Would to God we could cleare our practice from such neglect, as well as we can our doctrine from teaching it. But yet by their favour, if wee come to comparison, wee know no reason why wee should runne behinde the doore, as more ashamed of our practices, than they may justly be of theirs; in which case wee bid him amongst them that is without sinne, to cast the first stone at us. To proceede: Seeing workes of obedience are the proofes of a true faith, it must bee considered in what sort they prove it. For, may not good workes be counterfeited as well as Faith? I answer: That in this triall the judgement of verity and infallibility belongeth unto God, who onely knowes the heart and conscience, being able to discerne every secret working of the soule, and so to judge exactly whether or no all outward appearance comes from inward sincerity. But for the judgement of Charity that belongs to us: If we behold in any man the works of obedience to Gods Will, of such a man wee are to judge that hee hath true Faith; though yet herein wee must as farre as humane frailty will give leave, judge also not according to appearance, but judge righteous judgement. Mens practices must bee examined: if hypocrisie bewray it selfe (as it is hard for a Counterfeite not to forget himselfe at some one time or other, if hee be duely observed) there Charity must not be blinde, it must see and censure it. It is one

b Ἐκτὸς τῶν ἔργων, or χωρὶς τῶν ἔργων, not ἐκ τῶν ἔργων, The former reading is most agreeable to the argument of the Apostle. So the Syriack, *Beza*, the vulgar, the French, our last Translators. *Pareus* followes the other reading ἐκ τῶν ἔργων, & so *Piscator*. But they give no good reason of this their so doing. The change was easie from ἐκτὸς into ἐκ τῶν.

a *De lib. arbit.*

not a charitable, but a perverſe judgement to call evill good: nor is it any offence to call that a barren or bad tree, that beares either no fruit at all, or none but bad. And thus of this ſecond Argument of the Apoſtle, that theſe hypocrites faith was vaine, becauſe, when it comes to the proofe, it cannot be juſtified to be ſound and good.

3. The third Argument is, *v.* 19. from the example of the Devils themſelves, in whom there is a faith without workes, as well as in hypocrites; and *ergo* it is in neither of them a true faith. The Argument is brought in to confute a cavill which the hypocrite might make againſt the former reaſon. True might he ſay, I cannot ſhew my faith by my workes, yet for all that I have a true faith. And why? Becauſe I beleeve the Articles of Religion, that there is one God, with the reſt. Hereto the Apoſtle replies, That ſuch a beliefe is not a true Chriſtian faith, becauſe it is to be found even in the Devils. The Argument runnes thus,

That Faith which is in the Devils is no true Chriſtian faith;
But a bare aſſent to the Articles of Religion without obedience is in the Devils; Ergo,
A bare aſſent without obedience, is no true Chriſtian Faith.

The Major of this Argument will eaſily be granted; That the Devils have not that true faith which is required of a Chriſtian man to his ſalvation. The Minor is alſo evident; That the Devils doe beleeve the Articles of Chriſtian Religion. Saint *Iames* inſtances in one for the reſt, namely the Article of the Godhead, whereto the Devils aſſent as well as hypocriticall men. *Thou beleeveſt that there is one God*, ſaith the true beleever to the hypocrite, pleading that he beleeved the Articles of faith, *thou doeſt well.* It is a laudable and good thing to acknowledge the truth of Religion. But withall, thou muſt know that the Devils deſerve as much commendation for this beliefe, as thou doeſt: *The Devils alſo beleeve*, even they confeſſe the truth of that, and the other Articles of Religion. An evident proofe whereof is this, that they tremble at the power, wrath, and juſtice of God, and the remembrance of the laſt judgement, which did they not beleeve, they would not feare; but now they expect it with horrour, becauſe they know it will come upon them. Whence it is plaine, that the faith of hypocrites and Devils is all one, neither better than other, both unfruitfull to bring forth obedience, both unprofitable to bring unto ſalvation; and therefore neither of them that true faith which is Chriſtian and ſaving. This Argument of the Apoſtle pincheth our Adverſaries ſore, who ſtiffely maintaine, that Saint *Iames* ſpeaks of a true, though of a dead faith. For they cannot for ſhame but ſay, that there is a true faith in the Devils and damned Spirits. But yet S. *Iames* hath concluded, that they have that dead faith which hypocrites boaſt of. What then? Then a dead faith is no true faith, as our [a] Adverſaries affirme it is. Wherefore to helpe themſelves, they deny that it is one and the ſame dead faith, which is in Hypocrites and evill Spirits. Indeede *ex parte objecti*, they grant that the faith of Devils is as true and catholick, as that of wicked men, becauſe they both beleeve the ſame things. And alſo in regard of the effects, they grant their faith to be alike, becauſe both be unfruitfull; but not *ex parte ſubjecti*, ſo they ſay there is much difference. The faith of Devils is of one ſort, and the faith of Hypocrites of another. But here they make a little too bold with the bleſſed Apoſtle, overturning the force of his Argument, to uphold their owne fancie. The Apoſtle proves againſt Hypocrites, that their idle faith without obedience is not true ſaving faith. Why? Becauſe the Devils idle faith deſtitute of obedience is no true ſaving faith. But now; Is the faith of Devils and hypocrites of the ſame kinde and nature, Yea, or no? No, they be not, they be of a divers nature, ſay the Adverſaries. Let it be then conſidered, what force there is in the Apoſtles Argument, *Faith without workes in Devils ſaves them not, Ergò faith without workes in wicked men ſaves them not.* Might not one prompted by a Ieſuite, reply upon the Apoſtle: Nay by your leave, your Argument is inconſequent,

[a] *Bellib. 1. de juſtif. cap. 15.*

quent, becauſe you doe not diſpute *ad idem*. Faith in the Devils is of one kinde, faith in Hypocrites is of another; and therefore though faith without workes cannot ſave Devils, yet faith without workes may ſave men. Thus were the Apoſtles Argument laid in the duſt, if theſe mens opinions may ſtand for good. But would you know what diſtinction theſe men make betweene the faith of Devils and wicked men, which S. *Iames* takes for the ſame: It is thus: Firſt, the faith of evill men is free, the faith of Devils is compelled and extorted from them by a kinde of force. So [b] *Bellarmine*, [*Fides hominum malorum libera eſt, captivante nimirùm piâ voluntate intellectum in obſequium Chriſti: Fides verò Dæmonum eſt coacta, & extracta ab ipſa rerum evidentiâ. Quòd inſinuavit idem Iacobus, dicens; Dæmones credunt, & contremeſcunt. Nos enim non credimus contremeſcentes, id eſt, inviti & coacti, ſed ſponte & libenter.* Wicked men beleeve freely and willingly: Why? Becauſe their pious and godly will captivates their underſtanding to the obedience of Chriſt, ſo cauſing it to aſſent unto the truth. The Devils beleeve upon compulſion, being forced to it by the evidence of the things themſelves. Which Saint *Iames* intimates, *They beleeve and tremble*; that is, they beleeve againſt their wils. Is not this a ſhameleſſe Ieſuite, that will ſay any thing to patch up a broken cauſe? For, bee not theſe abſurd contradictions, to ſay that wicked men have godly wils, that by a pious motion of the will, their underſtanding is captivated to the obedience of Chriſt, and yet they be hypocrites and wicked men ſtill. No man can reliſh ſuch aſſertions, who knowes how averſe and fromward the will of men is to embrace any thing that is of God, till ſuch time as it be regenerate by ſanctifying grace. It is therefore without all reaſon, to affirme that wicked men beleeve willingly, and it is againſt all experience; which ſhewes, that ungodly men are utterly as unwilling to beleeve any truth that makes againſt them in any kinde whatſoever; as a Beare is to be brought to the ſtake. Indeede in matters that like them, or ſuch as be of an indifferent nature, neither favouring nor croſſing their corruptions, they will be apt to beleeve, though not out of a pious affection, as the Ieſuite dreames; but out of ſelfe-love and other ſelfe conſiderations. But take them in any other point of Religion, that doth any way grate upon their wicked affections, all the perſwaſion and inſtruction in the world cannot worke them to a beliefe of it, till the conſcience (ſpite of their hearts) be convicted by ſome notable evidence of the truth. Now what elſe can be ſaid of the Devils; who will as willingly beleeve what makes for them, (if any thing did) or what makes not againſt them, as any wicked man can doe? And they are as unwilling to beleeve any thing, that makes againſt them, as any wicked man is. Nor would they beleeve it, did not the cleereneſſe of divine Revelations convince them of the certaine truth thereof. So that there is no difference at all in this reſpect, as the one, ſo the other beleeve unwillingly; as Devils, ſo wicked men beleeve with trembling. The Devils indeede with greater horrour, as their beliefe and knowledge is alwayes more diſtinct than mans: but yet men with horrour too, when their conſciences by fits are awakened to behold the woes that are comming upon them. Vnto this difference of *Bellarmine* [c] others adde two more, namely; 1. *That the faith of Devils is naturall, that of wicked men ſupernaturall and infuſed.* 2. *That the faith of Devils is diſhoneſt, the faith of wicked men is an honeſt faith.* Whereto we ſay thus much, That touching the firſt difference, we grant indeede that the Faith of the Devils is not ſupernaturall, except in be in regard of the object. The faculties which they received in their creation are not ſo farre corrupted in them, but that they are able to aſſent unto, and apprehend divine revelations without further helpe, than of their owne naturall abilities. Man in his fall ſuſtained greater loſſe in the ſpirituall powers of his ſoule, and therefore ſtands in neede of helpe. Which helpe is afforded even unto the ungodly; but this is by ordinary illumination, not by ſpeciall infuſion of any ſanctifying grace. Enlightned they are above the ordinary pitch of naturall blindneſſe, but not above that whereto a meere naturall

b *Vt ſupra.*

c *Becanus.*

to a meere naturall understanding may be advanced. Yea were mans understanding raised up to that perfection which is in divels: this were more than Nature, yet lesse than Grace. This common gift of illumination bestowed on wicked men, but not on divells, is no proofe that their faith is of a diverse kind. As to the last difference we are not so farre studied in moralities, as to conceive wherein the dishonesty of the divels faith, and the honesty of Hypocrites faith doth lie. To ordinary understanding it seemes every way as honest and commendable a matter, for a wicked fiend, as for a wicked man, to beleeve what God reveales unto him. If not, we must expect to be further informed by these Iesuites, men that are better read in that part of *Ethicks*, whether diabolicall or hypocriticall.

4 This of the Apostles third Argument. We come now to the fourth.

4 Argu. of S. Iames,

The fourth Argument is contained in the 20. 21. 22. 23. 24. 25. verses. Before which the Apostle repeates his maine conclusion. That faith without obedience is a false and dead faith. *But wilt thou know, O vaine man* (or hypocrite) *that faith without workes is dead?* ve. 20. For the convincing of him further, he proceeds to a new Argument, to prove it unto him

a κενῆ as an empty vessell without liquor.

The Argument is this.

That faith which will not justifie a man, is a false and dead faith.
But the faith which is without workes will not justifie a man. Ergo
It is a dead and a false faith.

The *Major* the Apostle omits, as most evident of it selfe. The *Minor* he proves by an induction of two Examples. Thus.

If Abraham and Rahab were justified by a working faith, then that faith which is alone without workes will not justifie.
But Abraham and Rahab were so justified, viz. by a working faith. Ergo.
Faith without workes will not justifie a man.

The reason of the consequence is manifest. Because as *Abraham* and *Rahab*; so all other must be justified. The meanes of justification and life, were ever one and the same for all men. Which also the Apostle intimates in that clause v. 21. *Was not our father Abraham, &c.* implying that as the Father, so also the children, the whole stocke and generation of the Faithfull, were and are still justified by one uniforme meanes. The two instances the Apostle urges, that of *Abraham*. v. 21. 22, 23. that of *Rahab*, ver. 25. The *conclusion* which equally issues from them both, he interferres in the middest, after the allegation of *Abrahams* example, ver. 24 I shall goe over them as they lie in the Text.

In the example of *Abraham*, the Apostle, v. 21. sets downe this Proposition. *That Abraham was justified by a working faith.* For this interrogative; *Was not our father Abraham justified by workes?* Must be resolved into an affirmative, *Abraham our father was justified by workes.* That is, *a working faith.* Which proposition the Apostle confirmeth by its parts. 1. Shewing that *Abrahams* faith was an opperative faith, declared and approved by his workes. Secondly, proving that by such a working faith *Abraham* was justified in Gods sight. That the faith of *Abraham* was operative, full of life and power to bring forth obedience unto God, the Apostle alleadgeth one instance insteed of all the rest, to prove it. And that is that singular worke of *Obedience* unto Gods command. *When he offered up his son Isaac upon the Altar.* Many other workes there were performed by *Abraham* abundantly justifying the truth of his faith: But the Apostle chooseth this above all other, as that worke which was of pupose enjoyned him by God for a triall of his faith. Wherein *Abraham* mightily overcomming of all those strong temptations to disobedience and infidelity, made it appeare, that his faith was not an idle, dead, and emptie *Speculation*, but an active and working grace. Wherefore the Apostle addes, ve. 22. *Seest thou how faith wrought with his workes, and by workes was faith made perfect?* That is, as in other works of that holy Patriarch, so specially in that sacrificing his *son*, all that can see, may plainly behold, the strength & life of his faith. *Faith wrought with his works.*

That is, His faith directed and supported him in the doing of that worke, as the Apostle *Paul* expounds it, *Heb.* 11.17. *By faith Abraham offered up Isaac*: that worke had not beene done, if faith had not wrought it. In every circumstance thereof faith did all in all from the beginning of the worke to the end. This interpretation is most simple and generally received. *Faith wrought with*: That is, In or by his workes, unto the performance whereof the force of faith was in speciall manner assisting. *Pareus* reads the words by a [a] *tmesis*. Πίστις συνήργει τοῖς ἔργοις, (that is) ἡ πίστις ἡ σὺν τοῖς ἔργοις ἐργεῖ (scil.) τὴν δικαίωσιν. i.e. *Faith being with his workes wrought. What? his Justification.* But his construction seemes somewhat hard, and not necessary for this place. The other sense is much plainer, shewing us by or with what vertue *Abrahams* workes were wrought. viz. By the vertue of his faith, which in most powerfull manner incited and inabled him to obey. The Apostle goes forward, *And by workes was made perfect.* That is declared to be perfect. [b] For workes did not perfect *Abrahams faith essentially*, in asmuch as long before this time, it was perfect, as is plaine in that *Abraham* was justified by it 25. yeares before the oblation of his sonne *Isaac*, and also by the strength of his faith, had done many excellent workes, and obtained great blessings at the hand of God. So that the offering up of *Isaac* was not the cause, but a fruit of the perfection of *Abrahams* faith, the great difficulty of that work shewed the singular perfection of that grace which was able so to encounter and conquer it. The goodnesse of the fruit doth not worke, but declare the goodnesse that is in the tree; the qualities of the fruits alwayes depending upon the nature of the tree: but not on the contrary. Thus then the first part of the proposition is plainely proved by the Apostle. That *Abrahams* faith was a lively and working faith, declaring and approving its owne truth by the workes of his Obedience.

The next part. Namely, *That Abraham was justified in Gods sight, by such a working faith*, he proves. 1. By a Testimony of Scripture. 2. By an effect or consequent thereof. Both are expressed in the 23.v. The first in these words. *And the Scripture was fulfilled which saith. Abraham beleeved God, and it was imputed unto him for righteousnesse.* The application of this testimony is very heedefully to be observed, because it serves excellently for the clearing of the Apostles meaning, when hee saith wee are justified by workes. *And the Scripture was fulfilled*, saith S. *Iames*. When? At the time that *Isaac* was offered. But was it not fulfilled before that time? Yes, Many yeares, when the promise of the blessed seed was made unto him, as appeares, *Gen.* 15.6. Whence this testimony is taken. How was it then fulfilled at the oblation of *Isaac*? Thus. The truth of that which was verified before, was then againe confirmed by a new and evident experiment. Well. Thus much is plaine enough. But here now the difficultie is, how this Scripture is applied unto the Apostles former dispute. In the 21.v. He saith that *Abraham* was justified by Workes when hee offered *Isaac*. How proves he, that he was so justified? Why by this testimony. Because the Scripture was fulfilled at that time, which saith, *Abraham beleeved God, &c.* Marke then the Apostles argument. *When Abraham offered Isaac, the Scripture was fulfilled*, which saith, *Abraham was justified by faith.* For that is the meaning of that Scripture. *Ergo, Abraham when he offered Isaac was justified by Workes.* This at first sight seemeth farre set, and not onely besides, but quite contrary to the Apostles purpose to prove hee was then justified by workes, because the Scripture saith, hee was then justified by Faith. But upon due consideration, the inference appeares to be evident, and the agreement easie, The Apostle and the [c] Scripture alleadged, have one and the same meaning: the Scripture saith. He was justified by faith, meaning, as all confesse, a working faith fruitfull in obedience. Saint *Iames* affirmes the very same, saying, that he was justified by workes, that is *Metonymically* by a working faith. And therefore the Apostle rightly alleadgeth the Scripture for confirmation of his assertion: the Scripture witnessing. *That by faith he was justified*; the Apostle expounding what manner

[a] As in other words used by this Apostle viz. καταδυναστεύοντας. ca. 2. v. 6. κατακαυχᾶται, ca. 2. v. 13. καταλαλεῖτε. cap. 4. 11.

[b] As the Angel expounds it. *Gen.* 22. 12 Now I know that thou fearest God, seeing for my sake thou hast not spared thine onely sonne.

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ner of faith it meanes. Namely a faith with workes or a working faith. So that the application of this testimony unto that time of offering up of *Isaac* is most excellent: because then it appeared manifestly what manner of faith it was, wherefore God had accounted him just in former times. Without the *Metonimie* it appeares not that there is any force in the application of this Scripture and the argument from thence. The Scripture witnesseth that *Abraham* was then justified by faith. *Ergo* it is true, that hee was then justified by workes. What consequence is there in this argument, except wee expound S. *Iames* by that *Metonimy*, Works, that is a working Faith? And so the argument holds firme. Take it otherwise, as our adversaries would have it, or, to speake truth, according to the former interpretation of our Divines; it breeds an absurd construction either way. *Abraham* in offering *Isaac* was justified by works, that is, *secundâ Iustificatione* of good hee was made better. How is that proved? By Scripture. Because the Scripture saith, That at that time he was justified by faith. That is, *primâ Iustificatione*, of bad hee became good. Is not this most apparant *Non-sence*. Againe, according to the interpretations of our Divines, *Abraham* at the offering up of *Isaac* was justified by workes (that is, say they) declared just before men. How is that proved? By Scripture. Because the Scripture saith. That at that time he was justified by faith, that is, accounted just in Gods sight. In which kinde of argument I must confesse I apprehend not how there is any tolerable consequence. Wherefore we expound S. *Iames metonimically*, putting the effect for the cause, workes, for a working faith, as the necessary connexion of the text enforceth us. Nor is there any harshnesse at all, nor violent straining in this figure, when two things of necessary and neere dependance one upon another, (as workes, and a working faith) are put one for another. Neither have our adversaries more cause to complaine of us for this figurative interpretation of workes, then we have of them for their figurative interpretation of faith. For when we are said to be justified by faith, they understand it *dispositivè & meritoriè* not *formaliter*, faith in it selfe is not our sanctification, nor yet the cause of it. But it merits the bestowing of it, and disposeth us to receive it. Let reason judge now, which is now the harsher exposition. Theirs? *Faith justifies* (that is) *faith is a disposition in us deserving that God should sanctifie us by infusion of the habit of Charity*. Or ours? *Workes justifie*, that is, *the faith whereby we are acquted in Gods sight, is a working faith*. Thus much of this Testimony of Scripture proving that *Abraham* was justified by a true and working faith.

In the next place the Apostle shewes it by a visible effect or consequent that followed upon his justification expressed in the next words: *And he was called the friend of God*. A high prerogative, for God the Creator to reckon of a poore mortal man as his familiar friend; but so entire & true was the faith of *Abraham*, so upright was his heart, that God not onely graciously accounted it to him for *Righteousnesse*; but also in token of that gracious acceptance entered into a leagve with *Abraham* taking him for his speciall friend and confederate; A leagve offensive and defensive. God would be a friend to *Abraham* [*Thou shalt be a blessing* [and friend of *Abrahams* friends. *I will blesse them that blesse thee*; and an enemy of *Abrahams* enemies: *I will curse them that curse thee*. Which leagve of friendship with *Abraham* before the offering up of *Isaac*, was thereupon by solemne protestation and oath renued, as wee have it, *Gen. 22. verse 16. &c.*

Thus wee have this first example of *Abraham*. From thence the Apostle proceeds to a generall conclusion in the next verse (24.) *Yee see then how that by workes a man is justified and not by faith onely*, That is, therefore it is evident. That a man is justified by a working faith; not by faith without workes. Which *Metonymicall* interpretation is againe confirmed by the inference of this conclusion upon the former verse. The Scripture saith, *That Abraham beleeved God, and it was imputed unto him for righteousnesse. Ergo* (saith S. *Iames*) *Yee see how a man is justified by workes, and not by faith onely*. A man might here say.

Nay rather, Wee ſee the contrary. That a man is juſtified by faith onely, and not by workes. For in that place of Scripture there is no mention at all made of Workes. Wherefore of neceſſity wee muſt underſtand them both in the ſame ſenſe. And ſo the concluſion followes directly. That every man is juſtified by an active, not an idle faith, becauſe the Scripture witneſſeth that *Abraham* was juſtified by the like faith. Our adverſaries collection then from this place. [*That Faith and Workes be compartners in juſtification, wee are juſtified partly by faith, partly by workes*] is vaine and inconſequent For when the Apoſtle ſaies, *A man is juſtified by works, and not by faith onely*, his meaning is not, that workes and faith are two coordinate cauſes by their joint-force working our juſtification; but the Apoſtle utterly excludes faith only from juſtification, and attributes it wholly unto workes. For by πίστις μόνον *faith onely*, hee underſtands faith alone, that faith which is καθ' ἑαυτὴν, verſe 17. alone, ſolitary, by it ſelfe, without workes. And ſuch a dead faith whereof theſe Hypocrites boaſted, Saint *Iames* excludes wholly from juſtifying of a man. *I ſay then that hee is not juſtified by faith onely: but that he is juſtified by workes.* That is, a working faith that is fruitfull in Odedience.

2 Example. The Apoſtle goes forward from the example of *Abraham* unto that of *Rahab*, verſe 25. *Likewiſe was not Rahab the Harlot juſtified by workes?* That is in the ſame manner as *Abraham*: *ſo alſo Rahab* was juſtified by a working faith. Which appeared to be ſo, by that which ſhe did *when ſhe received the meſſengers*, entertained the two Spies which were ſent to ſearch the Land, lodged them in her houſe without diſcovering them. And when by accident they were made knowne, hid them ſecretly upon the roofe, and afterwards *ſent them out another way*, conveighed them away privily, not by the uſuall, but by another way (that is) through the window, letting them downe over the wall by a cord, as the ſtory hath it. *Ioſ.* 2. In this dangerous enterpriſe, wherein this weake woman ventured her life, in ſuccouring the enemies of her King and Country: it appeares plainly that ſhe had a ſtrong and lively faith in the God of Iſrael: and that the confeſſion which ſhe made with her mouth to the Spies [*The Lord your God, he is the God in heaven above, and in the earth beneath, Ioſh.* 2. 11.] proceeded from a truly believing heart, inſomuch as her words were made good by workes, that followed them. Wherefore the Apoſtle juſtly parallels theſe two examples of *Abraham* offering his ſonne; and *Rahab* in the kinde uſage of the Spies, becauſe both thoſe facts were ſingular trialls of a lively faith which was able in that ſort to overcome what was hardeſt to be conquered. viz. Naturall affection. In *Abraham* both fatherly affection to the life of a deare and onely ſonne: and in *Rahab* the naturall love to ones countrey, and a mans owne life did all ſtoope and give way, when once true faith commands obedience. Here againe our adverſaries trouble themſelves, and the Text with needleſſe ſpeculations telling us that now the Apoſtle hath altered his cliffe, and is gone from the ſecond juſtification in *Abrahams* example, to the firſt juſtification in this of *Rahab*. That *Rahab* was converted at this time of receiving the Spies being made a Beleever of an Infidell, a good woman of a bad. That ſhee by this good worke did expiate her former ſinnes, and merited the grace and favour of God, notwithſtanding that ſhe committed a *veniall ſinne* in handling of the buſineſſe, telling a downe-right lie, which though ſhee ſhould not have done; yet it hindred not the meritoriouſneſſe of the worke, with ſuch other fond imaginations perverting the ſimplicity of the truth. But firſt they are not agreed among themſelves whether the Apoſtle doe in that ſort ſhift from one Iuſtification to another. *Bellarmine* affirmes it, and many moe. But others deny it, as may be ſeene in *Lorinus* his expoſition of the 21. v. of this Chap. And were they agreed upon it, ſure I am they ſhould diſagree from the Apoſtle, who makes this ſecond inſtance of the ſame nature with the former. Ὁμοίως. In like manner ſaith he, was *Rahab* juſtified: viz. as *Abraham* was. Again when they ſay *Rahab* became a true beleever at that time of receiving the Spies, not before it is more than

than they can prove. By the circumstances of the story it appeares plainly, that she beleeved before they came, by the relation of the great workes which God had done for his people, and the promises that were made unto them, that they should possesse *Rahabs* countrey. This bred feare in others: but faith in her, by the secret working of the holy Ghost: See *Iosh.* 2.9. &c. And certainely, (had she not had Faith, before the Spies came, who can thinke she would have given entertainment to such dangerous persons? But shee knew them to be the servants of the God of Israel in who shee believed; and therefore by this [a] faith she received them peaceably, though enemies of her countrey. Lastly, to that of the Meritoriousnesse of the Worke of *Rahab*, to deserve grace, and life eternall; wee reject it, not onely as a vaine, but an impious conceit, which never entred into the humble hearts of the Saints of old: but hath beene set on foote in the last corrupt ages of the world, by men drunken with selfe love, and admiration of their owne righteousnesse.

[a] Heb. 11. 31.

Thus we have these two examples whereby the Apostle hath proved sufficiently, that the faith which is separated from obedience, will not justifie a man, and therefore that it is a dead faith, and not a true living faith according as was promised, v. 20. Now for a close of this whole dispute, he againe repeates that conclusion, adding thereto a new similitude, to illustrate it in the last verse of the Chapter. *For as the body without the Spirit is dead, so faith without workes is dead*, that is, *As the body without the Spirit.* i.e. the *Soule*, or the *Breath* and other *Motion* (*is dead*) *unable* to performe any living action whatsoever: *So faith without workes is dead*; that is, utterly unable to performe these living actions, which belong unto it. What are those? Two. 1 To repose it stedfastly upon the promise of life in Christ, which is the proper immediate living Action of faith. 2. To justifie a man in the sight of God, which by a speciall priviledge is the consequent of the forme. These living actions cannot be performed by that Faith which is dead, being destitute of good works. That faith which hath not power to bring forth obedience, is thereby declared to be a dead faith, devoide of all power to embrace the promise with confidence and reliance as also to justifie. A man would thinke this were plaine enough, and needed not to be troubled with any further cavillations. But it is strange what a coile our adversaries make with this similitude, writhing and straining it to such conclusions as the Apostle never intended. Wence they gather. 1. That as the soule gives life to the body, as the forme of the body, so workes give life to Faith, as the forme of it, 2. That as the body is the same true body without the soule, and with it: so Faith is one and the same true faith without workes, and with them, which are nothiug but *sophisticall speculations*, besides the purpose of the text. The Apostle intends nothing but to shew the necessity of the *Copulation* of a living faith and obedience together: by the similitude of the like necessity of the union of a living body, and the soule. But his purpose is not to shew, that the manner of their connexion is the same, that just in every point as the soule is to the body, or the body to the soule: so workes are unto faith, and faith unto workes. It sufficeth to his intent, that as in the absence of the soule, the body: so in the absence of obedience, faith is dead. But thence it followes not, that workes by their presence doe the same things to Faith; as the soule to the body by its presence; or that faith in the absence of workes remaines the same; as the body doth in the absence of the soule, If we must needs be tied to the strict termes of the Similitude: let us a little examine the comparison, and we shall see our adversaries all fly off first from it. Let the comparison be first thus. Betweene the body and the soule, Faith, and Workes, as the termes be in the Text.

As the body without the soule is dead, because the soule gives life i.e. sense, breathing, and all other motion to the body.

So faith without workes is dead, because workes give life unto faith.

But now this comparison will not runne on all foure. For Works are not unto Faith, as the soule is to the body; but as sense and motion is to the body. See-

ing Workes are externall acts, not internall habits; and ſo are proportionable not to the ſoule, but to the living actions thence iſſuing. Wherefore it is as abſurd to ſay, that workes give life unto faith, as it is ridiculous to affirme, that Senſe and Motion give life to the body, which are not cauſes; but effects and ſignes of life. Therefore when faith without workes is dead, it is not ſpoken in that ſenſe, becauſe workes give life to Faith, as the ſoule doth to the body. Let then the compariſon be thus. Betweene the body and the ſoule, Faith, and Charitie.

As the body without the ſoule is dead, becauſe the ſoule is the forme of the body, and gives life to it.

So Faith without Charity is dead, becauſe Charity is the Forme of Faith, and gives life to it.

But neither will the compariſon hold upon theſe termes. For 1. our Adverſaries here put in *Charity* the habit, for *Workes* the act: which is more than themſelves ought to do, ſeeing they will tie us at ſhort bits, to the very letter of the Text. For though wee can be content to admit that interpretation, would they admit of the Apoſtles plaine meaning, and not ſtraine for *querkes*: yet ſeeing they argue ſo preciſely from the words of the compariſon, they muſt not have liberty from us to goe with them, but be content to take the words as they lie in the text, and make their beſt of them. Yet ſeeing it is moſt ſenſeleſſe to make Workes (that is) externall Actions the forme of Faith an internall habit: let them take Charity inſteed of them, an internall habit likewiſe. Will it be any better now? Be like ſo. Then it is thus. *As the ſoule is the forme of the bodie; ſo Charity is the forme of Faith, and as the ſoule gives life and action to the body, ſo Charity unto Faith.* Will they ſtand to this? No. Here againe they flie off in both Compariſons. Charity is one habit, Faith another diſtinct betweene themſelves, and therefore they deny, as there is good reaſon, that Charity is either the *Eſſentiall forme* of Faith, as the ſoule of the living body: or the *accidentall forme*, as whitneſſe of Paper. They ſay it is onely an *externall forme*. But this now is not to keepe cloſe to the Apoſtles compariſon, but to runne from it at their pleaſure, when they fall upon an abſurdity in preſſing of it ſo ſtrictly. *The ſoule is no externall, but an internall Eſſentiall Forme, and therefore Charity muſt be ſo, if all runne round.* Againe, doth *Charity* give life or living actions unto faith as the ſoule doth unto the body? Neither dare they hold cloſe to this compariſon. For the proper worke or action of Faith is to aſſent unto the truth of divine Revelations, becauſe of Gods authority as themſelves teach. Whence now comes this aſſent? From the Habit of Faith, or of Charity? They grant that it comes immediatly from the Habit of Faith, which produceth this action, even when it is ſevered from Charity. Then it is plaine that it is not Charity that gives life to faith, which can performe the proper action that belongs to it, without its helpe. How then doth *Charity* give life unto *Faith*? For this, they have a ſilly conceit. *Charity gives life*, that is, *Merit* unto *Faith*. The beleefe, or aſſent unto divine truth is *meritorious* if it be with *Charity*. If without, then it is *meritorious*. This is a fine toy, wherein againe they runne quite from the compariſon of the Apoſtle. For the ſoule gives living actions to the body, not onely the qualification of the actions: and ſo *Charity* is not like the ſoule, becauſe it gives onely the qualification of Merit unto the action of Faith, and not the action it ſelfe. Beſide, A moſt vaine interpretation it is, without any ground from Scripture, to ſay a living Faith, (that is) *a meritorious Faith*: when even in common ſenſe, the life of any habit conſiſts onely in a power to produce thoſe actions, that naturally and immediatly depend upon that habit. And what reaſon is there in the world why the Habit of *Charity* ſhould make the actions of Faith meritorious, or why *Charity* ſhould make Faith meritorious, rather than Faith make *Charity* meritorious, ſeeing in this life there is no ſuch preeminency of *Charity* above *Faith*? Wherefore wee deſpiſe theſe *Speculative ſophiſmes*, which with much faire glozing, our adverſaries draw from the text: but

but yet when all comes to the triall, themselves will not stand to the strict application of the similitude, because it breeds absurdities, which even themselves abhorre. Now if they take liberty to qualifie and interpret, they must give us leave to doe so too, or if they will not, wee shall take it. To shut up all, Their other collection is as weake as the former, namely, *A dead body is a true body. Ergo a dead faith is true faith.* This Argument forceth the Similitude, and so is of a force. In materiall things which have a diverse being from different Causes, it may hold. But it is not so in vertues and graces. Truth and life are both essentiall to such qualities. True *Charity* is a living *Charity* (i e.) active, as the Apostle himselfe proves, vers. 15. True Valour, and so of every vertuous qualitie, if it be true, it is living and stirring in action: if it be otherwise, it is counterfeit, some other thing that hath onely a shadow of it. All these tricks are put upon the Apostle to pervert his plaine meaning: viz. That as it is necessary to the being of a living body that it be coupled with the soule, so it is necessary to the being of a living true Christian Faith, that it bring forth workes of Obedience.

SECT. VII.

CHAP. I.

None can be justified by their owne satisfaction for the transgression of the Law. A briefe summe of Popish doctrine concerning humane satisfactions for sinne.

THus wee have a resolution of the dispute of Saint *Iames*, together with such cavils, as our Adversaries make upon the severall passages thereof. By the whole order whereof it appeares sufficiently that S. *Iames* disputing against Faith, meanes thereby that false and bastard faith which Hypocrites pleased themselves withall, insteed of a true faith: and that disputing for workes, he meanes nothing but a working faith. And it appeares also that the drift of the Apostle is not in this place to dispute directly of mans Iustification: but onely to bring that in, as an argument to prove his Conclusion. *That faith without workes is dead, because it will not justifie.* In some it is evident, that neither these Apostles doe disagree betweene themselves, nor yet either of them doe agree with our adversaries in teaching Iustification by the Workes of the Morall Law. Of the impossibility of mans Iustification by which meanes, Hitherto.

The next Proposition is, that [*None can be justified by their own satisfaction for the transgression of the Law.*] For this is the only way left for an offender to obtaine justification and Absolution: viz. to alleadge that he hath satisfied for his offence committed; by doing or suffering so much as the party offended could in justice exact of him. Which satisfaction being made, hee is no longer debter unto him, but deserves his absolution and his favour, as if hee had not offended at all. Now then the Question is. *Whether a sinner may, by any thing done, or endured by himselfe, satisfie the justice of God, and so obtaine absolution at the barre of Gods judgement.* We defend the negative. That it is impossible for a sinner by any action, or passion of his owne to do so much as shall be equivalent unto the wrong which he hath done unto the glorious justice of God; that therewith hee may rest satisfied and exact no farther penalty. Which point is so evident unto the Conscience of every one that knowes himselfe to be, either a creature, or a man, or a sinner; that it needs not any confirmation. If wee be considered as creatures, there is nothing that a finite strength, in a finite time can performe, which can hold proportion with the offence of an infinite goodnesse and justice, and the eternall

1 Conclusion proved.

Pſal. 4. 8. Deut. 5. 6.

eternall puniſhment thereby deſerved. Conſider us as men, ſo we are bound to fulfill the Law of God in all perfection, nor is there any thing ſo true, ſo honeſt, ſo juſt, ſo pure, ſo worthy love and good report: but the Law one way or other obliges us unto the thought and practiſe of it. So that beſides our due debt of obedience, wee have nothing to ſpare over and above, whereby to ſatisfie God for thoſe Treſpaſſes that wee have committed upon his Honour and Iuſtice. Laſtly, conſider us as ſinners, ſo wee are tied in a double obligation, 1 Of puniſhment to be ſuffered for ſinne committed. 2 Another of obedience to be perpetually performed. Both theſe debts of puniſhment and obedience, are equally exacted of ſinfull men, and *ergo* it is as abſurd in Divinity to ſay, the obedience of the Law, or good workes will ſatisfie for the tranſgreſſion of the Law; as it is in civill dealing to accompt the paiment of one band the diſcharge alſo of another. Wherefore every one that is not blinde and proud of heart will here be ſoone perſwaded to relinquiſh all claime of heaven by his owne ſatisfaction, running unto him onely, who alone without the helpe of man or Angels *hath troden the Winepreſſe of the fiercenеſſe of Gods wrath, bearing our ſinnes in his body on the tree, ſuffering the utmoſt, whatſoever was due to the puniſhment of them.* Our Adverſaries in this buſineſſe are at a ſtand, miſtruſting their owne, yet not daring wholly to truſt to Chriſts ſatisfactions. They will give him leave to have his part; but by his leave, they will have ſhare too in ſatisfying for ſinnes. For they are a generation of men that are reſolved to be as little beholding to God, as may be, for grace or for glory. And if there be any Article of Religion wherein Scripture and Reaſon would give the honour of all unto God, they looke at it with an evill eye, and caſt about which way to thruſt in themſelves for copartners. It is ſtrange to ſee to what paſſe Pride and Covetouſneſſe have brought the doctrine of Satisfaction, as it is now taught and practiſed in the Romiſh Church. With your patience I ſhall take a ſhort ſurveigh of it, that you may ſee whether of us twaine reſt our conſciences upon the ſurer and more ſtedfaſt Anchor: we that truſt onely to Chriſts ſatisfactions; or they that joyne their owne together with his.

The ſumme of their doctrine, as it is delivered unto us by the *Councell of Trent, Seſſ. 6. cap. 14. 16. & Seſſ. 14. cap. 8. 9.* with the *Romiſh Catachiſme, part. 2. cap. 5. quæſt. 52. & ſeq.* and explained at large by *Bellarmine* in his two bookes *De Purgatorio* in his 4th booke *De Pœnitentia*, and his bookes *De Indulgentiis*: is this. *Sinnes are of two ſorts.*

1 *Sinne committed before Baptiſme: as Originall ſinne in all that are Baptized infants: and actuall ſinnes in thoſe that are baptiſed at yeares of diſcretion.*

2 *Sin committed after Baptiſme; when after the grace of the holy Ghoſt received in Baptiſme; men fall into ſinne, polluting the Temple of God, and grieving his Spirit.*

Touching the former ſort of Sinnes, they are agreed that men are freed from them, both the fault and puniſhment, by the merits and ſatisfaction of Chriſt onely, without any ſatisfaction on our part. But now for ſinnes after Baptiſme. in the obtaining of Remiſſion of them, Chriſt and wee part ſtakes. Which copartnerſhip is declared unto us in this manner. *In theſe ſinnes* (wee muſt know) *there are three things conſiderable.*

1 *The fault in the offence of Gods Majeſty, and violation of our friendſhip with him.* Here they grant alſo, that man cannot ſatisfie for the fault, doing any thing that may appeaſe Gods diſpleaſure; and procure his love. Chriſt onely hath done this for us, for whoſe onely ſatisfaction, God of his mercy freely returnes into favour and friendſhip With us. But this muſt be underſtood in a *Catholique* ſenſe, viz. for fault of *Mortall ſinnes*; as for *Veniall ſinnes* God is but ſleightly angry with them, and ſo we may ſatisfie him for fault thereof, both in this life, and in *Purgatory*.

2 *The ſtaine or corruption of ſinne, called the reliques of ſinne abiding in the ſoule. For the purging out of which, there is great force in ſuch ſatisfactions, as are made*

made by Prayers, Faſtings, Almeſdeeds, and other laborious workes, although the Heretiques ſay otherwiſe. That the aboliſhing of inherent corruption is by the gift of grace, freely beſtowed on us by degrees, in the uſe of all godly meanes.

3 *The puniſhment of ſinne, which after the fault is pardoned, remaines yet to be ſuffered. For although it be true that God in ſome caſes doth pardon both fault and puniſhment wholly, as in caſe of Martyrdome, which ſweeps all cleane, and makes all reckonings even, and although God might, if he had ſo pleaſed him, alwayes for Chriſts ſake have pardoned the whole debt: yet Holy Mother-Church hath determined, that he doth not ſo uſe to doe. But after that in mercy hee hath forgiven the fault: yet there is an after reckoning, and we muſt come to coram for that puniſhment, by which his juſtice is to receive ſatisfaction. But* (yee muſt know) *the puniſhment of ſinnes is twofold.*

1 *Eternall, is the deſtruction of ſoule and body in hell fire to indure for ever.*

Here now Chriſts ſatisfaction comes in againe. By whoſe merits alone they grant, we are delivered from the *eternity* of the *puniſhment of ſinne*. Which muſt be noted, that Chriſts ſatisfaction hath not eaſed us of the ſubſtance of the puniſhment it ſelfe; but onely in the continuance of it.

2 *Temporall, to endure onely for a time, whereof there are alſo two degrees.*

1 *One in this life, as namely all calamities and afflictions upon the Body, Soule, Name, Goods, &c. together with death the laſt and greateſt of evills. All which are inflicted upon man, as puniſhment of Sinne.* Of theſe ſome come upon us inevitably, as death upon all men, or as death in the wilderneſſe on the children of Iſrael, with the like puniſhments, certainely and irrevocably denounced. Now here is no remedy but patience, and that is an excellent remedy too. For (as the ghoſtly Fathers of *Trent* informe us) *If they be borne willingly with patience, they be ſatisfactions for our ſinnes: but if unwillingly, they be Gods juſt revenge upon us.* Other ſome come, *Evitably. And here ſuch a courſe may be taken, that we need not ſuffer the puniſhment it ſelfe: but we may buy it out and make ſatisfaction for it unto God by other meanes.* Which meanes are principally foure.

1 *By the vehemency of contrition, or inward ſorrow, which may be ſo intenſive as to ſatisfie for all puniſhments, both in this life and alſo in Purgatory.*

2 *By other outward laborious workes. Whereby we may buy out the obligation to temporall puniſhments. Such workes are theſe.*

1 *Prayer with confeſſion, Thankeſgiving, &c.* For, if we beleeve the Catholique Doctors, it is a very good ſatisfaction to a Creditour, if the debter pray unto him for the forgiveneſſe of his debt. According to that Text, *Pſal.* 50. 15. *Call upon me in the day of trouble, and I will deliver thee. Ergo, Prayer* is a ſatisfaction for the puniſhment of ſinne.

2 *Faſting, under which is comprehended the ſprinkling of Aſhes, wearing of haire cloth, whippings, going bare foot, and ſuch other penall workes.* Theſe alſo ſatisfie for ſinnes, as it is written 2 *Sam.* 12. *David faſted, lay upon the ground and wept all night.* Therefore hee ſatisfied for his ſinnes of murther and adultery. And againe, *Paul* ſaith, 1 *Cor.* 9. 27. *I beat downe my body.* That is, I whip and cudgell my ſelfe to ſatisfie for my ſinnes. And againe, *Luke* 18. 13. *The Publican ſmote upon his breaſt, Ergo*; corporall chaſtiſement is a good ſatisfaction for ſinnes.

3 *Almeſdeeds, comprehending all kinde whatſoever workes of mercy.* Theſe alſo buy out the puniſhments of ſinne, according to the Text, *Dan.* 4. 24. *Breake off thy ſinne by righteouſneſſe, and thine iniquities by mercy towards the poore.* That is, By *Almeſdeeds* ſatisfie for the temporall puniſhments of thy ſinnes. And againe, *Luke* 11. 41. *Give almes of that which you have, and behold all things ſhall be cleane unto you.* That is to ſay (in the language of *Babell*) The temporall puniſhment of ſinne ſhall be taken away. Now all ſuch workes as theſe are either.

1 *Volantary, undertaken of our owne accord, as voluntary Pilgrimages, Scourgings; Faſts, Sackcloath, Weepings, and Prayers of ſuch a number and meaſure,*

with

with the like rough puniſhments, which wee take upon our ſelves to pacifie God. All which being done with an intent to ſatisfie for the puniſhment of our ſinnes; muſt needs be accepted of God Almighty for good paiment; becauſe in ſo doing, we doe more than he hath required of our hands.

Now it is very pleaſing to God to doe what hee bids us not: or what he bids us, to doe to another end of our deviſing. He therefore that voluntarily undertakes ſuch needleſſe paines, gives God high ſatisfaction. According to the Text, 1 *Cor.* 11. 31. *If wee would judge our ſelves, we ſhould not be judged.*

2 *Injoyned by the Prieſt.* Who by *vertue of the Keyes committed unto him might* judicially abſolve the penitent from the whole debt, were it not *thought fit upon ſpeciall conſiderations* to keepe backe a part. Wherefore when he hath abſolved him from the fault and eternall puniſhment, he bindes him unto ſatisfaction for the temporall puniſhment and therefore he enjoynes him what he ſhall doe to buy it out. Let him goe viſite the ſhrine of ſuch and ſuch a Saint, ſay ſo many *Aves* and *Paternoſters* before ſuch an Image, whip himſelfe ſo many times, faſt ſo many dayes, give ſo much almes; with ſuch like penalties. And when hee in humble obedience hath done theſe things commanded by the Prieſt; then it is certaine his ſinnes be ſatisfied for. For it is to be noted, that in enjoyning this *Canonicall ſatisfaction* as it is called, the *Prieſt* and *God* Almighty be juſt of the ſame minde. Looke how much the Prieſt enjoynes for *ſatisfaction*, God muſt be content to take the ſame, or elſe the *penitents* conſcience will not be quiet, becauſe it may be, God expected more to be done for *ſatisfaction*, than the party hath done by the *Prieſts* injunction. But it is to be ſuppoſed, that as the Pope, ſo every Prieſt in his Chaire of Confeſſion, hath an infallible ſpirit, whereby he is able exactly to calculate the juſt proportion betweene the ſinne and the puniſhment, and the price of the puniſhment, that ſo he may enjoyne juſt ſo much pennance, as will buy it out; neither more, leſt the penitent be wronged; not leſſe, leſt God be not ſatisfied. All which is trimly founded upon that Text which ſaith, *Whatſoever yee binde on earth ſhall be bound in heaven, whatſoever ye looſe on earth ſhall be looſed in heaven.* *Mat.* 16. 19. and 18. 18. That is, *Prieſts may forgive the fault, and retaine the puniſhment, and what ſatisfaction they enjoyne on earth to expiate the puniſhment, that God will accept in heaven.* Or elſe they be deceived. This is the ſecond meanes to ſatisfie for temporall puniſhments.

The 3. *Meanes is by Pardons and indulgences.* Wherein *the ſuperabundant merits of Chriſt and his Saints, are out of the treaſury of the Church granted by ſpeciall grace of the Biſhop of Rome, unto ſuch as are liable to ſuffer the temporall puniſhment of their ſinnes.* So that they having got by his grant a ſufficient portion of ſatisfactory workes, out of the common ſtocke, they are freed thereby from ſatisfying Gods juſtice, by their owne workes. Which is a rare priviledge no doubt.

4 *The fourth meanes is by another living mans ſatisfaction for them.* For not onely the ſuperabundant workes of Chriſt and Saints departed; but the good workes of juſt men alive will ſatisfie for another, being done with that intent. So great is Gods clemency towards good *Catholiques*, that though one man cannot confeſſe, nor be contrite for another; yet ſatisfie he may the Iuſtice of God for his ſinnes. Both theſe meanes are grounded upon pregnant places of Scripture, *Gal.* 6. 2. *Beare ye one anothers burthen*, that is, ſatisfie one for another. Againe, 2 *Cor.* 12. 15. *I will moſt gladly beſtow and be beſtowed for your ſake*, that is, *to ſatisfie for your ſinnes.* Againe, 2 *Tim.* 2. 10. *I ſuffered all things for the Elects ſake*; that is, *that my ſufferings for you, and fulfill the reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church.* That is, *My ſufferings with Chriſts ſufferings make up a treaſurie for the Church, that ſuch as want of their owne, may make uſe of his ſatisfaction and mine*, Againe, *Rom.* 12. 5. *We being many are one anothers members. Ergo, We may impart ſatisfactory workes one to another, as one member doth heat to another.* To conclude. It is in our *Creed. I beleeve*

leeve a communion of Saints. Ergo There is a communion of satisfactions. And so the point is very fitly proved. Whereby it appeares that the children of the *Romish Church* are reasonable well provided of meanes to recompence Gods Iustice, and redeeme the temporall punishment of their sinnes in this life.

The other degree of the temporall punishment is in the life to come, namely, in Purgatory, whereinto all they drop, who die in veniall sinne, the fault whereof was not forgiven in this life; or in mortall sinnes, the fault whereof was forgiven in this life; but full satisfaction was not made for the punishment before death. Such must frie a while in Purgatory, longer or shorter time according as their sinnes are more or lesse hainous; or as mens hearts on earth be more or lesse pittifull towards them. But how ever there they must be till the Temporall punishment of their sinnes be fully suffered; or bought out by something else that may satisfie Gods Iustice.

This punishment of sinne inflicted in Purgatory, is twofold.

1 *Pœna Damni, of Losse (viz) of the beautifull visions of God, and joyes of heaven.*

2 *Pœna sensus, of sense or smart. viz. The bitter paines of Gods Wrath sensibly tormenting the powers of the soule, inflicted upon them, either immediatly by God himselfe, or by the ministery of the divels, as his Instruments.*

For it is a doubt not yet resolved among the Patrons of Purgatory, whether the divells have not to doe there also as well as in hell. But whether their tormentours be divells or not, this is agreed upon, that the torment and punishment which the soules do suffer in Purgatory, is for the substance of it, the very same with the torments of Hell, differing onely from it in continuance, those of Purgatory be temporall, these of Hell eternall. Well now, such as have not bestirred themselves then well in this life, to make all even by full satisfactions, such must be arrested in the mid way to heaven, and cast into this Prison. Out of which two meanes there be to be delivered.

1 *By suffering all this temporall punishment, for so many yeares, and dayes, as it is to continue.* How many, that is, you must enquire of S. *Michael*, the Church knowes not that. But yet sure she is, that many soules shall continue in Purgatory till the day of Iudgement, so there shall be the same period of the world, and of their torments. These have a hard time of it; it is easier happily with others. But be it as it will be, such as these pay the utmost farthing, where they endure in the flames of Purgatory, so long till the time of their whole punishment be runne out. Then God is satisfied and they delivered.

2 *By buying out this punishment by some other satisfactory price.* For although God could so have ordered it, that every soule being once in Purgatory, should suffer all the temporal punishments due: yet, he is content to be intreated to commute penance, and take some other valuable consideration by way of *satisfaction* for this punishment. But this *satisfactory* paiment cannot be made by the soules theselves: it must be made by some on earth for them, which is done. 1 Either by laborious works of any one just and godly *Catholique*, whether he be a friend of the deceased, or other touched with a charitable pitty toward a poore soule: who by store of devout Prayers, Almes, Masses, Pilgrimages, founding of Covents & Hospitals, &c. may procure a gaole-delivery for that soule for which he intends those good workes. 2 Or by the Pope who is purse-bearer to the Church, and hath the treasury thereof under locke and key. Hee now, though he cannot directly absolve the soules in Purgatory from their punishment, as he can men living on the earth, yet he may helpe them another way, by bestowing on them so much of the superfluous sufferings of Christ and of the Saints, that thereby Gods Iustice may be satisfied, for the whole punishment, which otherwise they should have endured. Yea, such is the power of his Indulgences, to infuse a vertue into such and such Altars, Shrines, Prayers, &c. that whosoever shall frequent such places, or use such Prayers, all complements duly observed; he may at his pleasure free, one, two, or three, or more soules out of Purgatory. Nay,

did

did not covetousnesse coole the heat of his *Apostolicall* Charity, he might so bountifully powre out the Treasures of the Church upon these Prisoners in Purgatory, that they should all have enough to weigh downe the scales, and deserve a passe-port for heaven. Such efficacie there is in that Spirituall pick-locke which the Pope hath in keeping. All which is very properly proved by the former places of Scripture, and others also, were it needfull now to alleadge them. But thus we see the *Catholiques* are every way furnished for satisfactions, that what Christ hath not done for them, they can doe for themselves, either to suffer and overcome the temporall punishments of their sinnes, or else, which is the easier course, to buy out that punishment at a valuable price of other satisfactionary workes, wherewith Gods justice shall be abundantly contented. Now whereas those whom they terme Heritiques, cry out aloud that such satisfactions to Gods justice be indeed no *Satifactions* at all, because they are no wayes equall unto the offence committed, and so no full recompence of wrong offered unto God: for the assoiling of this doubt, they give us this distinction very necessary to be observed. Satisfaction is double.

1 *Iustitiæ: ex rigore Iustitiæ, ad absolutam & perfectam Æqualitatem Quantitatis.* That is, *There is a satisfaction of Iustice consisting in a perfect equality betweene the offence and wrong, and the recompence made, when so much is done, or suffered, as the offended party can in justice exact.* Now they grant that man cannot satisfie God in this sort in rigour of Iustice. Onely Christ hath satisfied so; for unto such a satisfaction, it is required that it be done.

1 *Ex propriis. By that which is our owne.*

2 *Ex indebitis. By that which is not debt of it selfe.*

3 *Ad æqualitatem. By that which is of equall worth and value.* Now none of these wayes can our satisfaction passe in strict justice. Because whatsoever wee have, it is Gods free gift: whatsoever we can doe, it is our due obedience, and when we have done all, yet we cannot by any finite act do such honour to God, as shall be equall to that injury we have offered to his infinite Majesty. Even the light of Nature teacheth, as *Bellarmine* grants, that man cannot *paria reddere Deo*, give him *quid pro quo*.

2 *Acceptationis facti ex gratiâ donante ad imperfectam Æqualitatem proportionis & ex condigno*, i. e. *There is a satisfaction of favourable acceptance, wherein there is a kinde of imperfect proportion betweene the offence and the recompence, when so much is done or suffered, as God is content in gentlenesse to take for good satisfaction.* Thus then a man may satisfie Gods justice, because God gives him grace to doe so much as hee will accept for satisfaction. Which grace is threefold.

1 *The Grace of Iustification, whereby the holy Ghost dwels in us, and we are made members of Christ, and Christ is become our Head. By meanes of which union with Christ, and inhabitation of the Spirit, it comes to passe that our workes have a singular vertue. For Christ communicates unto us his satisfaction, and by merits of them, makes our workes meritorious and satisfactory unto God.*

So that whereas all things whatsoever we could have done, were of no worth at all in the sight of God: now Christ hath deserved such a grace for us, that the spotted ragges of our righteousnesse and good workes being *tincta Christi sanguine* (i.e.) died in the bloud of Christ, receive such a colour, that they will passe for reasonable good cloth. In a word, our money is now good silver which before was but brasse. Againe, because the holy Ghost dwells in the just, *Ergo* (as *Bellarm.* profoundly argues) *their workes proceeding from the holy Ghost have* [*quandam infinitatem*] *a kinde of infinitnesse in them, and thereby, quandam æqualitatem, a kinde of equality with the injury which by sinning wee offered unto God.* Even as a man may say, that a Flie or a Spider is a kind of infinite creature, because it is of Gods making; and God yee know is infinite. This is the first grace of Iustification. The second ye may call.

2 *The grace of Evangelicall Counsels.* For although God might of right challenge

lenge all our workes as due unto him: yet ſo it is that he commands not all, but onely perſwades and exhorts unto ſome. By which bounty of God, it comes to paſſe that we have certaine workes *Propria & indebita, of our owne which wee owe him not, and by theſe we onely make ſatisfaction.* Yea, ſuch is the bounty of God, that *he ſuffers us to merit by thoſe things which he of his free gift, and is willingly content that what we receive at his hand, we give it him backe againe for a ſatisfactory paiment to his juſtice.* Which is very ſtrange I tell you.

3 *Laſtly, one grace more God gines us. Namely, When he pardons the fault he removes the eternity of the puniſhment, and makes it temporall, that ſo it may be more eaſily ſatisfied for.* All which particulars and *Priviledges* are ſure and certaine, becauſe the *Catholique* Doctors have firmely proved them out of their owne heads without the helpe of the Scripture. So then they are agreed. That our workes are not *ſatisfactory in rigor of Juſtice*: bnt onely in favourable acceptance, by grace given to doe them, and Gods clemency in accepting them being done.

Chap. II.

All ſinne is remitted unto us wholy in the fault and puniſhment. For the onely ſatisfaction of Ieſus Chriſt.

THus I have ſomewhat largely ſet forth unto you the Popiſh Doctrine of humane ſatisfaction for ſinne, wherein it is plaine to all that can ſee any thing, that their aime hath beene to lay a plot to delude mens ſoules, and picke their purſes. It would require a large diſcourſe to proſecute their Arguments, whereby they ſeeke to cover their fraud. But they are not of that moment, as to ſpend time about them, being to haſten to other matters. The ſumme of them all comes unto this. 1. That thoſe afflictions and temporall chaſtiſements which God hath laid upon his children (for the triall of their faith and patience, for their humiliation for ſinnes paſt by hearty repentance, for their admonition for the time to come, for the examples of others, &c.) they muſt needs be, in theſe mens imaginations, true ſatisfactions to Gods juſtice to expiate their ſinnes paſt. 2. That ſuch good workes as the godly have performed for declaration of their Piety; teſtification of their thankfulneſſe unto God, for to expreſſe the ſorrow of heart; for to bring themſelves to a greater meaſure of true humiliation by much *Prayer, Faſting, &c.* for to obtaine victory over ſome corruption, and temptation; for to get ſome grace which they wanted; for to prevent or fit themſelves for ſome judgement feared, &c. All this now muſt be conceived preſently to be meritorious and ſatisfactory to Gods juſtice for ſinne.

3 That ſuch pennance, as in the *Primative Churche* was enjoyned unto thoſe that after their *Converſion* and *Baptiſme*, relapſed againe to *Heatheniſme*; or otherwiſe for ſuch as for ſcandalous offences were excommunicated: I ſay that ſuch Pennance enjoyned to theſe for teſtification of their hearty ſorrow for their offence, and for ſatisfaction to the Congregation, before they might be againe admitted into it; muſt now be turned into a direct and proper ſatisfaction for the ſinne it ſelfe.

4 That ſuch indulgence or favour as was then ſometimes uſed toward ſuch relapſed and excommunicate perſons (in remitting unto them ſome part of their enjoyned Pennance upon evident tokens of their unfained repentance) this is now by theſe men turned quite to another uſe. Namely, to the freeing of men from further ſatisfaction to Gods Iuſtice, by applying unto them certaine phantaſticall ſupererogations treaſured up in the Popes Cabinet. Theſe are the maine iſſues and errors of their diſputes, wherein I will proceed no further:

but only lay downe one generall conclusion opposite unto their doctrine, and so end this point with a few reasons for the confirmation of the truth and confutation of this error. The Position is this

All sinne whatsoever, Originall or actuall is remitted unto us wholy in the fault and punishment, as well temporall as eternall for the onely satisfaction of Iesus Christ; and not any satisfaction made by us unto the justice of God.

For confirmation of this sacred truth delivered unto us in the word, and generally embraced by the *Reformed Churches* (yea by our adversaries themselves when the *Agonies of Conscience*, the *apprehension of Death, and Gods Iudgement*, doe cleere up their eyes, a little to behold the vanity of their poore sarisfaction) observe we these Reasons.

First, the innumerable testimonies of Scripture ascribing the remission of sin, only to the mercy of God in Christ crucified. *That Christ hath borne* [a] *our sinnes*; *His blould hath purged* [b] *us of all sin*; *His death* [c] *redeemed us from all iniquity*: *His* [d] *stripes healed us*; *That hee hath* [e] *paid the ἀντίλυτρον or price of our Ransome*; *That God for his* [f] *sake hath forgiven us our trespasses*; *Blotted out* [g] *our sinnes*; *Cast them* [h] *behind his backe*; *Forgotten* [i] *them*; with store of the like sayings, ascribing the doing away of all sins to the grace of God through the satisfaction of Christ, without limitting it to any sin, or mentioning any satisfactory works of ours. Now what say our adversaries to this? By a shift they turne of all Scriptures tending to this purpose. Thus Christ hath *satisfied for the fault of our sinnes*; *and so reconciled us unto God, and for the eternity of the punishment*: *but he satisfied not for temporall punishment*: *Wee must endure torments though but for a while*. This is a meere Cavill without any apparant ground from such texts of Scripture; or necessary deduction from other. We deny it therefore as they affirme it. And that it may appeare to be but a forged device: Let us invert the distinction, and wee shall hold it with as good probability the other way. *Christ satisfied for the fault, not for the punishment* (say they.) Wee will goe contrary and say, *Christ satisfied for the punishment, but not for the fault. We by our owne satisfaction must procure Gods favour*. Now let them object what they can against this: if we lust to cavill as they doe: it may be shifted off with as faire probabilitie, as they doe our arguments on the other part. Let them name all the places that say, *Christ hath* [k] *reconciled us unto God his Father*. This is easily put off. *Christ hath reconciled us*. That is, *Christ deserved such grace for us*; *that we by our workes may reconcile our selves*. Iust as they say. *Christ hath satisfied*, that is, *procured grace for us*; *that wee by our workes might satisfie*. Let them object, *Our workes can be of no worth to appease Gods anger*. We will say. True. Of themselves they are not, but Christ hath merited, that they should be of sufficient worth. Iust as themselves say unto us, objecting, that our workes be not of value to satisfie Gods justice. True say they. Of themselves they be not; but Christ hath deserved for them to make them satisfactorious. Thus if every idle distinction not fortified by necessary deduction from Scripture, might passe for a good answer, the certainty of Divine Doctrine were soone shaken to pieces: and no Position so absurd, but would be defended with much facility.

a 1 Pet. 2. 24.
b Heb. 1. 3.
c Tit. 2. 14.
d Esay 53. 5. 1 Pet. 2. 24.
e 1 Tim. 2. 6.
f Col. 2. 13.
g Ibid. v. 14.
h Esay 38. 17.
i Ier. 31. 34.
k Col. 1. 20.

2 That assertion of theirs. Namely. *That the fault is forgiven, and the punishment required*, is most false and absurd; even in common sense. To pardon a fault and be friends, and yet require full satisfaction; to forgive the debt, yet to exact the paiment, be not these trimme kindnesses? [a] *Bellarmine* tells us there be some offences of so grievous Nature; that satisfaction cannot be made, but in a long time. Now in this case the party wronged may pardon the other, and be reconciled to him; yet the offender remaine still bound to make entire satisfaction for the wrong. But now the Iesuite doth not name any such case: neither indeed can do. For suppose a subject hath offended his Prince & the fault deserved 7. yeares close imprisonment for satisfaction. If the Prince should say unto him I pardon your offence, you have my love; but yet you shal lie by it til the last day:

a *Bell. de pœn. lib. 4. cap. 1.*

day: were it not a mockery, would any man thanke him for such a kindnesse? It is to be thought the Iesuites, the incendiaries of Christendome, would not thanke Christian Princes for such a curtesie, if they should pardon them their fault, and hang them up. The like absurdity there is in this, when they say; That after the fault pardoned; yet in this life and in Purgatory, the temporall punishment must be suffered. For wherefore must it be suffered? For *satisfaction*, say they, to what? To Gods Iustice. For what now? Is it for the fault and offence committed? No, That is pardoned? For what then? For just nothing.

Againe, this assertion is contrary to good reason. For Gods *Friendship*, and his *Iustice* may not be divided in this sort, as if he were reconciled and well pleased with that creature, which hath violated his Iustice, and not made satisfaction for it. Gods friendship with man, followes satisfaction to his Iustice: even as his enmity with man is a consequent of the breach of his justice. His righteous will is transgressed, therefore he is offended. His righteous will must be satisfied before he be pleased. So that it is a vaine *speculation* to thinke. *Christ hath appeased Gods anger, but not satisfied his justice, for asmuch as his favour is purchased onely by satisfaction to his justice offended.*

3 This doctrine of humane satisfactions obscures the dignitie, and overthrowes the force of Christs satisfactions. If we have a share, he hath not all the glory. Nay, he hath scarce any at all. For aske we. For what hath Christ satisfied? They say, to procure Gods love to us. But that cannot be, unlesse he hath satisfied his justice. Hath he done this, or no? Yes, he hath satisfied for the Eternity of the punishment. Yea, But how know they that? What if wee upon their ground say, that he hath not satisfied for the eternity of it, but onely merited, that our sufferings and satisfactions should be equivalent to the eternity of the punishment? Especially considering that our works according to *Bellarmine, have a certaine kinde of infinite value* in them. Againe, eternity is but an accident of punishment of sinne: the Essentials of it are the losse of joy, and the sense of paine: if therefore Christ have satisfied onely for that, hee hath done but the least part. Nevertheless our adversaries will needs perswade us, that *humane satisfactions* doe not so much eclipse as illustrate the glory of Christs *satisfactions*: in as much as thereby he hath not onely satisfied himselfe, but made us able also to satisfie. A great matter doubtlesse. But where saith the Scripture any such matter, that Christ hath merited that wee might merit and satisfie. And moreover by this tricke, whilest Christ makes us able to merit and satisfie, his owne satisfaction is plainely excluded. For come to the point, and aske. Who is it satisfies Gods justice for sinne? Christ, or we? Here [b] *Bellarmine* stumbles like a blind horse, and of three answers takes the very worst. Some say it is Christ, and he only *satisfies properly*, but wee *improperly*. Our workes being only a condition, without which Christs *satisfaction* is not applied unto us. But such smell of the fagot. For it is a perilous Heresie to say, *Christ onely satisfies for sinnes*. Well, others say, that both Christ, and we our selves doe satisfie, and also there is two satisfactions for the same offence. But this mettell clinketh not well neither. Wherfore others are of opinion, and *Bell.* likes it. That *we only satisfie Christ. Tertius tamen modus probabilior videtur* [*Quod una tantum sit actualis satisfactio, & ea sit nostra.*] Yea this is as it should be, thrust out Christ, and let us only satisfie while he stands by and holds the candle. Yet the Iesuite will not doe *Iesus* so much wrong: for marke, to mend the matter he addes. [*Neq; tamen excluditur Christus, vel satisfactio ejus. Nam per ejus satisfactionem habemus gratiam, unde satisfacimus. Et hoc modo nobis dicitur applicari Christi satisfactio; non quod immediatè ipsa ejus satisfactio tollat pœnam tẽporalem nobis debitam: sed quod mediatè eam tollat, quatenus gratiam ab eo habemus, sine quâ nihil valeret nostra satisfactio.*] Which words they may understand that can; for I cannot. The Iesuite walkes in the darke, seeking to hide this shamefull injury to the merits of Christ, but it will not be. It is too apparant that Christ is to them of no account. Onely for a fashion they make use of his Name, when they

[a] *Vide supra num.* 165.

[b] *Bell. lib. 1. de Purgat. ca. 14. sect. quarta Ratio.*

have reckoned up a bed-rowle of their owne merits, and Saints merits, and such other trash, then to conclude all with a [*Per Iesum Christum Dominum nostrum*] That is the burden of the Song, and the oyle that seasons all the Salet: as [z] *Marnix* merrily.

z *Tabula de differentia 4. part. Tom. 2. c. 15. 16.*

4 That distinction of Satisfaction in strict Iustice, and satisfaction in favourable acceptance is vaine in this businesse. We grant indeed that our good works done out of Faith are pleasing to God, and graciously accepted of him: but can it appeare, that God accepts them as satisfactions to his Iustice? No Scripture intimates any such thing, that Gods favour doth thus dispense with his Iustice, and make that satisfaction acceptable, which is in it self no ful satisfaction of his Iustice. Shall we thinke that God in this case is put upon those termes of Necessity and Complement which fall out in humane satisfactions, between man and man? It may so fall out that a Creditor (to whom a thousand crownes are owing) may be content if the Debtor will yeeld up his whole estate, though not worth fiftie. Because no more can be had. So in case of offence, sometime a little formality, or a word or two of confession of the wrong may be accepted for satisfaction. But God wants no meanes to receive full satisfaction of us, either upon our owne persons, or upon Christ for us. And therefore it is without ground to imagine such a facility and partiality of his Iustice, as to be satisfied with a few poore complementall formalities. Satisfactions to Gods Iustice, we acknowledge none; but such as are in Iustice sufficient. Such are Christs satisfactions. But as for us, we have nothing to doe with satisfactions, but with free Pardons.

Bell lib. 4. de Pœnit. cap 1.

5 This doctrin of humaine *satisfactions*, taught in the Church of Rome is altogether full of uncertainty, and *ergo*, brings no rest and peace unto mens consciences at all. God pardons the fault: but requires the punishments say they. But when is this? Is it alwayes? No, sometimes he pardons both. But can they tell certainely when he doth? when not? At *Martyrdome* he pardons all. How know they that? or how know they he doth it not at other times too? *Contrition* (say they) if it be vehement, satisfies for all. But can they tell us the just measure of that *Contrition* which is satisfactory? It may be the party is contrite enough; yet the Priest enjoynes Penance when it is needlesse. It may be hee is not contrite enough; yet no Penance enjoyned. Where is the certainty, what is to be done in such a case? *Christ* (say they) hath satisfied for the *Æternity of hell punishment*. Well. But can they tell how many yeares or dayes are left unsatisfied for; that all things may be fitted according to the race of time? Laborious workes, of *Prayers*, *Fastings*, *Almsdeeds*, satisfie for temporall punishments in this life, (say they) Suppose it be so. Are they sure they can also satisfie the Paines of Purgatory? The Priest enjoynes *satisfactory penance*. But is hee sure he enjoynes just so much as will doe the Feate? Is hee certaine that God will take that for paiment which he decrees to be paid? What if there be not *Ave-Maries* enough, &c. Againe, suppose there were *Evangelicall Counsels*, as *Vowes of Chastity*, *Poverty*, &c. and that to doe these things were pleasing unto God. Are they sure they should passe for *satisfactions* presently? Thou saist I give this *Almes*, I vow *Poverty*, I doe this and that to satisfie Gods Iustice for such or such a sinne. What? Is it a match presently, that God must doe as thou desirest; and take what thou offerest for paiment? Soft there a while. Where is the warrant for that? Those that are in Purgatory, when have they satisfied enough? Who brings word, when they are delivered? How knowes the Pope when hee hath bestowed upon them sufficient superogative money to pay the Fees of the Prison? Or doth S. *Michael* that holdes the Scales send him word, when their satisfactions weigh downe their sinnes? Not to reckon more up, there is in all this doctrine no firme ground whereon a distressed soule may cast anchor: But when it hath once let slip that maine Cable, whereupon it might ride it out in all stormes (*the satisfaction of Christ*) afterwards it is carried a drift upon all hazards of Windes and Seas.

6 Their

3 Their practiſe betraies their Opinion. Did they indeed thinke that there were any ſeverity in Gods juſtice, any neceſſity or ſufficiency in ſuch their ſatisfaction, it is not poſſible, they would proſtitute ſuch things in ſo baſe a manner, as they doe. But when an *Ave Maria*, a *Pater noſter* before ſuch or ſuch an *Altar*, a *wax Candle* to ſuch a Saint; a kiſſe of ſuch a cold ſtone; a Pilgrimage to *Compoſtella* for Cockle ſhels; a *laſh or twaine* upon the *Bare*; two or three *meales meat forborne*; a *pardon* purchaſed at a few *Deneirs*; yea, when the roughneſſe and meaneneſſe of *Adams fig-leave breeches*, ſhall be accounted a worthy matter to ſatisfie for his ſinne, as [a] *Bellarmine* moſt ridiculouſly dotes; I ſay, when ſuch baſe trifles ſhall be reckoned to be valuable ſatisfactions to Gods Iuſtice: they muſt pardon us if wee gueſſe at their meaning. They may diſpute and talke while they will in big words, and faire gloſſes of bridles againſt ſinnes, and I know not what: but in fine all proves but Ginnes to catch money: But ſuch as ſerve themſelves thus upon God, and play with his Iuſtice, as the Flie with the Candle; let them take heed, leaſt in the end, they be conſumed by it.

a *De penit. l. 4. c. 9. ſect. 5. Iren.*

To leave then theſe vaine inventions. Let us give to God the glory that is due to his Name, and ſo we ſhall well provide for the peace of our ſoules: Truſting entirely and only to that *name of* [b] *Ieſus Chriſt. Beſides which, there is not in heaven, or in earth*)in man or Angell) *any Name, Merit, power, Satisfaction, or whatſoever elſe, whereby wee may be ſaved.* And thus much touching the firſt maine *branch* of the matter of our Iuſtification, namely, *Our own righteouſneſſe.* Whereby it appeares ſufficiently, that we ſhall never be juſtified in *Gods ſight.*

b Act. 4. v. 12.

Μόνῳ τῷ Θεῷ δόξα. FINIS.

Z 3



A TREATISE OF THE PROVIDENCE OF GOD.

By that late learned and godly man,
WILLIAM PEMBLE, *a worthy ſervant of God; Sometime of* Magdalen *Hall in the* Vniverſitie *of* OXFORD.

Publiſhed after his Death.

PSAL. 19. 1.

The heavens declare the glory of God: and the firmament ſheweth his handy worke.



LONDON,
Printed by *T. Cotes*, for *John Bartlet*, at the gilt Cup in Cheap-ſide. 1635.



TO THE GENTLE READER, all vvelfare and happineſſe.

SEe here (Learned Reader) thou haſt Printed an excellent, and accute Diſcourſe of that great Scholler, wherein, as in a glaſſe, both the light and law of Divine Providence is plainely ſet before thee, and fully expounded. A Treatiſe verily moſt worthy the Reading. For I thinke this doth much availe us to know the providence of God it ſelfe; though perhaps we know not the manner and reaſon of all Acts, which uſually are incident to the view and conſideration of divine Gouernment. Of this at leaſt we ought to be moſt aſſuredly perſwaded, that God our Father is over the whole world, and above all other things, doth ſweetly and wiſely looke to mans actions, and that not in generall onely, but even the particulars: and that nothing can be done by us without the Divine Power, nor ought to be done without an holy acknowledging of that Power. Yea, ſo neceſſary to all Chriſtians and godly ones, is the knowledge of that high Providence, that I dare ſay without it cannot ſtand firme, ſo much as the firſt principles of Religion. For what doth more ſtrengthen our faith, or reforme our life, than the knowledge and acknowledgement of Gods Providence? Evident it is, that which way ſoever the godly turne their eyes, the divell hath ready innumerable hinderances of Piety, eſpecially in theſe laſt and worſt times. But when we are once ſtayned ſetled upon this beliefe, that God who is all eye, doth care for all things as if they were but one, and for all particular things, as if he had but one thing to care for, eaſily afterward are all the divels ſnares diſcovered, & couragiouſly ſhall we ſtill run forward in the courſe of godlineſſe. For out of this

Doctrine,

Doctrin, easily and abundantly enough shal we gather all those things, which are needfull to implant faith in us aright, and rightly to order our lives. Almighty God, who holdeth all things in his hand, grant, That this Disputation concerning Providence, may happily serve, both for the benefite of the Church, and the increase of Piety. Amen.

Thine in Iesus Christ,

RICH. CAPELL.

OF THE VVORKES OF GOD.

The Works of God are
- 1 Personall: which are done by a single Principle; namely of the persons, according to their proper and personall relation. And these are,
  - 1 Simply[a] personall, whose terme of beginning and ending is regular. Such are the workes of relation, as, to beget, to breath, &c.
  - 2 In some[b] respect, whose terme of ending is common, namely, the creature. And the common principle of action is in the three Persons. But the proper terme is in one onely:
    - as Creation of the Father.
    - as Redemption of the Sonne.
    - as Sanctification of the holy Ghost.
- 2 Essentiall, which come from a common Principle; namely, the essense, and are terminated in the creature: as the outward works, which are done by all the Persons, meane time keeping the distinction of Order.

These are either Inward, in Counsell or Decree, or Outward in Execution.

Of them both in generalll.

a These works belong not to the will working by deliberation; but to nature, working necessarily.
b These are voluntary.

Concerning the end of Theologie, and the division of Gods Workes.

The chiefe end of Theologie in respect of man, is life or salvation eternall whereof there are two degrees: 1. More imperfect, and begun in this life, which is called consolation, namely, exceeding joy and peace of conscience, first, by assurance of remission of sinnes, and of punishments, due thereunto, together with reconciliation; Secondly, by the beginning of sanctification and of our conformity with God, with an hope and taste of future perfection in both. 2 The other more perfect, and finished after this life; arising out of the full fruition of God, when body and soule shal be perfectly[c] united unto God, and by that Vnion the soule shall be conformed to God in understanding and will, and the body made incorruptible and glorious; both of them remaining exceedingly glorious in the highest[d] heavens.

These things may suffice to have lightly foreknowne, which in the things that follow, must be handled more largely.

This end, namely our salvation, is considered two wayes.

1 In its causes, which are Gods Workes and effects.

c Ioh. 14.3. 1 Cor. 15.28.
d Ioh. 14, 2.3 1 Pet. 1.4. Phil. 1.21.

2 In

2 In its subject, namely, man and his divers estate.

Following this division, let us first treate of Gods Workes, whereon our whole salvation dependeth. And the Acts, or Actions of God, are

1 The Decree, which is an action of God, out of the counsell and purpose of his owne will, determining all things, and all the circumstances and order of all things from eternity in himselfe, certainely and unchangeably, and yet freely, *Act.*2.23.and 4.28.and 15.18. For whatsoever either the creature doth, or God about the creature, that from eternity was decreed that it should be so done, *Eph.*1.11.*Mat.*10.29.*Two Sparrowes, &c.* Neither hath he onely decreed good things, but (in Iustice) the evill workes of evill men. For evill in respect of God that orders, hath the nature of good (for there is not a chiefe evill) that thereby may be manifested the glory of God in his Iustice and mercy, 1 *Pet.*3.17. *If the will of God be so.* And this Decree is the acting principle of all things, and cause of all causes. For God decreeth what he wills; and what he wills, he can doe effectually; But though it be a necessary Principle, yet it takes not away, either the liberty of the will toward a thing, or the nature and propertie of a second cause: but ordereth and disposeth to the end appointed. Whence the effects are contingent or necessarie, as was the nature of the second cause. Compare *Act.*17.3. with *Matth.*25.39. Christ died necessarily, and yet unwilling, and contingently in respect of judgement. And this Worke or Act of God is internall, and for ever abiding within his owne essence it selfe.

2 The Execution of the Decree is an act of God, whereby God doth effectually worke in time all things as they were foreknowne and decreed, and workes that they exist and be actually. Of this there be two parts:

1 Operation, or efficacious producing of good things which are, and come to passe.

2 Operative permission, whereby God, first permits the same worke to be done by others, out of a voluntary permission, as it is evill; forsaking the creature, by withdrawing grace, or not giving it. *Rom.*1.26. *God gave them up,* 2 *Tim.*2.26. And all this, justly, because he is *debter to no man, Rom.*9.15. & it is free for him to give his grace to *whom he will, Mat.*20.15. Secondly, worketh efficiently, * as it hath the nature of God, and not only permiteth it, *Gen.*13.20. *God intended it for good:* as it is, Chap.45.7. and *Esay* 10.5. *He thinks not so.* Now it hath the nature of good, 1. As it is the punishment of sinne: but punishment is a Morall good, because a worke of Iustice. 2 As it is a meere act or action. 3 As it is a chastisement, exercise of faith, Martyrdome, satisfaction for sinnes as the death of Christ, *Act.*2.4. the places before alledged. And this action of God is externall, and by a temporall act passing from God to the creatures.

* By governing and ordering.

But as the Decree, so also the Execution of it, are of divers kindes.

There is a Decree
- 1 Common and generall, which lookes to all the creatures: and is
  - The Decree of Creation:
  - The Decree of government, or providence.
- 2 Speciall. which belongeth to reasonable creatures, Angels, & men.

It is called the Decree of Predestination.

And it consisteth of the Decree of
- Election to save, of some Angels and men.
- Reprobation to damme

To these on the other side doe answer the executions of those Decrees: which are

1 Common
- Execution of the Decree of creation, which is Creation,
- Execution of the Decree of government and preservation, which is Providence (the workes of Nature.)

2 Speciall. Execution of the Decree of Election: in
- the good Angels: their confirmation in their estate.
- elect men: Redemption, restoring, and all the gracious Workes of God.

Execution

Execution of the decree of Reprobation: in { Evill Angels; their thruſting down from their eſtate, and puniſhment in hell. / Men: their Rejection, Præterition, Hardning, Puniſhments, and all effects of divine wrath.

This therefore ſhall be the order of what is to be ſaid, that *firſt*, we ſpeake of the Executions of the more common Decrees, becauſe of the Decrees themſelves, we have but little, either laid downe in Scriptures, or doubted among men: *next*, of the ſpeciall Decree, and the Execution thereof by the ſundry degrees of it. The firſt Chapter ſhall be of Creation, the ſecond of Providence, the third of Predeſtination, in the fourth (by the aſſiſtance of Gods grace) we will treate of Redemption, and the divers parts of it, and meanes, and ſubject.

Of Creation.

CHAP. I.

THe worke of Creation undergoeth a twofold manner of our knowing it: *Common*, namely, as the whole nature of things, in the time of Creation, flowed from that common Principle: and *Speciall*, according to the proper nature of every thing in his kinde, and every ſingular thing. *This* manner belongs unto naturall Philoſophy: but *that* is properly for Theologicall conſideration.

Creation therefore is the action of God, whereby out of nothing he brought forth Nature, and all things in Nature, both Subſtances, and Accidents, in and with the Subſtances, and finiſhed them in the ſpace of ſixe dayes. to his owne glory, and ſalvation of the Elect. To conſider the nature of it more fully, foure things muſt be conſidered:

1 The efficient cauſe, which is God; moving cauſe, [a] the Father; working, the Sonne; and perfecting, the holy Ghoſt, *Act.* 17.14. *Col.* 1.16. *Heb.* 1.1.2. *Gen.* 1.2. *Pſal.* 33.6. *Iob.* 26.23. And not either ſome other Nature, or the Angells, or Divells, or Fortune, as Heretickes and others conceited.

[a] These places the Samoſatenians doe wreſt.

But that the world, or vniverſall nature of things, was not from eternity, but began when the Creator ſaw good, according to his Will and Counſell, and was made by him, theſe things doe perſwade us to beleeve aſſuredly. Firſt, and principally, Faith as it is, *Heb.* 11. 3. which is grounded on the places alledged, and innumerable others in the holy Scripture: as *Gen.* 1. where wee have the Hiſtory of the Creation: and *Iob* 37. and 38. & 39. *Pſal.* 104. and 136: almoſt the whole. *Eſay* 40. and 21 *Pſal.* 33.9. *Iob.* 9.8. *Rev.* 4.11. *Rom.* 11.36. *Eſa.* 45.12. Secondarily, and probably, the light of Nature, ſhining forth in theſe reaſons.

Firſt, the Originals of Nations laid downe by *Moſes*, *Gen.* 10. and elſe where; which could not be feigned by him, ſeeing ſome memory thereof was then abroad among many, which in proceſſe of time was extinguiſhed.

Cl. Alexan. Strom. 1. *Ioſ. Antiq.* l. 1. c. 2 *Heliod.* l. 2 *Strab. geogr.* ult. *Plin.* l. 7. c. 6. *Polyd.* de. inuent. ex *Diador. antiq.* l. 2. c. 21. *Vid. Ioſ.* l. 1. *contr.*. *Appian*, & *Lucretium.* l. 5. *peterea ſi nulla fuit genitalis origo. Aug.* de civ. *Dei.* l. 5. c. 9. *Plin.* l. 7. c. 16. *A. Gell.* l. 3. c. 10. *Hom. Ili.* 5 *Iuven. Sat* 15.

Secondly, the beginning of Arts, the firſt inventors whereof, in what age they every one flouriſhed, is manifeſt. And it is not probable, that for ſo many ages foregoing, mankinde lived without the Arts, and that they were all invented and perfected in theſe laſt times.

Thirdly, the newneſſe of all heatheniſh Hiſtories, the moſt ancient whereof doe tell of nothing before *Noahs* Floud (as *Beroſus*) or of *Ogyges* (as *Varro*) or the beginning of the Aſſyrian Empire under *Ninus* (as *Trogus*. And the ſacred Hiſtory it ſelfe is onely of 4000. yeares, or thereabouts: which nevertheleſſe is the oldeſt monument of Antiquity. But it were a moſt indigne reproach and diſgrace for thoſe men, who lived ſo infinite ages before, if we ſhould ſay they were either ſo ſlothfull, or ignorant, that they would not, or could not deliver in writing the things done in their times.

Fourthly, the certaine order of times from the beginning of the world, to the appearing of the Meſſias.

Fiftly, the decay of mans body and age, which from a greater ſtrength, bigneſſe, and time of life (in tenderneſſe of nature) is now come downe to a ſmall ſcantling. But if it had alwayes ſo decaied in thoſe infinite ages by this time it had beene brought to almoſt nothing.

Sixtly, the certaine order of cauſes, and impoſſibility that they ſhould goe *in infinitum*: For it muſt needs be, that there be ſome firſt, which is the univerſall cauſe. But firſt is not, unleſſe one; nor one, except it be God: For in ſo many kinds of mixt * bodies, which by continuall ſucceſſion are generated and compted, there muſt needs be meeting to ſome ſingular thing in every kinde; which was either eternall before-hand, and afterward ceaſed to be, or began in time, and was produced, not by ſome Naturall cauſe (for there was none, neither heaven, nor other ſecond cauſe;) but Supernaturall, namely, the Omnipotency of God. But if it be ſaid, that all mixt bodies were indeed created in time, yet not made of nothing, but produced and framed out of ſimples, and thoſe ſimples, out of a firſt matter coeternall with God, to be of old made by the skill of God: we muſt earneſtly deny, that there can be any eternall ſubſtance, which is not God. For there ſhould be two firſt things, which is impoſſible. Beſides, whereas all other things are imperfect, it muſt need be that they borrow their being from ſome one thing that is moſt perfect.

* Eſpecially of perfect creatures.

Seventhly, the teſtimony of all ſound [a] Antiquity, which being taken from the very voyce of Nature, and ſenſe of truth, ought to be eſteemed of ſome weight in this buſineſſe. For the conſent and univerſall authority of all, eſpecially the [b] wiſer ſort, hath aſſigned to the world an originall and beginning.

Adde hereunto theſe Reaſons.

Eightly, as a thing *is*, ſo it *workes*: but God in his *eſſence* dependeth not on another: therefore neither doth he require foregoing matter in his *Working*.

Ninthly, Art preſuppoſeth Nature: and nature, matter. But God, who in working is a more excellent cauſe, preſuppoſeth nothing.

Tenthly, the firſt cauſe (namely, God) is infinite: therefore can doe whatſoever implies not a contradiction. But the creation of things in the beginning of time, doth not imply a contradiction. Therefore, &c.

By theſe Reaſons is evinced, that the world is not eternall: but created in time by the great Workeman of all things. Yea, and it could not exiſt from eternity, if God would from eternity have created it.

But in handling this Queſtion, Methinkes I wonder at the ignorance, or inconſiderateneſſe of the Phyloſophers of Conimbre, who largely [c] laying forth the nature of the Creation; when firſt they had ſaid, [d] *Creation can be knowne by the light of Nature, and indeed was knowne, foraſmuch as* [e] Ariſtotle *knew it*, yet [f] affirme afterward, that *if wee conſider onely the light of Nature, no reaſon can be brought, which can plainely demonſtrate the Creation*. Beſides, when they had defined Creation to be [g] *the bringing of a thing out of nothing*, and ſo the world to have beene *created in time*, proving it, and confuting the contrary arguments of Phyloſophers; yet afterward they adde, that the world *could have beene created from eternity*. For of this [h] Queſtion (whether ſomething could be brought forth by God from eternity) they defend the affirmative part, and [i] avow, that not onely *ſpirituall* ſubſtances, as Angels, but *bodily* alſo, whether permanent, as the heavenly bodies, or ſubject to corruption, as men and other things, could have beene produced, and made by God from eternity, and alſo (on both ſides) be preſerved to an infinite ſpace of time: And they durſt alſo to affirme, that this is not againſt, either God creating, or the things created, or the very nature of Creation: Bringing [k] inſtances of the Sunne, which, if it had beene eternally, had eternally enlightned (but the power of God is not leſſe than the power of the Sonne) and of the Word of God, which from eternitie is begotten. But verily, whether in this reaſon, and the inſtances, there be greater madneſſe, or greater impiety, cannot eaſily be conjectured. And in anſwering the arguments, whereby the truth of the negative part is moſt ſtrongly proved, it is ridiculous truly, how miſerably and unhappily they vexe and tire themſelves, in coyning and framing diſtinctions.

If you pleaſe, looke upon the place. For I am willing to paſſe by theſe trifles; as alſo other fooleries, about the time of the yeere wherein the world was made,

a *Ariſt. de cæl. l.1.c.10. Diod. Sicul. l.1.c.2. Aug. de Civ. Dei. l.28-39. & l.11.4 & l.12.17. Lact. l.7.c.3*

b Philoſophers, Poets; and *Ariſt* of le himſelf who ſeeme our greateſt Adverſarie. *Rhe. 2.23. de gener. 2.20. ſect. 58.*

c *Comment. in Ariſt. Phyſ. l. 8.c.2.qu.1.*

d The ſame *q.2.art.1.*

e *Art.2.*

f *Art.3.q.3.*

g *Qu.1.art.1.*

h *Qu.6.art.2.*

i *Qu.7.art.1.*

k *Qu.6.art.2.*

made, whether the Spring, Summer, or Autume; as alſo concerning the day whereon it was created, which they ([l] Maſter-like) affirme to be the ſame whereon Chriſt roſe from the dead: which came to paſſe on the eight day from the Creation. It may ſuffice to know, that the world was created of God *in the beginning*, that is, in the beginning of time, or together *with time*, rather than *in* time. For the firſt inſtant and moment of Creation was the beginning of all time that followed, and not the end of any that went before. [l] Qu. 2. art. 1. Gen. 1. 2.

This of the *Efficient* cauſe.

2 The *Matter* of Creation is two wayes diſtinguiſhed, as Creation it ſelfe is twofold. One primarie, and immediate. And of this Creation there was no matter at all, as ancient as God, or exiſting by him. For God gave Nature a beginning, not by Nature, but immediatly by himſelfe. And whereas God is of infinite power, neceſſarily he excludes all neceſſary matter. Wherefore at firſt, by his divine power he brought forth the Nature of things, not out of ſome foregoing and ſubject matter, but out of *meere nothing*, and that which was not. And thus were created,

1 All ſpirituall immateriall, and ſuperceleſtiall ſubſtances, as the Angels, the higheſt heaven, and the reaſonable ſoule. For thoſe things which are void of matter, cannot be framed out of matter.

2 The firſt Principle of all corporall and materiall ſubſtances, and that ſubject (if there were any ſuch) out of which afterwards they were all made, and doe conſiſt; namely, the firſt Matter, that huge lumpe, a rude and indigeſted heape, darke and obſcure, partly of water, partly of earth, as it is deſcribed by theſe conditions, *Gen.* 1. 2. And of *Moſes* it is called *Earth*, of others the *Chaos*. This Matter they will not have to exiſt, both informe, that is, void of all ſecond forme, diſtinct and ſpecifical; and *formed*, namly, with a common[m] & firſt forme: but afterward, by the power of God, to have put on the ſpeciall formes of all ſimple bodies, and mixt. Of which opinion, though there have alwayes beene chiefe men, both of the number of Heathens, and of Chriſtians, yet it ſeemes not fit to be admitted, by theſe reaſons among many other. [m] *Keck. ſyſtē. log. l. 1. ſect. 2. cap. 17.*

Firſt, it ſeemes no probable reaſon can be given for creating this confuſed *Chaos*, out of which afterward all things ſhould come forth diſtinct: Seeing it was eaſie for God, and certainely much more glorious, firſt to create the kindes of all things diſtinct and perfect, then afterward to frame them of Matter created before-hand: Excepting when there is at hand, an evident reaſon of the Divine Counſell, as in making man.

Secondly, Nature is againſt the firſt Matter, that it ſhould ſubſiſt, ſeperate, and by it ſelfe, under ſome common and generall forme, as then it did neceſſarily reſt. But if it be ſaid, that then alſo it was under the ſpecificall formes of all naturall bodies, yet not diſtinct, but confuſed and mingled one with another; from this confuſion is abhorrent the underſtanding, both of man and God. Neither doe we conceive, how it ſhould be done: nor would God (who is not the Author of confuſion) approve it being done.

Thirdly, this Matter indeed did not exiſt ſo without forme, as theſe doe interprete; but under the ſpecificall & diſtinct formes of two naturall bodies, Earth and Water: as is deſcribed in very cleare words, *Gen.* 1. 2. But ſome common forme could make no diſtinction. Neither without ſingular abſurditie can the firſt matter of all things be called, either Earthie, or Watery.

Therefore by thoſe words (In the beginning God made *heaven and earth*) we underſtand either a generall propoſition which is afterward to be explained by parts, or rather by the name of *Heaven*, partly ſpirituall and heavenly ſubſtances, partly the bodies of the Spheares: and by the name of *Earth*, the very body of earth covered with waters overflowing it. The conditions of both which are preſently deſcribed, *verſe* 2. (not ſome *Chaos*, and firſt matter of corporall things:) as ſhall be opened in what followes, when we ſhall treate of the forme of Creation.

And thus of the primary and immediate Creation. Now followes,

The other, secondary and mediate, when a thing is brought forth of Matter that was and did exist before, yet so rude and undisposed, that it may be esteemed as nothing. So man was created of the dust or slime of the earth, *Gen.*2.7. also beasts and birds, out of earth, *v.* 19. which yet God did meerely of his good pleasure, no necessity urging him, no power of the matter he tooke helping him in working. So of the Matter.

3 The *Forme* of Creation may be considered, either in respect of God, or in respect of the things created.

In respect of God it is this; that God did create the world, not by necessitie of Nature but according to the eternall and unchangeable (yet most free) Decree of his owne will, that by his becke and [a] word alone, without any change, wearinesse, endeavour and labour, he made all things, and established them. As he did all freely, so also easily.

In respect of the things created, the Forme is either

1 Internall; namely, the very force and power of Nature, by God fastened, both on all things in a common manner and fashion, & also on the severall kinds, according to the particular essence of every thing, and its conditions; by which they are enabled unto their proper or common operations. [b] Or

2 Externall; partly the bringing of things forth in an instant, partly the most beautifull disposing of them when they were brought forth, and in most decent order, both in themselves, and among one another. Of the former let us speake more at large. For although the Creation were done in a moment, in respect of singular bodies considered apart, yet in respect of them all, it was not perfected in an instant, but in the space of sixe dayes. Which differences of dayes, nevertheless doe not note a succession of the same action in time, but onely the order of divers workes, to the end that there might be declared.

1 The power of God, in bringing forth what effects he would, even without naturall causes, while hee affords light to the world, makes the earth fruitfull, and brings trees out of it, before the Sunne and Moone were created.

2 His goodnesse and liberality, while he provides for the creatures which were not yet made, and brings living creatures into the earth, when furnished with trees and fodder; and men into the world, when richly provided with all things for the necessity of Nature, and also its pleasure.

3 That we should consider the workes of Creation, not prefunctorily, but diligently and distinctly. Let us therefore severally reckon up the workes of each day by themselves.

The worke then of the first was fourefold. First, Heaven; under which name are comprehended: 1 The highest, first, and unmoving heaven, which in Scriptures is called the [c] heaven of heavens, *Act.*1.11. *Eph.*4.10. 2 *Chron.*6.18. *Psal.* 148.4. 2 The heavenly Intelligences, or Angels: The knowledge of whom is either more common, or more particular. That is conversant in searching out their essences, and conditions of being without matter, of their knowledge, reason, and understanding, of their will, power, and motion, of their simplicitie, and being in a place, and the like; which although they be delivered in the Scriptures, so farre as sufficeth for saving knowledge, yet are they more subtilly and curiously searcht into in Metaphysickes, or in some doctrine concerning Spirits. Thither let us refer *that* matter. But *that* respecteth the estate of Angels iether of their integrity, or fall, and also their offices and ministrations; of which we will treate, partly in the next Chapter, concerning the Providence of God (whose Ministers the Angels are) partly hereafter, when we shall treate of sin. 3 By the name of *heaven* wee may understand the very heavenly Spheares, which it is not unlikely but they were made on the first day: made (I say) the first day, but without these lights, of the Starres, wherewith they were not beautified till the fourth day.

The second and third Worke were, the Earth and Water joyned together. For

a Gen. 1. let it be. Psal. 33.6.9. Rom. 4.17. Psal. 148.5.

b All creatures were made according to eternall shapes in the minde of God. *Act.* 15.8. *Exod.* 25. last. Now these shapes in God differ not really fro his essence, but are themselves the essence of God conceived by him, as it is by the creatures unchangeable. And these shapes are eternall and immutable: which in working God necessarily looks unto, and follows without varying. An Artificer may as occasion serves, change his intended plot: God not so. For in God all things that can be done, are contained and do shine forth. See *Polanus Syntag.* 5. c. 7.

c Also the third heaven Paradise, Sanctuary, Countrey, *Abrahams* bosome. This heaven is corporeall, though subtile and shining.

For the water did overflow the earth, and compassed the whole face of it, and wrought effectually upon it, and made it slimy. [a]

The fourth worke was Light, altogether extraordinary, neither is it certainely manifest, in what subject it remained: whether it were water, in the more thinne parts of the surface of it; or [b] fire, which yet doth not seeme to have been made on the first day; or the spheares of heaven, which is more likely. [c]

The worke of the second day was. 1 The Firmament; even that most vaste space between earth and heaven, comprehending the elements of Aire and Fire. This *space* is called *heaven*, v.8. and in very many other places of the Scripture.

2 The division of the upper waters from the lower, that is, of the Clouds which are in the middle region of the Aire, from fountaines, rivers, and the sea, which are under the lowest region. By the name of Clouds, or waters aboue the firmament, wee may understand Meteors, both watery and fierie, which in their causes were then created.

The worke of the third day was threefold: 1 The gathering of the lower waters into one place, which was called Sea. 2 The drying of the earth, that it might be fit to nourish Plants and living Creatures. 3 The bringing forth of hearbes and plants of all sorts, vers.9.13.

That of the fourth day was the Lights, both greater, Sunne and Moone; and lesse, as the other Starres.

Of the fifth day, Fishes and Birds.

Of the sixt day, a twofold worke: 1 All living creatures that were earthly. 2 Man, being male and female: *Adam* of the dust of the earth, that in his bosome hee might ever carrie an argument of humility, and a gagge, not to waxe proud against God because of his excellencie: But *Eve* of a ribbe of *Adam*, to be a signe of most neere conjunction, and of love to be held betweene man and wife. But in man the Creation ceased, first, as in the most perfect peece of Gods workemanship: secondly, as in the end to which all the rest were ordained. For the rest of the creatures, by the Creators bountie, were subjected as servants to *Adam*, as their Prince and Master.

Out of all these things which have beene spoken of the Forme of Creation, ariseth that which may be instead of a most excellent Forme: namely,

The goodnesse of the creature, which is the excellencie of nature, put into it by the effectuall working of it; void of all defect, deformitie, or evill, both of fault and punishment. For all things that were made, were very good, *Gen.*1.13. And

Goodnesse is
- in respect of it selfe
  - in Essence.
  - in Qualities.
- toward some other
  - God.
  - Men.
  - among themselves
    - in doing.
    - in suffering.

Againe, Goodnesse is twofold:

1 Generall of all creatures: namely, the entirenesse and perfection of all gifts, and naturall powers, whereby the creature could exercise his operations in conformitie to Gods Will, and orderly, and to the right end.

2 Speciall, of the reasonable creature, Angels and men, who were beutified with supernaturall gifts, called Holinesse, or *the Image of God*, *Gen.*1.26. Of which we shall speak afterward, when we treate of the threefold estate of man.

So of the Forme of Creation: In the last place remaines

4 The last and chiefe *End* of the Workeman, which is the glory of God the Creator, in manifesting his power, goodnesse, and wisedome. Which eminencies of God, shining forth in the Existence of all creatures, their excellencie, order, and wonderfull [a] workemanship, God would have to be acknowledged & praised by reasonable creatures, *Psal.*19.1. *Pro.*16.4. *Psal.*104.24.

But the neerest end is for the work it self, that all things by their severall uses may serve man, but especially to the furthering of the salvation of the Elect, *Gen.* 1.28. *Psa.*8.4.56.1 *Cor.*3.22.

a Which masse was called emptie and void, in respect of that most beautifull ornament which was afterward to be brought into it.

b So *Iunius* on al *Ge.*1.3.

c Yea altogether the truth.

a Also the most wise government & administration of things, as *Esa.*40. 26.

Of Providence.

CHAP. II.

AFter Creation followes the Doctrine of Gods Providence. For as things could not have beene without God: so neither can they continue without his Providence. The next, thing therefore is, that (as much as wee can) we explaine the Administration of God in governing and preserving the world. Wherein two things come to be searched out.

That there is Providence, whereby the world is governed: and
What it is. For *that* is impiously denied by many, and *this* in many points is obscure and difficult.

To the first. That there is a Providence, which governeth the world: Although not onely swinish Epicures deny it wholly, and Stoickes, who with the bond of necessity, tie God to second causes, and also Peripatetickes who thinke hee neglects the care of particular things, and moderates and governes the actions, only of the Vniversall causes, as heavenly motions, and the like: but likewise in all mens mindes almost there ariseth some doubt of it, 1 Because of inbred pride, which will scarce be beholden to God for good things received. 2 Carnall judgement, whereto all things seeme to come by chance especially the wils of men. 3 The narrownes of mans mind, measuring God by his own scantling, and thinking the administration of all things to be either difficult, or impossible, or unworthy of Gods excellency. 4 Our knowledge of this thing, obscured by the fall, and a desire that ariseth of the same originall, to shun and avoid the sight of God. 5 Confusions and sinnes, which (if God governe the world) one would scarce thinke should be done.

Yet the Church beleeveth and teacheth, that nothing is done in the world without the certain and determinate counsell of God, and about the truth of this most certaine and most necessary foundation of all Religion fenceth it self with strong arguments against all impieties of errors & odd opinions. Such are these:

1 Faith that leanes & rests on testimonies of holy Writ, rehearsed afterward.

2 Certaine demonstrative Reasons.

1 Taken from the effects: the works of God: first, the most wise order of things, both naturall and civill, which could not be setled by blinde Nature, or chance, or fortune; much lesse be preserved. Secondly, naturall notions, or *Law of Nature*, in the difference of honest things, and dishonest. Thirdly, peace or torment of conscience, according as the Law hath been either kept or broken. Fourthly, punishments and rewards agreeable to mens deeds: which prove there is some Iudge of the world, and Revenger of wickednesses, whose severity we cannot shun. Fifthly, Heroicke motions, vertues, and singular gifts, given by God to Princes, Magistrates, Inventors of Arts, Artificers, and others, for the common benefite of mankinde. Which helpfull instruments he also takes away, when he is about to punish a Nation, or Age. Whereof there are very many examples found in every age of the world. Lastly, by the same reasons it is proved, that there is both God & Providence: of which before in the Chap. concerning God.

2 Taken from the causes: namely, the Attributes and Nature of God.

1 There is a God: therefore Providence.

2 The Omnipotent will of God, whereby all things are done; without which nothing can come to passe.

3 His infinite Wisdome, whereby he can be present with all things, which are done in his Kingdome: so that nothing is without his privicie.

4 His Iustice in distributing rewards, and punishments: and goodnesse, whereby he communicateth himselfe to the creatures.

5 His foreknowledge of all things: unchangeably depending on the counsell and decree of God.

6 He regards the ends of things: therefore also the meanes to those ends.

7 He is the first cause: therefore on him depend the second. And Nature, as the

the inſtrument of God, being acted by that univerſall Principle, worketh, and being ſtirred, and according to it ſelfe worketh other things.

In the next place we muſt ſee *what* Providence is.

Now by Providence we doe not underſtand fore-knowledge, or foreordering of all things in God: but the temporall and externall execution of this Decree, in the actuall adminiſtration of things. So that *Providence is an externall and temporall action of God, whereby he preſerveth, governeth, and diſpoſeth all and ſingular things, which are, and are done, both the creatures, and the faculties and actions of the creatures, and directeth them both to the mediate ends, and to the laſt end of all, after a ſet and determinate manner, according to the moſt free Decree, and Counſell of his owne will; that himſelfe in all things may be glorified.* Definition of Providence.

In opening which definition, we muſt well weigh three things:

1 The Object
2 The Degrees } of Providence.
3 The Kindes

For the Object of Gods Providence. The matter about which it is converſant, is (in a word) all things: more eſpecially we may divide them into things, which

1 Are, and have a permanent nature: whether they be, 1 Subſtances, and the Eſſences of creatures, ſpirituall or corporall, conſidered in what manner ſoever, either generally or ſpecially, commonly or particularly in the ſingular things. 2 Accidents, as the Quantities and Qualities of all things: and not thoſe onely, which belong to common nature, in its originall and entireneſſe: but alſo thoſe which befall particular nature, by ſome failing and defect. And both theſe kinds of things are ſubject unto Gods Providence, as in reſpect of nature, ſo alſo in reſpect of uſe, as they are either, 1 Ends, laſt or intermediate, or 2 Meanes to thoſe ends; whether ordinary or extraordinary, neceſſary or contingent.

2 Are done, and have a flowing nature, or in a paſſage; as all the actions, operations, and motions of the creatures, as alſo their paſſions; which are diſtinguiſhed two wayes:

1 In regard of their Principles and efficient cauſes: and ſo they are either *Naturall*, which are done of nature by it ſelfe, without any act of the will: ſuch are the actions of things without life, and of living things, and bruite creatures, whether they come from common nature, or from particular inſtinct, by the inclination of nature. Alſo of man, ſo farre as concernes thoſe generall things of nature, and, as his appetite is led by the inſtinct of his naturall will: as to live, eate, drinke, &c. Or *Voluntary*; which proceede from a ſingular Principle, namely, the will which is reaſonable and intelligent, as of Angels and men. And that, either by counſell and deliberation, and is called *Elective will*: or elſe by unadviſed force, and is *will urged*.

2 In regard of their Qualities: which are of two ſorts,

1 Either of neceſſity, ſuch as cannot be done, or be otherwiſe. And this neceſſitie is twofold: Firſt, *Abſolute*: after which manner. 1 The Principles of Nature are by themſelves, and in all reſpects neceſſary, unchangeably and infallibly: as, the whole is greater than the part: twice two is foure.

2 Thoſe things that ariſe out of an inward principle of nature; either *Material* (that which is made of contraries, neceſſarily periſhes. A body hath quantity,) or *Formall* the fire burnes: that which is heavy, tendeth downeward. Secondly, conditionall; the neceſſity of condition and conſequence: ſo thoſe things are neceſſary, which upon ſuppoſition of ſome inward or outward Principle of nature doe become neceſſary: as for example, Grant there is emptineſſe, then the Aire neceſſarily deſcendeth, and water aſcendeth.

2 Or of contingency: ſuch as may be done otherwiſe, and may either be or not be. Of this kinde properly are thoſe, which happen to ſingular things, whether they ariſe of cauſes that worke naturally, as *chance*; or from voluntary cauſes, as thoſe that are ſaid to be done by *Fortune*, as the caſt of a Die, Lottery, the fall of a Tile, which bruiſeth the head of one that paſſeth under.

Againe, for Qualities of Actions: they are either good, or bad. And both, either *Naturall*, which come of the common condition of naturall Principles, in naturall actions: or *Morrall*, which ſpring from a ſingular Principle in volentary actions.

To all theſe things, not onely which are great and excellent, but even the ſmalleſt and vileſt. The Providence of God extendeth it ſelfe, which may be confirmed by divers places of Scriptures; both *generall*, as *Epheſ.*1.5. *Pſal.*94.8. *Act.*17.25.28. *Eccleſ.*3.1.11. 1 *Sam.*2.3. *Lam.*3.37. and *ſpeciall*: concerning naturall things, and neceſſary, as *Pſal.*147.8.9. and 136.25. and 104. almoſt the whole, *Mat.*6.26.30. *Iob* 37.2.&c. and Chap.38. *Eſay* 51.15. *Pſal.*135. whereby is deſcribed the care of God for the bruit beaſts, living creatures, all Meteors, and the like. Alſo concerning voluntary things, and actions of men, good and bad, as *Pro.*26.1.9. *Ier.*10.23. *Pſal.*139.1. *&c. Pſal.*33.13.15.15. *Iob* 12.20. Concerning honors, *Pſal.* 75.6.7. calamities, diſeaſes, puniſhments, and the like, *Amos* 3.6. *Iob* 5.18. and 12.14.15. *&c.* 1 *Sam.*2.6.7.8. *Eſay* 45.7. The ends of Common-wealths, *Dan.*2.21. and 4.32.35. Concerning the actions of particular men, as *Cyrus*, *Eſay* 45.13. of all Kings, *Prov.*21.1. of the Iewes againſt Chriſt, *Act.*4.27.28. of *Shimei* curſing, 2 *Sam.*16.20 of the King of *Aſſyria*, *Eſay* 10.5. of *Iosephs* brethren, *Gen*45.8. and 50.20. So he brought to naught the counſell of *Achitophel*, 2 *Sam.*17.14. and of the heathen, *Pſal.*33.10. Alſo concerning things that are contingent, *Exod.*21.13. the ſlaying of a man *unawares*, *Prov.*16.33. *Lotts*. So in the calamities of *Iob*, *Iob* 1.21. and the fall of *Sparrowes*, *Mat.*10.29.30.

Providence therefore is as largely extended, as the univerſall being of things. Nothing eſcapes the inſight of God: no not the very triſling matters of things, but hee guides them alſo, and orders them according to the pleaſure of his Will. Neither a Sparrow falls to the ground, nor an haire from our head, nor a leafe from the tree, without the Providence of our heavenly Father. For even theſe things have a good being, and uſe, and end, though oftentimes to us unknowne. As therefore they have *being* by the power of God, creating and preſerving them: ſo alſo by the wiſedome, providence, and goodneſſe of God, they are diſpoſed and determined to their end. They are, becauſe God would have them be: neither would hee have made ſmall things, if he deſpiſed ſmall things.

Thus of the Object of Providence.

Next follow the degrees, or parts, or divers gifts of Gods Providence, as they are exerciſed about the Objects above-rehearſed. Theſe are

1 Preſervation: *Providence according to diſpenſation*: which is twofold,

Firſt, of Exiſtence: which is the continuing of things, that are by creation: both the *kindes*, as mankinde, and the reſt; which God (by a continued ſucceſſion and generation) makes to be perpetuall: and *ſingular things*, which are preſerved by God for awhile, ſo long as he pleaſeth.

Secondly, of vertue: which is the upholding and moving of the proper abilities of every creature, which belong to the actions and perfections of it.

Both are deſcribed, *Act.*17,28. *In him we live, and move, and have our being*: and 1 *Tim.*4.10. he is called the *Saviour of all men*.

But here, about, the dependance of things and actions, on that firſt and univerſall cauſe, two rules muſt be noted. Firſt, that the firſt Principle, doth ſo worke in principles which are inferior, that it detracts nothing from them, but ordinarily leaves them their actions whole and entire. For God ſo worketh, that in the meane time he ſuffereth them to exerciſe and put forth their owne motions. Secondly, that that firſt Principle doth worke by inferiours according to their owne manner and faſhion. For as often as there chance to be many cauſes, which are of the ſame order, the full effect followes not the firſt cauſe, either by neceſſity or contingency, but the immediate cauſe. Whence comes, the Naturall Chriſtian Fate, namely, the ranke and order of Naturall cauſes depending

on

on the firſt cauſe, (unleſſe they be hindred by it) doe in their nature bring forth the ſame effects.

2 Gubernation or government, whereby God as a Monarch, doth order and diſpoſe of all things, and governe them according to the freedome of his owne Will. This government is altogether Monarchicall, and moſt orderly; for that it is one, and ſupreme, and moſt abſolute; and the authority is abſolutely conſidered to be in Gods power. It is an abſolute and entire dominion, and right in all the creatures, that he may determine of them whatſoever he pleaſeth, and diſpoſe them to ends as he thinkes good. Now the action of God in governing, is in generall twofold: Power of life and death.

1 Permitting, *Providence by permiſſion*: when God doth not reſtraine the actions of the creature, but permits the manner of them to the will of the Agent: and that, either *ſimply and abſolutely*, when hee ſuffers that which he could immedialy hinder, as hee ſuffered *Adam* to fall; or *uponſome ſuppoſition*, of mans condition and infirmitie, as hee permitted Divorces among the Iewes, namely, for the hardneſſe of their hearts, and many other things in the old Teſtament.

2 Accompliſhing aud working: *Providence according to good pleaſure*: whereby God doth performe and effectually worke in all and ſingular things, whatſoever is his owne worke, or, whatſoever is good, in nature common or ſingular. This is ſeene and diſcerned many wayes:

Firſt, in commanding, or ſetting downe Lawes; when God as a ſupreme Monarch and Law-giver doth ſet and publiſh unto reaſonable creatures, the Lawes and rules of working. Secondly, in executing Iuſtice, or diſtributing of rewards and puniſhments: When God doth defend and reward his good ſubjects, and chaſten Rebells with puniſhments meete for them. In which there is ſo much regard had of right and equity, that it is never ill with the good in this life, nor (in proper ſpeech) well with the wicked. Thirdly, in ordering: whereby God diſpoſeth all things, and all their actions and motions, to his owne order (though they be moſt confuſed) and to their certaine ends, and alſo brings them thereto by his admirable wiſedome. In this ordering, God doth three things:

Firſt, he appoints to all things, as a forme, ſo their owne ends, either proper and immediate which are naturall, or that common, laſt, and ſupernaturall end, which is his owne glory, in his Iuſtice and Grace. Secondly, he diſpoſeth all meanes toward theſe ends. Thirdly, being ſo diſpoſed, he promotes them effectually, and by wayes knowne to his divine Wiſedome. either revealed or ſecret, he brings them to the ends appointed.

And theſe are the actions of Providence, conſidered in common manner.

The next thing is, that wee ſpeake of them more particularly in relation to ſingular Subjects, or Objects of Providence. Therefore

1 The natures and eſſences of things, and all the accidents of entire nature, are ſubject to Gods Providence, all thoſe wayes, of preſervation, government, efficacie, and ordering. But the accidents of nature, when it is hurt and failing, are governed by permiſſion, and ordered efficaciouſly.

2 The ends of things, and meanes of what ſort ſoever, leading to thoſe ends, are every way appointed, governed, and ordered by that moſt high Providence.

3 All Actions, Naturall and Voluntary, are ſubject to Gods Providence: firſt, *preſerving*: for God preſerveth the natures of things, and the liberty of the Will: Secondly, *governing* effectually, and *moving* them; for that God, as an Vniverſall Principle, doth move all other, that they may worke: Thirdly, *ordering*, for that God diſpoſeth and bringeth all actions of the creatures to the ends appointed for them.

4 Concerning neceſſary and contingent things, there being more difficultie, we will ſearch out their nature by beginning a little higher.

Neceſſitie

Neceſſity and Contingencie is an Order betweene the Cauſe and the Effect, unchangeable or changeable.

Neceſſity is twofold:

1 Abſolute and Simple, namely, of thoſe things, whoſe Oppoſites are impoſſible, and imply a contradiction, with the nature of the cauſe and ſubject: as, God is good, infinite, &c. So all the Principles of nature: the ſame things cannot be, and not be: the whole is greater than the part, &c. And all proper paſſions which follow the eſſence, under the contrary whereof the ſubject cannot be conceived without a contradiction; as, Man hath the power of laughing, the will is free, fire is hote, and the like.

2 Of Conſequence out of a ſuppoſition and condition: in thoſe things whoſe contraries are not abſolutly impoſſible. or contradictory; but, if ſome things be granted, they cannot be otherwiſe; and yet it was not neceſſary, that thoſe things ſhould be. And it is by a threefold condition:

Firſt, of Gods unchangeable Decree: for that which God hath decreed, neceſſarily commeth to paſſe, yet moſt freely; becauſe he could from eternity, either not decree it, or decree it after another manner. Thus the world was neceſſarily made and in this manner too: See *Mat.26.53.54.*

Secondly, of ſecond naturall cauſes: which are ſo made by God, as they are that if they be not hindered nor changed, they cannot work otherwiſe than they doe, but are limitted to one of the contraries, which yet might either not be at all, or be hindered, or changed by God. Thus fire burneth neceſſarily: yet by God the fire at Babylon was hindred from burning. Or the cauſes are ſo made of God, that they are indifferent to produce oppoſite effects, or ſuſpend them: yet either by God or by other cauſes are ſo moved, that they be neceſſarily limitted to one of the contraries: which other cauſes nevertheleſſe might have beene changed.

Thirdly, of being: either of the cauſe, or the thing cauſed. For a cauſe which might have wrought contingently and contrarily, yet when it works one way, cannot chuſe but worke ſo. In like manner, that which was contingent whether it ſhould be or no, yet when it was, or is, it cannot but be, or have beene: becauſe two Contradictories cannot be true together.

Thus of Neceſſity. Contingencie is unchangeableneſſe, oppoſitē to Neceſſity; and it is twofold:

1 In generall: namely, Contingencie it ſelfe, which implies a kinde of neceſſity; for that it is neceſſary, that there be Contingencie, the manner and nature of things ſo requiring, that ſome be neceſſary, and ſome contingent; whereof there are two Well-heads: firſt, the liberty of Gods Will, or of the will of Angels, and men: ſecondly, the changeable and unſtable nature of elementary matter, and the fitneſſe and inclination of it unto divers motions.

2 In particular: in reſpect of all particular Cauſes and Effects, betweene which there is a changeable and uncertaine dependance. And that in a threefold regard and reſpect:

Firſt, of the power and liberty of the firſt Agent, and firſt Cauſe, which alone being unchangeable in his nature, at his pleaſure can change all the powers and operations of ſecond cauſes, that either they may not worke, or may worke after another manner, then they ought according to their owne nature. For although they be ordained of God unto certaine effects, yet they are changeable, and ſubject to Divine Providence, which worketh by them, either againſt or beſide the order appointed. And thus nothing in the world is ſo certaine, but God can make it uncertaine; excepting thoſe things, which imply a contradiction.

Secondly, of the owne proper nature, which God hath put in ſecond cauſes: when of their owne nature they worke contingently, and are not limitted to one effect more than to another, but are indifferent and equally diſpoſed unto divers: as, the blowing of windes, the locall motion of living creatures, the action of mans will.

Thirdly,

Thirdly, of ſome Accident: when at the working of a cauſe that moves by it ſelfe, there followes contingently (by ſomething that falls out) an effect, to which the cauſe was never ordained, either by its intention, or nature: As comes to paſſe in all *accidentary* cauſes, or *voluntary*, wherein there is Fortune, or *naturall* in which there is chance: As for example, if a man ſhoote an arrow and kill a Crow that flyes by unawares: when a ſhel-fiſh, which the Eagle caſt out of her beake to breake it, brake the Poets head who ſate upon the rocke ſo the examples of a tile, of a hatchet, of finding a treaſure, and a trivet, by fiſhermen and ditchers, or any that dig for other purpoſes. In which, and ſixe hundred alike, the connexion and order which is betweene the ſeeming cauſe and the effect, is altogether contingent and changeable, if you reſpect the proper nature of that cauſe, which of it ſelfe was determined to ſome one effect, and not unto this which happened accidentally: as a Tile is ordained to deſcent, not manſlaughter, digging to the benefite of Vineyards, not the finding of gold. This both in reſpect of our ſenſe and judgement, and in reſpect of the nature of a manifeſt and apparant cauſe, fell out contingently; although in reſpect of ſome cauſe hidden in it ſelfe, and unknowne to us, which by accident is adjoyned to cauſes, this event followes neceſſarily, and could not be otherwiſe.

Theſe things premiſed concerning this high matter, thus we may probably hold.

1 It is an effect and worke of Gods Providence, that a thing comes to paſſe, which way ſoever it be, Contingently or Neceſſarily. For therefore it comes to paſſe neceſſarily, becauſe God ordered it ſhould come to paſſe neceſſarily: and therfore contingently, becauſe he would have it be contingently. For God hath put this nature and properties into things, and according to the manner of things appointed, and continued by himſelfe, ſo worketh (either mediatly, or immediatly, as an Vniverſall Principle) that things are diſpoſed both wayes, and of neceſſary cauſes come neceſſary effects, and of contingent, contingent effects.

2 It is one thing to come to paſſe Neceſſarily, another Contingently, another infallibly: Theſe two note an order betweene the cauſe and the effect: but this is common, inaſmuch as both Contingent thinges and Neceſſary doe come to paſſe *infallibly*, but thoſe Contingently, theſe Neceſſarily. Therefore note here two moſt profitable Rules:

The firſt; All effects are denominated Neceſſary, or Contingent, not from the firſt and remote cauſe, but from the nature of immediate cauſes, being either neceſſary or contingent.

The ſecond: Neceſſary of conſequence taketh not away Contingencie: And therefore all effects, which may rightly be called neceſſary, or rather *infallible*, in reſpect of the Prime and Vniverſall cauſe, namely the Decree and Providence of God, yet in reſpect of the ſecond and neereſt cauſe are worthily accounted contingent. Wherfore Providence takes not away the liberty of mans will, which it no way inforceth.

3 Out of all it appeares, that Gods Providence is converſant about things Contingent and Neceſſary. 1 By preſerving the Natures and Beings of them both. 2 By governing them efficaciouſly, or permiſſively. 3 By diſpoſing them to the appointed end.

So of the fourth ſort of Objects of Divine Providence.

5 In the laſt place we muſt diſpute of good and evill actions: how the efficacie of Divine Providence is converſant about them. Of thoſe that are good, there is no controverſie; for theſe he willeth ſimply. All the difficulty is about evill actions. We will diſpatch it briefely.

There is a twofold evill. 1. *Of Puniſhment*, as all diſtruction, affliction, or deſertion of the reaſonable creature; wherewith God puniſheth ſinnes. The evill, though to the creature it be evill, yet in it ſelfe is a morall good, becauſe it is an execution of the Law, and declaration of Iuſtice. Wherefore God, the

Iudge

Iudge of the world, and one that ſhewes his juſtice and glory, willeth it, doth it, determineth and ordaineth it, *Ier.*28.8. *Amo.*3.6. *Eſa.*45.7. 2 *Of fault:* and it is ſinne, which hath a double conſideration, both of Good and Evill. For although there be a chiefe Good, which is God, yet there is not a chiefe Euill, which is not joyned with ſome good. For *chiefe evill* taketh away all goodneſſe, both Naturall, and Morall; and ſo doth wholly deſtroy the ſubject, and at laſt turnes into *meere Nothing*. Therefore in ſinne we rightly diſtinguiſh the regard of Good and of Evill.

Now ſinne is,

1 Evill in and by it ſelfe, as it is a privatie, defect, and deformity, contrary to the nature, juſtice, and goodneſſe of God. And this is the Formality of ſinne. In reſpect whereof God willeth not ſimply, nor worketh, nor approveth, nor furthereth ſinne. *Pſal.*5.4. *Thou art not a God that willeth iniquitie.* But he permitteth, that is, hindereth not, but that it is *done* by the divell or man. Which Permiſſion, as it reſpects the very Formality of ſinne, is a meere ſuſpention of will, and denying of all efficacie about ſinne: Becauſe, ſo farre as it is ſinne, and in that it is ſinne, God neither willeth nor produceth it; inaſmuch as the Will which is infinitely good, neither willeth nor produceth any thing but what is very good. But if it be ſaid, that Evill, as Euill, might not have beene, if God would not have had it to be: Wee ſay it is one thing, to will the *nature* of Evill, another to will the *exiſtence* of it. For in *that* the will is terminated in the very evilneſſe of Evill, or in Evill as it is in it ſelfe Evill. Which cannot without blaſphemie be affirmed concerning the Will of God. But in *this* it goeth further, and is terminated in the exiſtence of Evill: And this is a good thing: For it is good, that Evill be or exiſt: But to will that evill have being, *is* not to will the Evill in it ſelfe, but for the event. Of which afterward.

2 It is good in a twofold reſpect: of the Subject, and the End.

First, in reſpect of the Subject, becauſe, ſubjectively it is in that which is good, namely, in Nature, and in motion, inclination, or ſome naturall action, which is of God: and this is called the Materiall part of ſinne. Theſe actions, in which ſinne is, God willeth, ſtirreth, and guideth efficaciouſly. For he preſerveth what he hath given, both Nature which is the Principle of naturall actions, and Will which is the Principle of voluntary; by his power determinating their motions, and freely inclining them to any indeterminate actions. Againe, he upholds the Will, as a thing of Nature, by a common principle: and moveth naturall and voluntary actions, by a ſingular principle. Wherefore one and the ſame action may be both good and bad, according to the difference of principles. *Good* in the kinde, as it is from God and common nature: for God and nature, by themſelves never put forth any actions but good: But *Evill* by a particular reaſon, in man as he is corrupted. For *every vitious Act taketh the neceſſitie of faultineſſe from the immediate cauſe, which is the will of the delinquent: which by reaſon of imbred corruption, infecteth both the man, and the faculties of man; and being the internall Principle of actions, doth immediately infuſe into the Actions, the force of that corruption, and the vicious quality. Queſtionleſſe the chiefety of cauſing a thing to be, in reſpect of ſinne, lies in the power of the will, which commands the action.

* As in a chaine, none but the next linke is in fault, that the chaine is broken.

This concurrence of God about evill actions, many places of Scripture doe teſtifie: as *Gen.*45.8. *Not you ſent me hither*, but God. *Deut.*2.30. God *hardned the ſpirit of Sihon. Pſal.*105.25. *He turned the mindes of the Egyptians, that they hated his people.* God, in and with the evill workes of men, performeth his own good worke; they being neither compelled unto evill, nor thinking of good. Now this concurrence is not a bare and idle looking on, but a *working permiſſion*, that is, ſo permitteth that in the meane time it doth ſomething efficaciouſly and poſitively: and that, three wayes.

1 By withdrawing grace and help; when the creature is forſaken in working, and left to it ſelfe. As in *Adam*, God denied him effectuall counſell, whereby the

the ſtrength of his will, which he had ſufficiently, might effectually reſiſt ſinne. This alſo hee withdrawes light, by not enlightning the minde with the acknowledgement of his will: *Deut.*29.4. *God gave them not a heart to underſtand*: And by not revealing his Will to the creature, wherby he would have the worke to be done, as *Rom.*14.22.23. in them that eate with a *doubtfull conſcience*. Now when helpe is thus withdrawne, the creature ſinneth neceſſarily indeed, and yet freely. It cannot chuſe but fall and erre; yet inclines to that fall and error of its owne accord, and by its owne fault, not by enforcement and compulſion of Gods will. For as the Sunne cauſeth darkeneſſe, not by infecting the Aire, but by hiding his light: and a ſtaffe falls to the ground, not throwne by the hand, but forſaken: and a Countrey, deſtitute of Inhabitants, aboundeth with wilde Beaſts, not by the mens fault, but for want of them: So God is the Authour of ſinnes, not by infuſing malice, and ſome vicious quality, into the hearts of men, or by bowing their wills inwardly and efficaciouſly, or compelling them to evill; but by forſaking them in their action, and by not bowing them to obedience, that they may be conformable unto God; whence preſently of their owne accord they tend to ruine and ſinfulneſſe. God indeed delivereth many, throwes downe and caſteth no man to the ground; healeth many, woundeth none; ſaveth many out of temptation, himſelfe tempteth no man. We our ſelves ſeduce and corrupt our ſelves, being left to our ſelves. Laſtly, by Him we ſtand, but of our ſelves wee fall, and periſh by our owne fault, which bendeth thitherward. For when hee that permitteth, hath power to hinder, yet not bound ſo to doe, and hee to whom permiſſion is given, hath power to worke, yet without compulſion, on both ſides the Act is voluntarie, in the former without any fault in the latter without excuſe.

2 By moving and exciting: in regard of the materiall part of ſinne. For God as a common Principle, doth (as was ſaid before) preſerve and ſtirre up nature, and the actions and motions which are according to nature. Now the motions and inclinations to ſinne are ſtirred up: Firſt, upon the removing of impediments, which were an hindrance from ſinning freely. Secondly, by propoſing Objects, in themſelves good or indifferent, yet ſuch, as the imbred corruption of wicked men doth thereby turne forth the more: Namely, the preaching of the Law and Goſpel, Precepts, Promiſes, Threats, Exhortations, and Thoughts injected into the minde, and the like; Riches alſo and honours, &c. whereby (as heat is increaſed by *antiperiſtaſis*, ſo) corruption being inflamed becomes more fierce and violent. See *Rom.*7.8.

3 By limitting ſinne; whiles Hee preſcribe a meane to the actions of ſinners, that ſinne goe and ſpread no further, and doe no more hurt, either to others or the ſinner himſelfe, then God thinkes fit, *Pſalme* 76.10. *Prov.* 16.9.

Secondly, in reſpect of the End: thus ſinne is good, becauſe by reduction it tends unto good. For God by his admirable wiſedome draweth good out of it, and orders it unto that which is good. Sinne indeed in it ſelfe is a meere diſorder, and very confuſion, nor properly can admit of order; yet by accident, through the infinite Wiſedome of God, it is diſpoſed in very good order, and, beſide its owne nature and will of the ſinner, is turned and brought to good. For example, the great ſinne of the Iewes in cricifying the Lord, wherein, if our judgement be conſulted, there is the greateſt confuſion every way that can be; but the hand and counſell of God had determined all theſe things, and by a moſt wiſe order diſpoſed them to an end farre moſt excellent. For in that confuſion, which mans corruption puts upon things, there alwayes lurketh a very good order of juſtice and goodneſſe, 1 *Cor.*14.33. and ſometimes it is alſo manifeſt. God therefore willeth ſinne, in reſpect of the End, and that good event of it, whereto he orders it, which is,

1 The manifeſtation of his Iuſtice, in the paine and righteous puniſhments of

of the ſinner. Whereof the higheſt degree is, to puniſh ſinne with ſinne. Thus God willed the hardning of *Pharaohs* heart, *Exod.*7.3.4. of *Sehons* heart. *Deut.* 2.30. the curſing of *Shimei*, 2 *Sam.*16.10.11. the lying of *Ahabs* Prophets, 1 *King.*22.23. So he deceived the people by falſe prophets, *Ier.*4.10. and the falſe prophets themſelves, *Ezek.*14.9. and all enemies of the truth, 2 *Theſ.*2.11. Thus he gave up the Gentiles to their owne luſts, *Rom.*1.24.28. He ſent the Iewes the ſpirit of ſlumber, eyes that they ſhould not ſee, &c. *Rom.*11.8. In which, and the like places, God as a moſt [a] juſt Iudge puniſheth ſome former ſinnes with latter, and makes way for the deſerved puniſhments of both, as the places themſelves doe ſhew.

2 Correction and [b] Triall. So by falſe prophets God trieth his people, *Deut.* 13.3. and by hereſies hee proveth them that are good, 1 *Cor.*11.19. and by ſinnes taketh downe the too much confidence of his owne, their pride, and other evill affections; as in *Peter*. For, unto the godly even their ſinnes are turned to good, *Rom.*8.28.

3 Declaration of [c] mercy in freeing us from the corruption of ſinne, by the helpe of grace, and freeing us from guilt and puniſhment, by the merits of his Sonnes bloud. *Rom.*5.20.21.

4 In all theſe, the ſetting forth of his owne Glory.

Hitherto of the Object and Degrees of Providence. In the third and laſt place, there remaines the Kindes of it, which may ſeeme to be comprehended in a threefold diſtinction.

1 Providence is divided into Mediate and Immediate,

Mediate, when God governeth creatures by creatures, as by meanes and inſtruments. For God uſeth the miniſtery of ſecond cauſes, both Naturall and Voluntary, either men or Angels, which are the moſt excellent inſtruments of Providence in governing the world; as appeareth by places of Scripture, in which their Miniſtery is ſet forth; both generally, *Hebr.*1.4. *Being made ſo much better than the Angels, as hee hath by inheritance obtained a more excellent Name than they. ver.*14. *Are they not all miniſtring ſpirits, &c. Pſal.*103.20. *Bleſſe the Lord, ye his Angels, that excell in ſtrength, ye that do his commandements, &c. ver.*21. *Bleſſe the Lord, all ye his Hoaſt: ye Myniſters of his, &c.* and *Pſal.*104.4. *Who maketh his Angels ſpirits: his Myniſters a flaming fire.* and ſpecially about the good and Elect, *Pſalm.*91.11. *For he ſhall give his Angels charge over thee, &c.* and about the wicked, *Pſalm.*35.5. *Let them be as chaffe before the winde, and let the Angel of the Lord chaſe them.* 2 *King.*19.35. *And it came to paſſe that night, that the Angel of the Lord, &c. Eſa.*37.36. *Then the Angel of the Lord went forth, &c.*

Of this Mediate Providence, three things are to be noted.

Firſt, God uſeth meanes not neceſſarily for want of power in himſelfe, but of his owne Free-will, in the abundance of his goodneſſe.

Secondly, Providence excludes not, but includes meanes, which if wee neglect (unleſſe God hath revealed that hee will not uſe them) unconſcionably we tempt Him. He that ordaines to the end, ordaines to the meanes.

Thirdly, God well uſeth evill inſtruments beſides and beyond their owne intention: as the Iewes and *Ioſephs* brethren.

Immediate Providence is, when God by himſelfe, without the miniſtery of the creatures, doth preſerve and governe things. So Hee governes immediatly, and preſerves the firſt and univerſall cauſes of things. Thus the Apoſtles were called, *Gal.*1.1.

2 Providence is divided into *Generall*, whereby God takes care for all things which hee made, *Pſalm.*36. *Thou, O Lord, ſaveſt both man and beaſt*: and *Speciall*, whereby among the creatures, hee lookes to men eſpecially, and among men, eſpecially to his Elect, with a fatherly care, as 1 *Tim.*4.10. And of this Providence is that place to be underſtood, 1 *Cor.*9.9. *Doth God take care for Oxen.*

3 Providence

a So the Iudges at Athens gave condemned malefactors poiſonous Hemlocke to drinke for puniſhment of their miſdeeds.

b Thus an Apothecary ſo tempers poiſon, and prepares it by art, that it becomes a good medicine to purge away all humors.

c Thus hee gives an Antidote againſt the force of poiſon.

3 Providence is divided into *Ordinary*, when God governeth the world, and things of the world, according to the Order and Lawes which himſelfe ſet in the Creation: and *Extraordinary*, when hee worketh either againſt, or beſide that order ſo appointed; as in working miracles: Of which, more perhaps hereafter.

FINIS.



SALOMONS RECANTATION AND REPENTANCE:

OR,

The Booke of ECCLESIASTES, briefly and fully explained,

By that late learned and godly man,
WILLIAM PREMBLE.

PROV. 8. 9.
They are all plaine to him that understandeth.

ACT. 8. 31.
How can I understand except some man guide me?

LONDON,
Printed by *T. Cotes*, for *John Bartlet*, at the gilt Cup in Cheap-side. 1635.

SALOMON
REGENERATION
OR
REPENTANCE:

TO THE RIGHT WORSHIPFVLL

Mris EDITH BEALE:

Grace and Peace from IESUS CHRIST.

THe Church of God hath gotten by the falls and lapſes of the Saints; for, were it not for our advantage, the Lord would never have left ſuch foule miſtakes on the ſacred file of his holy Word: did we not ſee the Saints in their ſinnes as well as in their graces, we ſhould and would imagine them to have beene of a more ſuperiour metall, and a more divine making than we our ſelves be; but now when as we ſee them in their falls and vices, 'tis eaſie to conceive them to have beene men and women, ſubject to the ſame and the [a] like paſſions that we be. Amongſt all thoſe holy men of God, there was not any, every thing conſidered, that forgot himſelfe ſo much as Salomon did; and I thinke there is greater uſe to be made of him and his ſtory, than of any: this I am ſure is to be learned of him rather than of any elſe, that our wiſdome cannot preſerve us; and that it is no leſſe than idle to ſay, that we are not ſuch fooles as to commit ſuch and ſuch foule ſinnes, ſith Salomon, the wiſeſt man that ever was or ſhall be, did ſo exceeding fooliſhly as he did. Beſides, we all feare that wee have not grace enough to hold our owne in great adverſity; but for proſperity wee dreame of no danger; and there is none ſo ſhallow, but thinkes his wit and grace ſufficient to turne and winde a great eſtate. But here we ſee in him, that proſperity is by farre a greater tentation than adverſity. Iob, who had the greateſt adverſity that ever man felt, fell much; but Salomon, who had the greateſt proſperity that ever man ſaw, fell more. And it was his abundance which did draw out his ſpirits and diſſolve him, and brought him to ſo low an ebbe in grace: let us learne then by him, that riches are not onely a tentation, but which is more, a [b] ſnare; and that it is an hard thing to be mighty, and not to be caſt behinde hand in zeale and goodneſſe. Neither is there that gotten by their ſinnes and falling, as is by their returning and repenting: in their falls we ſee both their and our great weakneſſe, [c] to make us wary; but in their repenting, we ſee Gods great goodneſſe and loving kindneſſe to encourage us to returne to the Lord againe, when we have beene overtaken; our greateſt danger is in lying in ſinne, it is not ſo much becauſe we doe ſinne, as for that wee doe

a Iam. 5. 17. Act. 14. 15.

b 1 Tim. 6.9.

c Nehem. 13. 26.

doe [d] not repent, but lye in ſinne that wee periſh: and can we have a clearer example of Gods favourable acceptance of a penitent ſinner, who after ſo ſore a fall returned, repented, and is now in [e] heaven amongſt the [f] Prophets, and thoſe [g] holy men of God? And here out of his repentance, we have a peculiar benefit alſo. By occaſion of the falls of David the Father, wee have ſome Pſalmes; but by the falling and returning of Salomon the Sonne, wee have a whole Volume, I meane this Booke of Eccleſiaſtes; for, had hee not fallen and riſen, we had not had this Booke. As we in our ſickneſſe complaine of what occaſioned our ſickneſſe, rather than of the diſeaſe it ſelfe: ſo Salomon, when he [h] came to himſelfe, made this Booke, wherein his driſt is, not to ſtand ſo much upon his fall, as the meanes of his fall; I meane the very vanity, not of ſome, but of all worldly matters, which were the meanes and occaſions that firſt drew him from the Lord; ſuch ſweete things did deaden his taſte, and made him that hee could not ſo reliſh the things of Heaven. This is a Booke which the Church of Chriſt can in no wiſe ſpare; for in it is at large ſet downe the vexation and imperfection that is to be found in all things here below: wee love nothing more than the things of this life, and there is nothing did hurt Salomon, or doth hurt us ſo much; neither could they hurt us, did wee not love them; and becauſe we love them as we doe, therefore we are loth to thinke them to be vaine, or ſo vaine as indeede they be: and againe, becauſe wee eſteeme of them too well, therefore we love them too much: Wherefore, this diſeaſe being the [i] roote of all evill, cure we this, and in a manner we cure all. Sith then the world and the glory thereof ſo much diſputed againſt in this Booke, were it that firſt beſotted Salomon the wiſe; you (good Gentlewoman) muſt take your ſelfe the more beholding to the Lord, who though you have lived long, and have had the worlds goods in ſome ſtore, yet hath hee made your long life in moſt things famous, in nothing ſcandalous. You have lived a faire age, and found by another kinde of experience than Salomon did, the truth of his Text, That all is vanity and vexation of ſpirit: and is not your happineſſe great, that your courſe is even finiſhed, and almoſt nothing remaines, but to [k] deſtroy death, and to receive a Crowne of Righteouſneſſe. This Booke of Eccleſiaſtes, briefly opened by a skilfull [l] Guide, I doe here publiſh under your name, for your uſe and the uſe of the people of God. Not onely ſuch as are young and may live long, but ſuch as are old and muſt die ere long, ſhall doe well to ſcanne this Booke: the younger ſhall thereby make their life ſweete, the elder their death eaſie; when they have out of the Booke learned this leſſon, that they ſhall leave nothing behinde them but Vanity of vanities, and vexation of ſpirit. You did remember your Creator in the dayes of your youth, and now your Creator remembreth you in the dayes of your old age, and hath made you an old Diſciple; and many beſides my ſelfe finde great comfort in you and from you; and we hope and pray that the Lord will yet draw out your dayes, that you may continue to be an [m] horſe-woman and Chariot of this our Iſrael; and a [n] Palme-tree in this our Eden, bringing forth, as the Palme doth, moſt and beſt fruit in your age: Which the Lord grant for the ſake of his Sonne, in whom I remaine

Your alwayes moſt bounden,

RICH. CAPEL.

d Revel. 9. 21. Luk. 13. 3.
e Pſal. 89. 33.
f Luk. 13. 28.
g Pet. 1. 21.
h Luk. 15. 17.
i 1 Tim. 6. 10.
k Cor. 1. 15. 26.
l Act. 8. 31.
m 2 King. 13. 14.
n Pſal. 92. 12, 13, 14. Gel. noct. Att. l. 3. Plin. Nat. Hiſt. lib. 13. c. 4.

AN ANALYTICALL EXPOSITION

Of the vvhole Booke of ECCLESIASTES.

CHAP. I.



He words of the Preacher, the ſonne of David, King in Ieruſalem.

2. *Vanity of vanities, ſaith the Preacher, vanity of vanities, all is vanity.*

3. *What profit hath a man of all his labour which he taketh under the Sunne?*

4. *One generation paſſeth away, and another generation commeth; but the earth abideth for ever.*

5. *The Sunne alſo riſeth, and the Sunne goeth down, and haſteth to the place where he aroſe.*

6. *The winde goeth toward the South, and turneth about unto the North, it whirleth about continually, and the winde turneth againe according to his circuites.*

7. *All the Rivers runne into the Sea, yet the Sea* is *not full: unto the place from whence the Rivers come, thither they returne againe.*

8. *All things are full of labour, man cannot utter* it: *the eye is not ſatisfied with ſeeing, nor the eare filled with hearing.*

9. *The thing that hath beene, it* is *that which ſhall be; and that which is done, is that which ſhall be done; and* there is *no new thing under the Sunne.*

10. *Is there any thing whereof it may be ſaid, See, this is new? It hath beene already of old time, which was before us.*

11. There *is no remembrance of former things, neither ſhall there be any remembrance of things that are to come, with thoſe that ſhall come after*

12. *I the Preacher was King over Iſrael in Ieruſalem.*

13. *And I gave my heart to ſeeke and ſearch out by wiſedome, concerning all things that are done under Heaven; this ſore travell hath God given to the ſonnes of men, to be exerciſed therewith.*

14. *I have ſeene all the workes that are done under the Sunne, and behold, all* is *vanity and vexation of ſpirit.*

15. *That which is crooked cannot be made ſtrait; and that which is wanting cannot be numbred.*

16. *I communed with mine owne heart, ſaying, Loe, I am come to greateſſe, and have gotten more wiſedome than all they that have been before me in Ieruſalem; yea, my heart had great experience of wiſedome and knowledge.*

17. *And I gave my heart to know wiſedome, and to know madneſſe and folly; I perceived that this alſo is vexation of ſpirit.*

18. *For in much wiſedome is much griefe; and he that increaſeth knowledge, increaſeth ſorrow.*

INſcription, *ver.* 1. deſcribing the Author of the Booke,
- 1 By the Perſon hee now takes on him, *Coheleth*, a Preacher, or reconciled penitent, or both, this being his penitentiall Sermon, or writing, delivered to the Church or aſſembly of the faithfull *Iewes*.
- 2 By his Parentage, Sonne of *David*.
- 3 By his dignity and office, a King, amplified by the place, in *Ieruſalem*.

Doctrine, inquiring wherein mans chiefeſt good and bleſſedneſſe conſiſteth, wherein he proceedeth,

1 Negatively, diſabling the vertue of ſuch things as might ſeeme to make us happy, which is done,

1 Generally, in one maine Propoſition, That there is nothing within the compaſſe and power of created nature that can make a man happy. This negative Propoſition is,

1 Delivered *verſ.* 2. concluding all under vanity, and that moſt vaine vanity, weakeneſſe, inconſtancie, fruitleſneſſe, &c. and that repeated to make it ſeeme the more vaine.

2 Confirmed by foure generall Reaſons;

Verſ. 3. 1 From the *Fruitleſneſſe* of all humane actions, endeavours, counſels, and projects, wherein he buſieth himſelfe under the Sunne, *i.e.* in matters of this world, whoſe uttermoſt extent is confined within the poſſibilities of the creature, and the circuit of this life. All the happineſſe that man may propoſe or procure to himſelfe by thoſe meanes, if it be reſolved into its ſinfull iſſue and concluſion, ends in nothing, and leaves unto a man no profit, יִתְרוֹן, *i.e.* reſidue, and remaining fruit to abide with him; when all that account is ſubducted, there reſteth nothing but ciphers.

2 From the *Mutability* and changeable condition of man himſelfe. Eternity is an inſeparable accident of perfect felicity: nor can thoſe things make us truely happy, which cannot eſtabliſh us in the perpetuall enjoyment of our bliſſe. And thus are the things of our world, whoſe greateſt ſtrength cannot alter the fraile and periſhing eſtate of man. But *verſ.* 4. generation commeth, and generation paſſeth away, both fathers and children, all are at laſt thruſt out of poſſeſſion of the earths felicity. In which onely complement of true felicity, man is ſo far from being happy,

2 Affirmatively ſee Chap. 7.

as his condition is worſe than that of other creatures, yea of thoſe that ſeeme moſt inconſtant. Inſtances are foure:

1 The *Earth* abiding for ever, ſeeing the riſe and fall of all ages, the ſtage of all actions, the wombe that giveth and receiveth all, viler than the worſt man for its nature, better than the moſt happy for its continuance in that beeing that it hath, *verſ.* 4.

2 The *Sunne*, *verſ.* 5. which as a Champion, runnes his courſe from one end of Heaven to the other; and with an even and unaltered motion obſerves the time of riſing and ſetting; ſo ſetting in the evening, as it ariſeth with equall glory and brightneſſe in the morning: not ſo in man: *Soles occidere, &c.* *Iob* 14. 7.

3 The *Windes*, *verſ.* 6. which ſeeme moſt unſteady and changeable in their motion, yet ſo paſſe over the quarters and coaſts of the world, as they obſerve their Circuits סביבות wherein they runne their compaſſe yearely, monthly, and daily, (in ſome places) as God ordaines, who brings them out of his treaſurie.

4 The *Waters*, a ſhuttle and running ſubſtance, yet more durable and laſting than man and his felicity. The Sea ſtill holding the ſame quantity ſince the creation for depth and wideneſſe, notwithſtanding the infinite acceſſe of all Rivers emptying themſelves into it: And as the Sea is never full, ſo are Rivers never empty, the waters ſtill running, but ſtill renued by ſupply from the Clouds, and their Fountaines, *verſ.* 7.

Verſ. 8. 3 From the *Weakeneſſe* and inſufficiencie of thoſe things that ſhould procure our happineſſe. It is eſſentiall to true happineſſe to give perpetuall contentment without all wearineſſe and loathſomneſſe, but ſo cannot the things of this world, all which are full of labour [or wearieſomneſſe] both in getting and enjoying; and that ſo great, as it is unutterable. Inſtance for all, thoſe contents which wee receive by ſeeing and hearing, both which may cloy a man and weary him out, but never ſatisfie him. The eye may behold delightſome objects till it ake, and the ſtring crack, and it bee ready to fall out with gazing, and yet a mans deſire of ſeeing not ſatisfied. The eare may heare the moſt ſweete and curious Muſick, and would alwayes heare it, did not wearineſſe, ſleepe, and toile compell us to breake off then when wee are as unſatisfied as at the beginning. *Labor eſt etiam ipſa voluptas.* Of theſe pleaſures a man may breake his neck before his faſt. Nor is it ſo much the want of variety which breeds wearineſſe and loathing in theſe worldly things, as the inward weakeneſſe of the things themſelves: In Heaven the objects of our delight and bleſſedneſſe, ſhall be, though uniforme, yet everlaſtingly pleaſing.

4 From the perpetuall *Impoſſibility* in man ever to helpe himſelfe unto a better condition, in regard of worldly felicity. For, whereas all men have ſought after happineſſe, and no man yet ever found it, it may be ſaid, it was through their weakeneſſe and ignorance, but that now in later and wiſer times, men may deviſe new courſes, lay new plots and ground-workes whereon to build true happineſſe. This conceit *Salomon* takes away, *v.* 9, 10, 11. affirming, that there is nothing new under the Sunne; what hath beene, now is; and what is, ſhall bee; both things and actions have beene alwayes the ſame in ſubſtance. Former ages have gone as farre in this ſearch of happi-

neſſe as the latter could doe, nor ſhall the generations comming find more than others have found before. Which point, *Salomon* puts to the judgement of men themſelves, to name the particular which may ſeeme to be new, *verſ.* 10. and conſtantly affirmes, that it hath beene in old time, but onely that it ſeemes new to us, length of time, and ſhortneſſe of life having put out the remembrance of the former, as it will doe alſo of the latter, *verſ.* 11.

2 Specially, in certaine particulars which *Salomon* reckons up, and proves, that felicity doth not conſiſt therein, though uſually men thinke ſo; and theſe are foure: 1. Knowledge of all things. 2. Pleaſures, or the delightſome uſe of things. 3. Honours, power, and great places in the world. 4. Riches and poſſeſſions; all which are proſecuted with much variety, from the twelfth verſe of this firſt Chapter, to the end of the ſixth Chapter. The two firſt *Salomon* propounds in his owne experience, the other by obſervation of the courſe of things in the world. Concerning the former, obſerve.

§§ 1. The propoſall and cenſure of thoſe courſes:

¶ 1 Of Knowledge, in the inquiſition whereof *Salomon* deſcribes unto us,

1 The motives that led him to this moſt noble and excellent ſearch, which were,

1 His Kingly dignity, *verſ.* 12. Knowledge becomes none better than a King, none have ſuch meanes to get it as Kings, eſpecially ſuch a King, of *Iſrael* in *Ieruſalem*.

2 The bent and deſire of his owne heart after knowledge, which being exordinarily furniſhed with wiſedome, and a large apprehenſion, could not be idle, but did ſeeke; and (which is more) ſearch by the helpe of this Wiſedome to know all things within the compaſſe of Nature and Morality, *v.* 13.

3 The command of God, who hath laid this ſore taske on all the ſonnes of men more or leſſe, according to their degrees, to exerciſe themſelves in this ſearch after knowledge, to prevent pride and idleneſſe, *verſ.* 13.

Theſe three, as they were motives, ſo are they arguments of praiſe, commending the exactneſſe of *Salomons* ſearch and cenſure, that this was 1. Not the labour of ſome ſilly wight, but of the wiſeſt King. 2. Nor an overly and wandring inquiry, but an attent ſearch, cloſely following the rules of reaſon. 3. Nor undertaken upon needleſſe curioſity, but every mans neceſſary duty.

2 The effect and iſſue of this diſquiſition, which is double, according as Knowledge is two-fold:

1 Of Nature in the cauſes, effects, proprieties of all created ſubſtances: All which workes, *Salomon* profeſſeth himſelfe to have ſeene and known as far as any might goe, *verſ.* 14. Now of this Naturall Philoſophy, we have

1 The cenſure in few words, yet well to be obſerved, that all this is but vanity in regard of procuring true happineſſe to us, (otherwiſe it is an excellent and no vaine knowledge) and ſo farre is it from giving true content, as it breeds more vexation to the minde, or feeds it but with winde, רעות רוח, for ſolid foode, *verſ.* 14.

2 The reaſon of this cenſure, *verſ.* 15. Firſt, from its weakeneſſe, to correct and amend the cauſes of our infelicity, or the crookedneſſe and perverſneſſe of our nature, or errors of our knowledge, (both underſtood by מעות) it being impoſſible for the wiſeſt of mortall men to obtaine ſo exact knowledge in theſe things, as to ſet ſtrait the wryed and

and diſtorted Image of God in us, ſo farre as concernes knowledge in its loweſt degree (much leſſe ſanctification) and to free us from errours in apprehending the nature of things, wherewith even *Salomon*, though leſſe than other, yet was alſo troubled. Secondly, from its imperfections and defects, there being many thouſand particulars in Nature ſtill unknowne to them that know moſt. Herein is the vexation of this knowledge, the former is the vanity of it.

3 A confirmation of the truth and juſtice of this cenſure, by a Prolepſis; you may be deceived, your knowledge haply is weake, ſlight, and ordinary, and this judgement ill grounded, &c. *Salomon* anſwers, Nay, they are beſt able to judge of things that beſt know them. But upon due examination of his owne heart, and all the excellent endowments thereof, he findes, that as he had all Royall dignities, riches, and greatneſſe of outward ſtate, ſo he had gotten more wiſdome than the greateſt that went before him in his Kingdome, or חכמה יתי as he had magnified and preferred wiſdome in his choyſe above other things, 1 *King.* ſo חכמה יספתי hee had increaſed therein more than any: further, that this knowledge was not groundleſſe, ſuperficiall, woven out of roving and uncertaine imaginations and weake concluſions, but was experimentall [his Heart had ſeene] his Vnderſtanding and judgement tooke exact obſervation of what his eyes had ſeene in all particulars of Nature, brought unto his view from farre and neere, *verſ.* 16.

2 Of *Morality*, *verſ.* 17. Hee gave his minde to underſtand the whole courſe of practicall affaires and actions of men, wherein men doe carry them wiſely, juſtly, and vertuouſly, wherein fooliſhly and wickedly. In briefe, hee ſought out to know the whole myſterie of Vertue and Vice, tearming that wiſdome, this madneſſe and folly. An excellent inquiry and well befitting a King, whom it concernes to know what belong to himſelfe and ſubjects in matters Ethick, Politick, and Oeconomick. Of this knowledge we have likewiſe the

1 Cenſure, that it is a vexation of ſpirit, *viz.* to ſee the endleſſe folly and wretchedneſſe of mans nature, and what good every one ought to doe, and yet how little any one is either willing or able to practice it, *ver.* 17.

2 A proofe of this ſentence particularly annext to this kinde of knowledge, but appliable to both; it is drawne from the ill concomitant, or companion of this knowledge, *i. e.* continuall diſcontent and griefe of minde: for if we reſpect firſt, the labour and affliction of body and minde in ſearching after it: Secondly, the intricate doubts, queſtions, opinions, errours which muſt be ſcanned with much trouble and little profit. Thirdly, the new diſcovery of our invincible ignorance in a world of matters, even when we know moſt. Fourthly, the envy, neglect, and diſreſpect that a more excellent meaſure of knowledge than common drawes upon us. Fifthly, the inſufficiencie of it to perfect that which is amiſſe in our ſelves or others. Sixthly, the periſhing nature of it, that neither it nor us by it is immortall, but decayes by our age, dies and is forgotten in our graves: if we reſpect theſe and the like, it cannot but vex us to the heart, to ſee ſo deſirable a quality to bee ſo little beneficiall to us, *ver.* 18.

οὐ τῶ φρονεῖν γὰρ μισῆσαι θέλω τὸ τῶν φρονεῖν γὰρ καρὶ ἀπώδυνον κακόν, Soph. Aiaſty.

CHAP.

Chap. II.

I Said in mine heart; Goe to now, I will prove thee with mirth, therefore enjoy pleaſure; and behold, this alſo is vanity.

2 I ſaid of laughter, It is madde: and of mirth, What doth it?

3 I ſought in mine heart to give my ſelfe unto wine (yet acquainting mine heart with wiſedome) and to lay hold on folly, till I might ſee what was that good for the ſonnes of men, which they ſhould doe under the heaven all the dayes of their life.

4 I made mee great workes, I builded me houſes, I planted me Vineyards.

5 I made me Gardens and Orchards, and I planted trees in them of all kinde of fruite.

6 I made mee pooles of water, to water therewith the wood that bringeth forth trees.

7 I got me ſervants and maidens, and had ſervants borne in my houſe; alſo I had great poſſeſſions of great and ſmall cattle, above all that were in Ieruſalem before mee.

8 I gathered me alſo ſilver and gold, and the peculiar treaſure of Kings, and of the Provinces: I got me men ſingers and women ſingers, and the delights of the ſons of men, as muſicall inſtruments; and that of all ſorts.

9 So I was great, and increaſed more than all that were before me in Ieruſalem; alſo my wiſdome remained with me.

10 And whatſoever mine eyes deſired, I kept not from them, I with-held not mine heart from any joy: for my heart rejoyced in all my labour; and this was my portion of all my labour.

11 Then I looked on all the workes that my hands had wrought, and on the labour what I had laboured to doe: and behold, all was vanity and vexation of ſpirit, and there was no profit under the Sunne.

12 And I turned my ſelfe to behold wiſdome, and madneſſe, and folly; for what can the man doe that commeth after the King? even that which hath beene already done.

13 Then I ſaw that wiſdome excelleth folly, as farre as light excelleth darkneſſe.

14 The wiſe mans eyes are in his head, but the foole walketh in darkneſſe: and I my ſelfe perceived alſo that one event hapneth to them all.

15 Then ſaid I in my heart, As it hapneth to the foole, ſo it hapneth even to me, and why was I then more wiſe? Then I ſaid in my heart, that this alſo is vanity.

16 For there is no remembrance of the wiſe more than of the foole for ever ſeeing that which now is, in the dayes to come ſhall bee forgotten; and how dieth the wiſe man? as the foole.

17 Therefore I hated life, becauſe the worke that is wrought under the Sunne is grievous unto me; for all is vanity and vexation of ſpirit.

18 Yea I hated all my labour which I had taken under the Sunne; becauſe I ſhould leave it unto the man that ſhall be after me

19 And who knoweth whether he ſhall be a wiſe man or a foole? yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed my ſelfe wiſe under the Sunne; this is alſo vanity.

20 Therefore I went about to cauſe my heart to deſpaire of all the labour which I tooke under the Sunne.

21 For there is a man whoſe labour is in wiſedome, and in knowledge, and in equity; yet to man that hath not laboured therein ſhall he leave it for his portion; this alſo is vanity, and a great evill.

22 For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the Sunne?

23 For all his dayes are ſorrowes, and his travell griefe; yea his heart taketh not reſt in the night; this is alſo vanity.

24 There

24 There is *nothing better for a man*, than *that he ſhould eate and drinke, and that he ſhould make his ſoule enjoy good in his labour: This alſo I ſaw that it* was *from the hand of God.*

25 *For who can eate? or who elſe can haſten* hereunto *more than I?*

26 *For* God *giveth to a man that is good in his ſight, wiſdome, and knowledge, and joy: but to the ſinner he giveth travell, to gather, and to heape up, that hee may give to him that is good before God: This alſo is vanity and vexation of ſpirit.*

¶ 2 FRom the ſtudies of learning and knowledge, *Salomon* falls (from the better to worſe) to make triall of another courſe for the obtaining of happineſſe, and that is by *Pleaſures* and *Delights* in the uſe of all things tending to the cheering up of the body and minde. Seeing the knowledge of the creatures could doe him no good, he would try what delight the uſe of them could bring unto him.

Now whereas there are two kindes of Pleaſures:

1 Some more bruitiſh, ſenſuall, and Epicuriſh, letting looſe the reines to all voluptuous deſires, without all regard of reaſon, religion or honeſty.

2 Some more manly and tolerable, guided and bounded within the rules of reaſon and common honeſty: we cannot thinke, that ſo wiſe and good a man as *Salomon* would (like an *Apicius* or *Sardanapalus*) ſeeke for the felicity of a reaſonable man in bruitiſh and unreaſonable pleaſures, and at the firſt fall from all religion and civility, to ſuch folly and impiety. True it is, that theſe pleaſurable courſes did draw him too farre to forget both God and himſelfe; but it appeares by the ſequell of this Chapter, that *Salomon* purpoſed with himſelfe to keepe the middle way, *ſtultitiis miſcere conſilium*, ſo to give himſelfe unto his delight, as withall to retaine his wiſdome, by the power whereof he might exactly diſcerne how farre a man might goe in the uſe of them, and what was the utmoſt extent of goodneſſe that could bee found in them. And this certainely was the onely way to take a true ſurvey of pleaſure, ſo to uſe them as ſtill to keepe his wiſdome and judgement ſound, and not beſotted. Now in the purſuit of theſe more worthy and manlike pleaſures, declared in the former part of this Chapter, we have to obſerve,

1 A generall ſumme of *Salomons* deliberation, practice, and cenſure touching this matter of pleaſure:

1 His courſe purpoſed and reſolved on by himſelfe [*I ſaid in my heart*] *i.e.* decreed in his minde to try what pleaſure would doe, ſeeing knowledge gave him no better content, *ver.* 1.

2 His Cenſure of this courſe;

1 At large, it is Vanity, all pleaſures periſhing with their uſe, *ver.* 1.

2 More ſpecially, of an eminent degree of Pleaſure or Laughter, and its root or cauſe, *viz.* merriment, whether outward of the company, or inward in the free and frolike temper of the heart: of theſe *Salomons* judgement is, that they are unreaſonable and mad men that delight in them, and that they know not what they doe, if they thinke contentment ſtands therein; a ſevere cenſure of laughter and profuſe jollity, arguing levity, fooliſhneſſe, ſinfulneſſe in the ſubject or object of it, or both, *verſ.* 2.

2 A particular declaration of *Salomons* experience in the courſe of Pleaſures, wherein he ſets out to us,

1 His intent [*he ſought in his heart to lay hold on folly*] deviſed in himſelfe to finde the beſt and ſpeedieſt meanes to get himſelfe all contenting pleaſures, which courſe from the event hee calls folly. This is amplified by the

1 Manner of it [*yet* בוחן *leading or acquainting my heart with wiſdome*] to uſe pleaſure with diſcretion, to uſe them and to diſcerne their vanity; to keepe himſelfe ſtill Maſter of his heart, and not make it a ſlave to his delights, to keepe him within compaſſe of piety and honeſty, &c.

2 End of it, to ſee whether felicity did lye in theſe or no, *verſ.* 3.

2 His practice and execution of his purpoſe, ſet forth in

1 His proviſion of all materials whereout to worke his delights; deſcribed

1 In the parts and ſeveralls of *Salomons* royall magnificencie, his proviſion for the effecting of his contentment agreeing to the greatneſſe of his eſtate and minde: theſe particulars are,

1 Sumptuous and delicate diet, *ver.* 3. under the name of Winde, compriſing all manner of coſtly fare, curions and long לְמִשׁוֹךְ banquettings, &c. under this alſo wee may comprehend gorgeous apparell, and all proviſion for the body.

2 Stately Edifices and Palaces, *ver.* 4.

3 Vineyards, Gardens, Orchards, פַּרְדֵּסִים very Paradiſes for curious variety, and excellencie of all ſorts of trees, *ver.* 5.

4 Fiſh-ponds and Ciſternes of waters to water his Gardens and Orchards, that for bigneſſe were more like a wood, יַעַר than a private incloſure, *ver.* 6.

5 Multitude of Attendants, Servants of both ſexes, taken up abroad, and bred up in his houſe. *ver.* 7.

6 Numberſome heards of Cattell, the poſſeſſion whereof were, as for ſupply of neceſſary uſes, ſo not a little for delight eſpecially ſuch as are brought from forreine parts, wherof *Salomon* had, no doubt, great ſtore, *ver.* 7.

7 Treaſures of Gold, Silver, precious Stones, and rarities סְגֻלַּת wherewith all Princes and Provinces preſented him withall, *ver.* 8.

8 Muſick of all ſorts, { Vocall of men and women. / Inſtrumentall.

Both illuſtrated by an Epithete, The delights of the ſonnes of men, unleſſe שִׁרָּה וְשִׁרוֹת ſhall be taken for beautifull captive women, whom *Salomon* made his Concubines, and calls them the delights of men, *verſ.* 8.

Of all theſe particulars and more, ſee 1 *King.* 4. and *cap.* 10. 2 *Chron.* 9.

2 In the greatneſſe and excellencie of this his proviſion, illuſtrated,

1 By compariſon with former Kings, whom in pompe and magnificent ſtate he farre exceeded, *verſ.* 9.

Salomon had no warre.

2 By

2 By the greatneſſe of his Wiſedome, which in the whole buſineſſe ſtood to him, inabling him to iuvent the moſt curious and requiſite, and yet moſt lawfull pleaſures *ver.9.*

3 By the largeneſſe of this Deſires, to which (*ſalvapictate*) he ſtudied to give full content, ſparing for no coſt nor labour to procure all delights that might be had, *verſ.*10.

2 His contentment and joy that he tooke in thoſe workes of his [his heart rejoyced in all his labour] this was the top and complement of his delights, that nothing hindered him (warre, ſickneſſe, ſorrow of minde) from a free and cheerefull uſe of all this his greatneſſe; and this he enjoyed as the onely portion and benefite of his labour. No man could doe more, but many take the like paines, but reape not this content, *ver.*10.

3 His opinion and judgement concerning this courſe of pleaſures. This he delivers upon an adviſed and unpartiall ſurvey of all his glorious and magnificent contentments which with great labour and contention of minde hee had effected, whereupon hee findes that all is Vanity, changeable, fleeting, periſhing, &c. and vexation of ſpirit, wearieſome in getting and enjoying: in briefe without all true benefit tending to true felicity, *verſe* 11. And all this of lawfull pleaſures.

§§ 2 Thus have wee theſe two wayes to happineſſe propoſed and cenſured: now followes a *review* of them both, wherein *Salomon* diſcovers unto us ſome further particulars concerning each of them: as

1 Touching the Knowledge of things: wherein we have

1 *Salomons* adviſed conſideration and ſecond thoughts upon that courſe, I turned my ſelfe (a note of heedfulneſſe) [to behold Wiſedome] naturall Knowledge and morall Prudence, [and madneſſe and folly] *i.e.* Ignorance and error, viciouſneſſe and ſillineſſe in morall behaviour. The exactneſſe of this reveiw, *Salomon* confirmes by way of prevention, That none can doe more than himſelfe hath done in this point, and they that come after the King, a King, and ſuch a King will come farre ſhort of him in this enquiry. *Ergo*, *Salomon*, the wiſeſt man that ever hath or ſhall live upon the earth, except *Adam* in innocency, and Chriſt. which doth authoriſe his cenſure beyond exception, *ver.*12.

2 His judgement and determination,

1 Of the Benefit and excellency of this Knowledge,

1 Set downe by compariſon with and diſpraiſe of its oppoſite [Wiſdome excelleth folly] *Verſe* 13.

2 Illuſtrated by

Similitude, as farre as light is better than darkeneſſe. *verſe* 13.

Reaſon from the effects of both [the wiſe mans eyes are in his head] as a watch-tower to diſcover round about thim and afarre off, *i.e.* he is wary, judicious, heedfull, and adviſed in all his courſes, and ſo walkes in the light; as a man that carries a candle before him: [but a foole walkes in darkeneſſe] his eyes be out, or in his heeles, he is ignorant, raſh, heady, confident, inobſervant of circumſtances, of conveniences or miſchiefes, ſtumbles on, not knowing which way to chuſe or refuſe, like a man that goes without a lanthorne, or carries it at his backe, *verſe* 14. *Prov.*17.24.

In regard of prosperity or adversity during this life, &c.

2 Of the memory of ancient Heathens, &c.

2 Of the vanity and weakenesse of it, from the common event that befalleth both the wise and the foolish, from which no mans wisedome can exempt himselfe, no not the wisest [even to mee] the wisest of men, the same lot befals that to others, and therefore there is in this respect no cause why a man should studdy to be more learned than another. which is a great vanity, *verse* 14. *and* 15. This agreement betweene wisedome and folly is

1 Confirmed by argument, there are two evills common with the wise man and the foole.

1 Oblivion, the persons and doings both of wise and foolish shal be forgotten in succeeding ages.

2 Death, which seazeth on the wise man as well as on the foole, *verse* 16.

2 Amplified by the effects it wrought in *Salomon*, *viz.* An hatred of life, as a thing not lovely nor desirable, if it be separated from all true contentment, which hee could not finde in any thing under the Sunne; all being evill *i.e.* troublesome, grievous, vaine, and vexing, *vers.* 17. Wherein *Salomon* shewes that himselfe did, and every man will doe as he is a naturall man, *viz.* rather wish for death than misse of comfort and happinesse in his life, and desire rather not to be, than be perpetually unhappy.

2 Touching the enjoyment of all things in this life: herein *Salomon* expesleth

1 What is evill in mans labour under the Sunne, in getting him greatnesse, and abundance of earthly pleasures and possessions: this he sets downe by shewing,

1 The particulars wherein this evill consisteth, and they are these

1 A necessary devorce to be made betweene us and all that we enjoy. Death will part us asunder, and we must leave our labour to posterity, *verse* 28. Because, &c.

2 Our impotency in disposing that which we leave behind, there and in that manner as we desire. None can tell what will become of his goods, honours, pleasures, when hee is dead, what his heire will be, and how hee will dispose of things, wisely or foolishly: but be he wise or foolish, he must be Master and Ruler of all: if wise, he will thinke himselfe wiser than his ancestors, and change, translate, and alter all in a new fashion, (as seldome our fore-fathers workes please us:) if a foole, hee will quickly waste and consume all: so that all the fathers wisedome shall soone come to naught by the sonnes folly, *verse* 19.

3 The unequall condition of the Heire and his Predecessor, *viz.* what sthat the one hath been a long time in gathering, by all wise, skilfull, provident, and just courses; the other in a day or moment comes to enjoy without al labor, care, and paines taking, and this is a singular vanity and evill, that a man by sitting still and doing nothing, may get as much, and have as much contentment as another by all his provident and lawfull labour, *verse* 21.

This amplified, and proved that the disadvantage lies on the Predecessors part; set downe in a

1 *Question*, What hath that man (*i.e.* predecessor) what commodities hath hee of his labour more than the other? *verse* 22.

2 *Answer*, Nothing more in contentment, much more in

in toile and trouble, labour in the day, wearineſſe in labour, cares and thoughts in the night, and this to advance poſterity, for whom he is a true drudge and purveyour, that they may enjoy with eaſe what hee hath with care and anxiety gotten together. And therefore in this caſe they that get and have moſt, cannot yet be ſo happy as their poſterity, which is vanity, *verſe* 23.

2 The effect which theſe conſiderations wrought in *Salomon*: which are

1 Diſlike and Hatred of all his magnificent workes, weales, poſſeſſions and pleaſures, *verſe* 19. Wherein hee did well to grow out of love with theſe things, not to affect and eſteeme them too much; but ill to hate them, his workes and labour being good in themſelves, though not ſo good in themſelves, though not ſo good as to make him happy.

2 Deſpaire, whereto he perſwaded his heart to caſt of all hope of ever attaining perfect contentment and true felicity by the uſe of any thing under the Sunne, *verſe* 21. Wherein hee did well, ſo reclaiming himſelfe from the purſuit of earthly contents, which may by Gods bleſſings afford ſome comfort in this life, (and ſo are not to deſpaire) but cannot yeeld what *Salomon* here looked for, perfect happineſſe.

2 What is that onely good that can be found in all worldly things? The world is not a meere racke and engine to torment mens mindes and bodies: ſome comfort is to be found in the uſe of earthly things, which *Salomon* now deſcribes. In a word, it is that which, 1 *Tim.*6. is called Contentation joyned with godlineſſe, this onely * makes a man maſter of the utmoſt comfort worldly things can afford: touching this moſt excellent vertue (the very ſoule that puts life into all earthly things) we are to note

* Nothing better, *ve.*24.

§§ 1. Its deſcription, *verſe* 24. by the principall parts of it: firſt, a free and liberall uſe of the creature [that he eat and drinke] Secondly, a cheerefull minde, joyfully reſting it ſelfe in the preſent ſtate and uſe of things [that he makes his ſoule enjoy good, &c.] both which are oppoſite to niggardlineſſe, greedy and wide deſires, endleſſe and reſtleſſe projects for further matters, murmuring and repining at preſent condition, with other daughters and nurſes of an unhappy and diſcontented heart.

§§ 2. Its Commendation and Excellency ſet forth by the

1 Fountaine and the cauſe, it is a gift from the hand of God himſelfe, and therefore firſt a very ſpeciall favour; Secondly, not in the power of worldly things to give, *verſe* 24. Abundance doth not breed contentment, which *Salomon* proves by his owne experience, *verſe* 25. No man could enjoy more than hee did, and have better meanes to procure eaſie and ſpeedy delights in all his labour; but for him ſelfe he findes that as there is no comfort but that which ariſeth from the contented uſe of things, ſo that it was not in his owne or their power to procure this, but from Gods bleſſing, and by meanes of it, his heart did rejoyce in all his labour, as it is, *verſe* 11.

Acts 14.17. *Deut.*8.17. Gods bleſſing maketh rich.

2 The ſubject of it, *viz.* the godly man, [to him that is good] and ſincerely good [in his ſight] God gives [wiſedome and knowledge] to get and provide [and joy] in uſing. No man content with his eſtate but a godly man. This amplified by the contrary in a wicked man or ſinner, who want

1 Wiſedome in getting: in that which reſtleſſe labour and immoderate cares [he giveth travell] hee wearies himſelfe, not onely to gather, but to heape up with vaſt and immeaſurable deſires. Wherein alſo hee is a foole, in that hee doth ſo willingly travell and drudge, and thinkes that toile his happineſſe, which God hath laid on him as a vexation and puniſhment [he gives] *verſe* 26.

2 Comfort in enjoying; himſelfe ſhall take little benefit by his gettings, but living or dead, they ſhall be tranſlated to the uſe of the godly, for whom he leaſt of all provided them. This ſphere ὡς ἐπὶ τὸ πολύ. (Sometimes good mens riches alſo taken away, threatned to *Hezekiah*.) This alſo, *i. e.* this trauell and lot of the wicked is vanity, &c. *verſe* 26.

Iob 27.19.17
Prov. 28.8.

CHAP. III.

TO *every thing* there is *a ſeaſon, and a time to every purpoſe under the Heaven.*

2. *A time to be borne, and a time to die: a time to plant, and a time to plucke up that which is planted.*

3 *A time to kill, and a time to heale: a time to breake down, and a time to build up.*

4 *A time to weepe, and a time to laugh: a time to mourne, and a time to dance.*

5 *A time to caſt away ſtones, and a time to gather ſtones together: a time to embrace, and a time to refraine from embracing.*

6 *A time to get, and a time to loſe. a time to keepe, and a time to caſt away.*

7 *A time to rent, and a time to ſew: a time to keepe ſilence, and a time to ſpeake.*

8 *A time to love, and a time to hate: a time of warre, and a time of peace.*

9 *What profit hath he that worketh, in that wherein he laboureth?*

10 *I have ſeene the travell which God hath given to the ſonnes of men, to be exerciſed in it.*

11 *He hath made every thing beautifull in his time: alſo hee hath ſet the world in their heart, ſo that no man can finde out the worke that God maketh from the beginning to the end.*

12 *I know that* there is *no good in them, but for* a man *to rejoyce, and to doe good in this life.*

13 *And alſo that every man ſhould eate and drinke, and enjoy the good of all his labour, it is the gift of God.*

14 *I know that whatſoever God doth it ſhall be for ever: nothing can be put to it, nor any thing taken from it; and God doth it that men ſhould feare before him.*

15 *That which hath beene, is now, and that which is to be, hath already beene, and God requireth that which is paſt.*

16 *And moreover, I ſaw under the Sunne the place of judgement, that wickedneſſe was there; and the place of righteouſneſſe, that iniquity was there.*

17 *I ſaid in my heart, God ſhall judge the righteous and the wicked: for there is a time there for every purpoſe, and for every worke.*

18 *I ſaid in my heart concerning the eſtate of the ſons of men, that God might manifeſt them, and that they might ſee that they themſelves are beaſts.*

19 *For that which befalleth the ſonnes of men befalleth beaſts, even one thing befalleth them: as the one dieth, ſo dieth the other; yea they have all one breath: ſo that a man hath no preeminence above a beaſt, for all is vanity.*

20 *All goe in to one place, all are of the duſt, and all turne to duſt againe.*

21 *Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downeward to the earth?*

22 *Wherefore I perceived that there is nothing better, than that a man ſhould rejoyce in his owne workes, for that is his portion: for who ſhall bring him to ſee what ſhall be after him.*

¶¶ 3. The

¶¶ 3. THe Arguments which *Salomon* brings to perſwade us to Contentation with our eſtate and portion; which are taken from Gods Providence in the government and adminiſtration of all things: the faith and meditation whereof is a ſingular and enforcing motive to contentment. The Arguments are

1 From the Decree and fore-appointment of God, ordaining the time and manner to every event under heaven. The reaſon ſtands thus;

If all things in the world depend on the diſpoſing of a higher providence than that of man, which hath appointed the certaine time, as of their beeing, ſo of their converſion and change, then is there no profit to man in his labour, but a contented reſting in that which God ſends. But, &c. *Ergò, &c.*

The Sequell is moſt manifeſt, ſeeing it were madneſſe and folly to diſquiet and vex our ſelves with hopes, feares, projects, anxious contrivances and proſecutions, about that whereto we have neither wiſdome nor power to give either beeing or continuance.

Minor is

1 Set downe, *v.* 1. to every thing there is זמן a ſet and prefixed time or ſeaſon: yea to thoſe things that may ſeeme moſt contingent, not only naturall things, but all voluntary actions חפץ which depends on mans election, counſell and will, it is not in our power to doe what and when, and how, and how long we would, but all within and without us depends on a ſecret providence, for its beginning, continuance, and end.

2 Illuſtrated and proved by induction of many particulars, wherein theſe fatall ſeaſons, changes, and revolutions are daily ſeene. Inſtances are many, both in naturall and voluntary things, *verſ.* 2, 3, 4, 5, 6, 7, 8. which we are to underſtand onely according to the event, what things fall out after Gods appointment, not the lawfulneſſe or unlawfulneſſe of them, what things ſhould be by Gods Commandement.

The Concluſion is, *verſ.* 9. what profit, &c. the ſame that *Mat.* 6. 27. [*Which of you by taking thought*] in vaine are all our purpoſes, counſels, devices, plots, doubting of ill ſucceſſe, or confident perſwaſions of good, &c. if we thinke to worke out our happineſſe by them, ſeeing when we have done all, all muſt depend on the determinate counſell of God, *Prov.* 27. 1. *Ier.* 10. 23. *Iam.* 4. 13. and *ergò*, nothing better than patient waiting for, and cheereſull contentment in the event however it fall out, ſuffering our ſelves to be governed by Gods wiſdome and good pleaſure. This Concluſion is amplified by a Prolepſis in the next verſe.

Object. If man have no profit of all his labour, but all come to paſſe by fate and deſtiny, to what purpoſe then ſhould we take paines in any thing, why are we not idle, &c?

Sol. Verſ. 10. Wee muſt notwithſtanding labour and buſie our ſelves in all lawfull endeavours, and this firſt, by Gods commandement who hath laid it on us; Secondly, for our good to bee exerciſed, kept from idleneſſe, ſloth, pride, &c. in brieſe, Gods providence doth not exclude the uſe of lawfull meanes, but implies them to be uſed with ſubmiſſion to his will.

2 Argument, from the excellencie of Gods working in the government and diſpoſing of all things, God brings all things to paſſe in a moſt comely order, in the moſt ſeaſonable and fit opportunity [beautifull in his time] not onely good, but beautifull, and if not in it ſelfe, yet in his time, all circumſtances duly conſidered, moſt ſeemely, orderly, and every way befitting. Therefore we have good reaſon to be contented, and like well of

our condition, ſeeing that which is, is in its time the beſt and beſt fitting, *verſ.* 11. This point is cleered by removall of an objection; it ſeemes not ſo (may ſome ſay) that matters are carried in ſuch a decent order, many things fall out, whereof wee can ſee no reaſon why they ſhould be accounted ſo excellent, &c. Hereto *Salomon* anſwers partly,

1 By Deniall, [hee hath ſet the world in your hearts] God hath not left himſelfe without witneſſe of his righteous, equall, and beautifull ordering of things, but hath ſet it forth to be obſerved in the Booke of the world. And this he hath [ſet in their hearts] *i. e.* given man a large deſire, and alſo power in good meaſure to comprehend and underſtand the Hiſtorie of Nature, with the courſe of humane affaires: ſo that if men did but give themſelves to the exact obſervation of things, they might in moſt of them perceive an admirable order in their wiſe and beautifull contrivance.

2 By Conceſſion, that there are many things above our reaſon and apprehenſion, whereinto the eye of our underſtanding cannot pierce to finde out the cauſes, meanes, and manner of their beginnings, proceedings, and endings. Theſe God hath ſhut up in his ſecret counſell, leaving us to admire them, and to judge of their equalneſſe, by that which in other caſes is eaſily diſcernable, *verſ.* 11.

3 Argument, from the inevitable courſe of Gods providence, it being above our power to reſiſt or alter it [what God doth ſhall bee for ever] in the decree, or uſe and end; or for ever, *i.e.* ſo long as God will, not to bee changed and undone when man will: in whoſe power it is not to adde what he thinkes defective, or take away what he imagines ſuperfluous; that is to croſſe, diſanull, and turne aſide the counſell of God, for the eſtabliſhing of his owne deſignments. This ſtedfaſtneſſe God uſeth in his proceedings [that men might feare before him] *i.e.* not leane to their wiſedome in pride and preſumptuous reſolutions, nor grow deſperate in furious oppoſing Gods worke, nor yet idle in neglect of all meanes, but with a contented and humble minde, to ſubmit themſelves to Gods overruling power, referring themſelves to his diſpoſing, *verſ.* 14.

4 Argument, from the perpetuall conſtancie of Gods provident adminiſtration of the world. [That which hath beene is now, &c.] God hath not of late begun to uſe this courſe, neither hath he dealt with former, nor will deale with later ages, otherwiſe than hee doth with the preſent: things that are paſt נרדף he ſeekes out, יבקש and cauſeth a circular revolution and returne of all things in their convenient ſeaſons. This is a great argument to contentment; for, *Ferre quam ſortem patiuntur omnes, nemo recuſat, ver.* 15.

¶¶ 4 We have a repetition of the firſt Concluſion [that nothing is better than contentation and tranquillity of minde] in the twelfth and thirteenth verſes, where though it be repeated as a conſequent on the ſecond Argument, yet it is to be underſtood, as iſſuing from them all. The ſame thing then is repeated in theſe verſes, which was delivered, *ver.* 24, 25. of the ſecond Chapter, contentation being ſet forth by its

1 Parts, rejoycing, eating, and drinking, enjoying good of ones labour.
2 Adjunct and companion, Piety, Doing of good.
3 Cauſe, the gift of God All amplified by *Salomons* owne experience in this point [I know.] And hitherto of the two firſt courſes for obtaining happineſſe by the knowledge and uſe of worldly things, both ſhewed to be inſufficient and vaine.

¶ *Salomon* now proceedeth to the conſideration of a third courſe, and that is, honours, greatneſſe, authority, and rule over others, which unto moſt ſeemes the onely happy thing in the world. *Salomon* proves that greatneſſe by

by it ſelfe without goodneſſe, *i. e.* Wiſedome and Piety, is ſo farre from making any man happy, as it makes all both ſuperiours and inferiours moſt miſerable. This point is declared,

1 Generally, in all great ones that have in their hands power and authority over others. The miſerable vanity whereof is expreſſed in the common and almoſt unſeparable adjunct or effect of ſuch greatneſſe, *viz.* oppreſſion, wrong, and injuſtice. Now an oppreſſour, a tyrant &c. can never be happy, what ever other may deeme of his pompe and power, they are but glorious miſeries. Touching this point of oppreſſion in men of great place and office, *Salomon*

1 Propounds what he ſaw (as well in his owne as in other Countries; by obſervation and by relation of ſtories, and chiefly by inſpiration) commonly practiſed by Magiſtrates themſelves, and that in the very place of judgement and juſtice. Thoſe men and places that ſhould be the ſanctuary of the diſtreſſed and wronged, were the maintainers and practiſers of iniquity, and publick injuſtice. Here is a ſecret argument *à majori ad minus*. If Magiſtrates, bee protectors of Lawes, then much more other potent perſons, not ſo neerely bound to their obſervation; and if Magiſtrates at their tribunall, then much more at other times, &c. ſo eaſily doth all greatneſſe corrupt it ſelfe with violence and injuſtice, *verſ.* 16.

2 Paſſes his cenſure on thoſe dealings two wayes:

1 According to the judgement of Gods Spirit, teaching both what patience wee muſt have under ſuch oppreſſion, and what ſeverity God will uſe againſt ſuch oppreſſors. [God will judge the righteous, *ergo*, much more the wicked] ſo that theſe violent and unequall courſes ſhall loſe us nothing if wee wait on God; nor gaine them any thing through the ſeverity of his diſpleaſure. The proceedings of God againſt them is proved by the certaine and infallible government of the Divine providence; [there is a time, *there* שם] *i. e.* with God before his Tribunall [for every purpoſe and every worke] when in due ſeaſon all their cruell devices and conſultations, and all their bloody and unjuſt practices for devouring the poore, &c. ſhall bee called to account, doomed and damned, *ver.* 17.

2 According to the judgement of carnall reaſon, which drawes hence ill concluſions, tending

1 To the overthrow of government, and all right of ſuperiority and ſubjection amongſt men. This impious Concluſion is

1 Laid downe, *ver.* 18. [I ſaid in my heart] *viz.* following the guide of humane diſcourſe and corrupted reaſon [concerning the eſtate רברה דברי, order of men] *viz.* this diſtinction of rankes and degrees in the government of ſuperiours, and ſubjection of inferiours, [that God might manifeſt them לברם האלהים] make it appeare and lay them open by his judgments, or [that God hath advanced them to dignity] whoſe Vice-gerents they claime themſelves to be, or [that God hath purged them] made them holy, but [to ſee to ולראות] as farre as a man can judge, by that which appeares outwardly they are degenerated into beaſts, and live no better than beaſts doe one amongſt and towards another: or, [ולראות that they might ſee] upon diſcovery of their unmanly doings, that they

are no better than beaſts in their conditions and manners, and alſo in their natures, as the ſequell implies. The ſecond interpretation ſeemes moſt naturall, and from the ſignification of the word comes ברורם *Electi*, choyſe men ſet up in government as it were by Gods appointment, but they are indeede but as ſtronger beaſts preying upon the weaker.

2 Confirmed, but by weake and ſophiſticall arguments from the common events and accidents of both: the ſame thing happeneth to both: *ergò*, there is no preheminence of one above the other: the antecedents proved by particulars;

1 Death, as a bruit beaſt dies, ſo doth a man.

2 Cauſe of life, as a beaſt lives, ſo doth man, they have both one breath, ſenſe, motion, nouriſhment, breathing, all alike, &c. *verſ.* 19.

3 The matter of their bodies, both the ſame, of the duſt, both diſſolved into the ſame, into duſt againe, *ver.* 20.

4 Their Forme, or Soule, both have the ſame; for whereas men talke of an immortall ſoule of man, which ſevered from the body, aſcends up to Heaven, and that the ſoule of a bruit beaſt deſcends downeward, that it falls and periſheth together with the body: they doe but ſpeake by gheſſe, who knowes it, who ever ſaw it, what Anatomiſt can finde it out? *v.* 21.

Hence the Atheiſt concludes, that ſeeing men are in the ſame condition for their nature that bruite beaſts are, they ſhould likewiſe be the ſame for the point of government, and that every man ſhould live without the bond of Lawes, of government, of ſubjection, as bruite creatures doe. What preheminence hath a man above a bruite beaſt? *Ergò*, what preheminence ſhould one man claime above another?

2 To Epicuriſme and Senſuality, *v.* 22. Seeing a man and a beaſt are alike, there is then nothing better for a man than to doe as a beaſt doth, caſt all care away for future times, looke to thoſe things that are *ante pedes*, live voluptuouſly, and give content to all naturall and ſenſuall deſires: for, this is all the good hee can enjoy whilſt he lives.

Take his pleaſure while hee may, ſeeing he is like to bee oppreſſed whilſt he lives. *Et poſt mortem nihil.*

Object. But there is ſomething after this life to be looked for.

Sol. Who can tell that? who can ſhew a man what ſhall be after death? wherefore let us eate and drinke, for wee muſt die to morrow, and when we are dead all dies with us.

Chap. IV.

SO *I returned, and conſidered all the oppreſſions that are done under the Sunne, and behold, the teares of ſuch as were oppreſſed, and they* had *no comforter: and on the ſide of their oppreſſours* there was *power, but they* had *no comforter.*

2 *Wherefore I praiſed the dead which are already dead, more than the living which are yet alive.*

3 *Yea*

3 *Yea better is he than both they, which hath not yet beene, who hath not ſeene the evill worke that is done under the Sunne.*

4 *Againe, I conſidered all travell, and every right worke, that for this a man is envied of his neighbour; this* is *alſo vanity, and vexation of ſpirit.*

5 *The foole foldeth his hands together, and eateth his owne fleſh.*

6 *Better is an handfull* with *quietneſſe, than both the hands full* with *travell and vexation of ſpirit.*

7 *Then I returned, and I ſaw vanity under the Sunne.*

8 *There is one* alone, *and* there is *not a ſecond, yea, hee* hath *neither childe nor brother; yet* is there *no end of all his labour; neither is his eye ſatisfied with riches; neither* ſaith *hee, For whom doe I labour and bereave my ſoule of good? this* is *alſo vanity, yea, it* is *a ſore travell.*

9 *Two* are *better than one, becauſe they have a good reward for their labour.*

10 *For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he* hath *not another to helpe him up.*

11 *Againe, if two lye together, then they have heate; but how can one be warme* alone?

12 *And if one prevaile againſt him, two ſhall withſtand him: and a threefold cord is not quickly broken.*

13 *Better* is *a poore and wiſe childe, than an old and foolish King, who will no more be admoniſhed.*

14 *For ont of priſon hee commeth to reigne, whereas alſo he that is borne in his Kingdome* becommeth *poore.*

15 *I conſidered all the living which walke under the Sunne, with the ſecond childe that ſhall ſtand up in his ſtead.*

16 There is *no end of all the people,* even *of all that have beene before them: they alſo that come after ſhall not rejoyce in him; ſurely this alſo* is *vanity and vexation of ſpirit.*

3 TAke a review of the nature of oppreſſion, with ſome more particulars theron depending. Here then we have to be conſidered,

1 An aggravation of the miſerable vexation of poore oppreſſed people under cruell and tyrannicall Governours, *verſ.* 1. amplified by

1 The greatneſſe of it, they were oppreſſed not onely to griefe and complaining, but alſo to teares. *Iſa.* 59. 16, *Ier.* 26. 27.

2 The helpleſſe eſtate of the oppreſſed in regard of

Others who were incompaſſionate.

Their oppreſſors which had power and might on their ſide to cruſh them and keepe them under, but no pitty to releeve and ſuppport them, [or, yet no comforter'] though helpeleſſe and weake, moſt inhumane, ſeeing we naturally pitty a Larke in a Kites claw, or a ſilly Lambe in a Lions mouth.

2 Other evill conſequents and effects that it workes in ſubjects, and thoſe of inferiour ranke, either

1 Privately, in thoſe that feele this ſmart, *viz.* wearineſſe of life; for ſo naturall reaſon judgeth, that the caſe is better with the dead (howſoever dead) that are freed from this tyrannie, than with the living that feele it: yea, that it is better never to have beene at all, than to bee borne to ſuch miſerie, *verſ.* 2. 3. *Vide Iob* 3. 11. *&c.*

2 Publickly, in others as well as the oppreſſed: and theſe are two;

1 Idleneſſe and neglect of labour in mens callings. Vnder unjuſt and bad government, a miſerable people are quite diſ-

disheartned and diſcouraged from all worthy and painefull endeavours, and ſo caſt off all care, and betake themſelves to idleneſſe: in this evill, note,

1 The ground and motive that drawes men to it, *ver*, 4. that mens labour and travels, בשרון המעשה their ſtreight and right dealing, their vertuous and noble endeavours after any eminent degree of excellencie in any kinde whatſoever, get them nothing but envie and moleſtation, both from equalls and ſuperiours. If a man be rich, his wealth brings him in danger, &c. if wiſe, learned, valiant, juſt, he is ſuſpected, diſgraced, as not well brooking the corruption of the State. So that in ſuch a Common-wealth all generous motions are eaſily nipt and kept under; when the putting forward of ones ſelfe doth but draw on others envious eyes and ſlanderous tongues, contempt and diſgrace in ſtead of honour, &c. Which is a great vanity and vexation to a good minde.

As in *Ruſsia*, *Turky*, peſantry of *France*, *&c.*

2 The practice of it, [*the foole foldeth his hands*] in his boſome, under his armes, in his pockets, *i. e. metonym. ſigni*, he refuſeth to take paines; which is not done without ſtretching forth the hands, *Prov.* 31. 19, 20. this amplified by the effect of it [*he eateth his owne fleſh*] *i. e.* hee waſteth and conſumes himſelfe, bringing poverty on his eſtate, ſickneſſe on his body, violent death by lewd and filching courſes, &c. Hee that doth this is pronounced here to be a Foole, without grace; which teacheth us painefulneſſe and induſtry in our places; without wit, which would in reaſon that a man ſhould not ſtarve himſelfe, becauſe another will unjuſtly take part of his proviſion, nor willingly begger himſelfe, becauſe againſt his will he muſt helpe to enrich another man, *ver.* 5.

Or, as they that compoſe themſelves to ſleepe. *Prov.* 26. 15.

3 The pretence for it, *ver.* 6. Hee hath for his defence a proverbiall ſentence, [*Better is an handfull, &c.*] in its true meaning, not much differing from that, *Prov.* 17. 1. But here applyed by the ſluggard in an ill conſtruction, as who ſhould ſay, Better is a penny by begging, than two pence by true labour. Wherein the foole is deceived; firſt, in miſcalling his ſloth and idleneſſe, by the name of reſt, נחת quietneſſe; and alſo miſſe-tearming labour, by the name of vexation, of ſpirit, as if contentment and paines-taking were oppoſite. Secondly, that hee thinkes it is better to be without good things, than be at ſome trouble in getting them, and ſome unjuſt moleſtation from others in enjoying them.

The Iewes though of all nations moſt oppreſſed, yet ſtill induſtrious.

2 Overthrow of humane ſociety: when all catch, each one ſhifts for one, the people follow their Rulers, whom they ſee to bee all for themſelves, and nothing for the publick; ſo they ſcrape together what they can get, but will part with nothing. Wherein they are in the other extreame oppoſite to the idle perſons, who is good neither for publick nor private, theſe take immoderate paines, but all for private, without any reſpect to common benefit. This diſeaſe *Salomon*

1 Deſcribes unto us in ſuch a perſon as may in this kinde ſeeme moſt notable: *viz.* a miſerable ſcraping covetous drudge, whether hee be private perſon or publick governour, that is all for himſelfe, and extreamely having when there is no cauſe, *verſ.* 8. where note this mans

1 Solitarineſſe. Hee is one, and that without a ſecond, *hee hath neither childe nor brother*, neither kindred nor alli-

ance,

ance, nor acquaintance and friends: or if he have, yet hee neither ſeekes to helpe them, nor for helpe from them; but lives like a man in a wilderneſſe.

2 His exceſſe (notwithſtanding his loneneſſe) both in labour and deſire [*there is no end, &c.*] the leſſe hee needs, the more hee ſeekes after.

3 His inconſiderateneſſe and folly in his courſes, making himſelfe miſerable, and not perceiving it; [*he ſaith* not *for whom, &c.*] hee labours for that whereof he himſelfe makes no uſe, nor any elſe ſhall whilſt he lives, and when he is dead who ſhall, hee knowes not. [*Bereave my ſoule of good*] in the chearefull and ſociable uſing and imparting of what he hath. *Canis in præſepi.*

2 Cenſures, it is vanity with a witneſſe, a ſore, hard, and grievous travell, *ver.* 8. and ſuch as *Salomon* could not marke without great heedfulneſſe, *I returne, &c. verſ.* 7.

3 Illuſtrates by its contrary, *viz.* Society and community of life, ſhewing the evils and diſcommodities of a ſolitary, by the good and benefit of a ſociable life, which is ſet downe

1 Generally, in that Axiome [*Two are better than one*] *i. e.* Society is better than privacie and ſolitarineſſe: the generall reaſon is added [*They have a good reward for their labour*] *i. e.* men living together in loving communion and fellowſhip, reape more benefit by their labour than others: *viz.* others direction, encouragment, and aſſiſtance, rejoycing both in getting and enjoying, they labour with more chearefulneſſe, poſſeſſe with more ſecurity and content, *verſ.* 9.

2 Particularly, in ſome chiefe commodities that ariſe unto us by the company and ſociety of others; ſpecified in three inſtances or ſimilitudes:

1 Of two imployed in one labour, journey, or other buſineſſe, whem ſome miſſehap befalls one of them, as a dangerous fall, lameneſſe, ſickneſſe, &c. his fellow and companion will releeve him: which if he want, woe to him, hee periſhes and ſinkes under his misfortune. So by this publick ſociety, we have helpe in adverſities that befall us from the love and friendſhip of friends and well-willers, who will pitty and ſupport us in our trouble and ill-fare: but a ſolitary covetous wretch is hated and forſaken of all, having not a friend to ſtand to him, *ver.* 10, Diſciples ſent two by two.

2 Of two lying together in cold weather, they get and give heate each to other: if both lay alone, they might lye a-cold. This is another benefit of ſociety, helpe in diſpatch of our buſineſſes and affaires: when many mens heads, and hands, and purſes joyne together, buſineſſe goes on more wiſely, ſucceeds more happily. But one alone, how can he avoyde many inconveniences? This is true in ſpirituall as well as civill affaires, *Heb.* 10. 24. *ver.* 11. *Abiſhag* lying with *David*, 1 *King.* 1.

3 Of two contending or fighting: if a man alone be aſſaulted by another, he may be vanquiſhed; but if hee have a ſecond, he may make his part good with him; or if not ſo, yet with the helpe of a third, hee will ſurely overcome him, according to the Proverbe, A three-fold cord treble twiſted, is not haſtily broken. A third benefit of ſocietie, helpe and ſuccour againſt dangers that we feare will come on us, wherein a man ſociable and beloved of others, ſhall have their ayde and protection to defend him: whereas a As iron ſharpneth iron, ſo a mans friends, &c. *Prov.* 27. 17. *Joab* and *Abiſhai*. 2 *Sam.* 10. 11.

man

man that lives onely to himſelfe, without entercourſe of mutuall duties with others, lyes open to all diſadvantages, having no man that will ſtep in betweene him and his adverſary to ward off a blow, but rather all will lay on more loade, *verſ.* 12.

Thus ſociety is neceſſary at all times, and in all courſes of life, which men by tyrannicall, unjuſt, and covetous dealing ſeeke to overthrow, looking more to their private, than the common good.

So much of the vanities that attend upon Greatneſſe in generall: now followes in

2 Speciall, of that moſt eminent degree of greatneſſe and power whereto man can aſcend, and wherein above any thing men thinke happineſſe is to bee found, and that is *Kingly dignity*, the vanity and weakeneſſe whereof in regard of true felicity, *Salomon* a King deſcribes,

1 In the ſtate and perſon of a fooliſh King, the glory of whoſe place and dignity can never make him ſo happy, as his folly will make him miſerable. Wherefore, *Salomon* doth greatly debaſe and bring this his outward royalty and magnificence in diſgrace, preferring one of his meaneſt ſubjects before him, *ver.* 13. and 14. where we have the

1 Compariſon, the parties compared on the one ſide; Firſt, a Subject; Secondly, a Childe or yotng man; Thirdly, a poore childe for wealth and riches, both great occaſions of contempt; but fourthly, a wiſe childe, diſcreet and religious: On the other ſide; Firſt, a King; Secondly, an old King; Thirdly, a rich and potent King, all arguments of admiration and honour: Fourthly, but a fooliſh King, *i.e.* that will not bee admoniſhed, that can give himſelfe no good counſell, nor will take any from others; and ſuch a one muſt needs be fooliſh and wicked, theſe two laid in the ballance, *Salamon* ſaith, that ſuch a childe weighs heavier in goodneſſe and excellencie than ſuch a King, *ver.* 13.

Prov. 19. 7. 1 *Tim.* 4.

2 A confirmation of the compariſon, by the different events that befall them both, *viz.* advancement of the one from meane eſtate, low degree [*out of priſon*] to the honour of a Scepter, and dignity of a Prince. *Pſal.* 113. as *Ioſeph*, *Daniel*, *David*: the ruine and depoſing of the other, [*hee that is borne in his Kingdome*] or borne a King, becomes a beggar, a bond-man; as this is true of Kings, ſo of all inferiour greatneſſe; Gentlemen borne, dye beggars; and a beggar by birth, proves a Gentleman by his vertue and induſtrie, *ver.* 14.

2 In the condition of all Kings, whether wiſe or fooliſh; whoſe contentment in their royall dignity, depending much on the affection of their people towards them, can never bē entire, ſo long as they are inſtable and fickle in their deſires. But ſo they are unconſtant, affecting changes, loathing the preſent, hoping for better under new Governours, ready from diſlike to fall to revolt and defection, &c. which *Salomon* proves,

1 By his owne experience [*I have ſeene*] it may bee in his owne particular, though he were a moſt excellent King, [*all the living which walke under the Sunne*] *viz.* the preſent generation [*with the childe that ſhall ſtand up in his ſtead*,] with the heire that ſhall ſucceede him in the Kingdome, [with ▭y him] they joyne themſelves, him they follow, flatter, praiſe, admire as the Sunne-riſing: having

So for Gentlemens eldeſt Sonnes.

almoſt

almoſt depoſed his father in their favour and affections. *v.*15.

2 By the perpetuall unconſtant humour of the people: [*there is no end*] *viz.* not ſo much in ſucceſſion of generations, as ſetledneſſe of reſolution and contentment with the preſent eſtate: they muſt have ſomething they know not what, better or worſe than what they now have [to all לבל the people, τοῖς πολλοῖς] to the multitude giddy and light-headed: that this diſeaſe is hereditary to all people, hee ſhewes by parts, both ſuch as in the former age diſliked the father in hope of the ſonne; and in later ages, that caſt off the ſonne in expectation of the grand-childe, and ſo ſtill downward, *verſ.*16.

The Cenſure followes, that certainely this is vanity and vexation; a marvellous diſcontent and griefe to a King, to ſee himſelfe diſreſpected, his age contemned, and his name and account growne out of requeſt: at leaſt, alwayes to ſee upon how inconſtant a foundation his honour is reared up, *viz.* the grace and favour of the people. How violent and jealous affections theſe things have ſtirred up in Kings, all ſtories and experience of times ſhew, *verſe* 16:

Chap. V.

KEepe thy foote when thou goeſt to the houſe of God, and bee more ready to heare, than to give the ſacrifice of fooles; for they conſider not that they doe evill.

2 Be not raſh with thy mouth, and let not thine heart bee haſty to utter any thing before God: for God is in Heaven, and thou upon earth, therefore let thy words be few.

3 For a dreame commeth through the multitude of buſineſſe, and a fooles voyce is knowne by multitude of words.

4 When thou voweſt a vow unto God, deferre not to pay it; for he hath no pleaſure in fooles: pay that which thou haſt vowed.

5 Better is it that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay.

6 Suffer not thy mouth to cauſe thy fleſh to ſinne, neither ſay thou before the Angel, that it was an errour; wherefore ſhould God be angry at thy voyce, and deſtroy the worke of thine hands?

7 For in the multitude of dreames, and many words, there are alſo divers vanities: but feare thou God.

8 If thou ſeeſt the oppreſſion of the poore, and violent perverting of judgement and juſtice in a Province, marvell not at the matter; for he that is higher than the higheſt regardeth, and there be higher than they.

9 Moreover, the profit of the earth is for all; the King himſelfe is ſerved by the field.

10 Hee that loveth ſilver, ſhall not be ſatisfied with ſilver; nor hee that loveth abundance, with increaſe: this is alſo vanity.

11 When goods increaſe, they are increaſed that eate them: and what good is there to the owners thereof, ſaving the beholding of them with their eyes?

12 The ſleepe of a labouring man is ſweete, whether he eate litle or much: but the abundance of the rich will not ſuffer him to ſleepe.

13 There is a ſore evill which I have ſeene under the Sunne, namely, riches kept for the owners thereof to their hurt.

14 But thoſe riches periſh by evill travell; and he begetteth a ſonne, and there is nothing in his hand.

15 As he came forth of his mothers wombe, naked ſhall he returne to goe as he came,

came, and ſhall take nothing of his labour, which he may carrie away in his hand.
16 *And this alſo* is *a ſore evill, that in all points as he came, ſo ſhall hee goe; and what profit* hath *hee that hath laboured for the winde?*
17 *All his dayes alſo he eateth in darkneſſe, and he hath much ſorrow and wrath with his ſickneſſe.*
18 *Behold, that which I have ſeene:* it *is good and comely* for *one to eate and to drinke, and to enjoy the good of all his labour that he taketh under the Sunne, all the dayes of his life which God giveth him; for it is his portion.*
19 *Every man alſo to whom God hath given riches and wealth, and hath given him power to eate thereof, and to take his portion, and to rejoyce in his labour, this* is *the gift of God.*
20 *For he ſhall not much remember the dayes of his life; becauſe God anſwereth* him *in the joy of his heart.*

BEfore *Salomon* proceeds to the fourth way to happineſſe, *viz. Riches:* in this firſt part of the Chapter hee interlaceth a notable Digreſſion touching the true worſhip of God, as a direction for the right uſe, and remedie againſt all corruptions incident to theſe foure courſes which men uſually take to get happineſſe. In this Digreſſion we may obſerve three points:

1 The *Manner* of right performing of religious ſervices, ſpecified unto us in three particular parts of the worſhip of God;

1 *Sacrifices*, under which is comprehended the whole publick worſhip of God, inſtituted under the Law. Concerning the right obſervation whereof, *Salomon* gives us theſe precepts:

1 To prepare our ſelves, and adviſedly to conſider what wee goe about; [*Take heede to thy foote*] from travellers walking in ſuch wayes as it is eaſie to ſtep out of the right way, or ſtumble and fall in it; and ſuch are all religious duties to us, who by reaſon of corruption quickly goe aſide in doing them, *Ergo* wee are adviſed to take heed to our hearts, our affections, thoughts, intentions, behavious, &c. [*when wee goe into the houſe of God*] Temple or Synagogue where God is publickly worſhipped. *Exod. 3. 5. Ioſh. 3.*

2 Not to reſt in the outward worke, but in the inward power of Religion. There being two parts of Gods worſhip, *viz.* Mercy and Sacrifice; or, Obedience and Ceremony, wee are commanded to be more neere or ready to [*heare*] *i. e.* to underſtand, beleeve, obey, and practiſe the will of God, revealed in the Law and Prophets read and expounded to us, [*then to offer ſacrifice*] to keepe all legall and outward obſervations, without faith, ſanctity, and reformation of life. Theſe precepts are inforced upon us by the diſgrace and cenſure of ſuch as neglect them, who are tearmed [*Fooles*] hypocrites, carnall and wicked perſons, devoyde of grace and true underſtanding: and why ſo? [*for they know not they doe evill,*] they doe they know not what, being ignorant of the nature, quality, and end of Gods worſhip, and ſo thinke they doe God good ſervice when they commit hatefull ſinne and foule abomination, and ſuch an one is deſervedly to be ſtiled a wicked foole, *ver.* 1. *1 Sam. 15. 22. Eſay 1. 10. &c. Pſal. 50. 8. Zech. 7. 4, 5, 6, 7. Mat. 15. Eſa. 58. 4. Prov. 15. 8.*

2 *Prayer*, and under that, all Speeches of or unto God. Touching theſe, the

1 Rule is, that all inconſiderate raſhneſſe be avoided, ſerious and mature deliberation uſed; [*Be not raſh with thy mouth*] ſpeake not vainely, unadviſedly, haſtily, thy tongue running before thy wit; babble not, be not bold in affirming what thou art ignorant of,

of, &c. How ſhall this be? let thy heart guide thy tongue, [*let not thy heart be haſty to utter any thing before God*] ponder in thy minde. apprehend matters thorowly, ſet thy thoughts in order before thou give leave to thy tongue to utter them, eſpecially in Gods hearing. Raw, undigeſted, and tumultuary meditations vent themſelves in a wilde, wandering, and idle diſcourſe. This precept is confirmed by a reaſon from the quality of God to, or of whom we ſpeake, and of our ſelves, [*God is in heaven*] glorious, wiſe, powerfull, in place of higheſt Excellencie and Majeſtie: [*thou art on earth*] a weake, unwiſe, unworthy creature, infinitely inferiour in degree unto thy Creator: and therefore it becomes thee not to ſpeake of him but with greateſt feare, reverence, and adviſedneſſe. Wee know how meane men ſpeake to Kings and Nobles, &c.

2 Rule is in our ſpeeches, to uſe few words; ſo to couch our diſcourſe, that all laviſh ſuperfluous talkativeneſſe bee avoyded, all needleſſe and heartleſſe repetitions, unneceſſary digreſſions, tedious prolixity, to the wearying of our ſelves and others be ſhunned, *ver.* 2. This rule is preſſed upon us by two reaſons:

1 Gods dignity, our baſeneſſe [*therefore*] ſubjects muſt deliver their mindes to Kings in briefe tearmes.

2 From the ſubject wherein, or roote from whence multiplicity of words comes, *viz.* he is a foole that uſeth it, and folly is the cauſe of it: which is illuſtrated by compariſon; as dreames and vaine fancies in the night ſpring from variety and multitude of buſineſſe in the day, ſo doth much talke and multitude of words diſcover a fooliſh heart and witleſſe head, *verſ.* 3.

In many words there cannot want wickedneſſe. *Prov.* 10. 19.

3 *Vowes*, for the right making and keeping whereof we have two precepts delivered unto us;

1 That what we doe lawfully vow, wee take heede to performe it, and that ſpeedily without delay: [*When thou voweſt a vow to God, deferre not to pay it*;] this rule is backed by two reaſons:

1 From Gods diſpleaſure with ſuch as breake promiſe, and keepe not their day with him, [*hee hath no pleaſure in fooles*;] hee is greatly offended with ſuch fooles as theſe, that thinke to mock, deceive, and cozen him: *Ergo*, pay what thou voweſt, *ver.* 4.

2 By compariſon with a ſafer and leſſe dangerous courſe; ſeeing the making of vowes is a thing that wee are not bound to, it is better to make none at all, than to make and not keepe, *verſ.* 5.

Deut. 23. 21. *Iacob* deferred his vow. *Gen.* 34. & 35. 1, 2. *Pſal.* 66, 13, 14.

1 *Cor.* 7. 38.

2 That we avoyde all raſh vowes, unadviſedly, ignorantly, and ſinfully made, when either we vow unlawfull things, but after repent us, and ſeeke for ſhifts and excuſes, or in things ſinfull and unlawfull: [*Suffer not thy mouth to cauſe thy fleſh to ſinne*] bring not on thy ſelfe the guilt of ſinne, by inconſiderate vowing: [*Nor ſay before the Angel*] *i. e.* * Chriſt the ſearcher of the heart, who will admit of no excuſes; or, [*the Angel, i. e.* Meſſenger of God, *viz.* the Prieſt, before whom the errours of raſh vowes were to be confeſſed, *Levit.* 5. 4, 5. [*That it was an errour*] an overſight, he knew not well what hee vowed; *Ergo*, requires pardon for not performing it. Reaſons hereof are

* *Mat.* 3 1.

1 Gods anger againſt offenders in this kinde, ſhewed, [*in*

destroying the worke of their hands] *i. e.* crossing and defeating their purposes counsels, and endeavours, for accomplishment whereof these vowes were inconsiderately made, *ver.* 6.

2 * The vanity and folly of such rash promises and simple excuses afterwards; compared to the idle fancies in the multitude of confused dreames, *ver.* 7.

* Or, this may be a third precept against multiplicity of Vowes.

So the manner to be observed in religious duties: now followes,

2 The *Ground* and cause which brings forth the right observation and performance of religious duties in the former and all other kindes, *viz. The feare of God* [*But feare thou God*] this is the beginning of true piety and wisdome.

3 An effect of true Religion, *viz. Patience* in regard of wrong and oppression offered unto those that are poore, especially if they be religious: [*If thou seest, &c. marvell not at it*] count it no strange thing, as if that were just cause to doubt and distrust of Gods providence, and to fall from him. The reason is, [*for hee that is higher than the highest,*] *viz.* God himselfe [*regardeth*] to punish in due time, [*and there be higher than they*] *viz.* Angels whom God sets as the subordinate Ministers over Kingdomes and Kings, to execute his judgements on tyrants and oppressors, *ver.* 8.

1 Pet. 4. 12.

Psal. 12. 7.
Psal. 34.
Mat. 18.

After this Digression *Salomon* returnes to the fourth way, wherein men usually looke to finde true happinesse, that is, Riches and Possessions, Goods of fortune: which being of two sorts,

1 Such as immediately concerne the maintenance of mans life, as all provision for back and belly, arising from the earth by Tillage, Plantation, breeding of Cattell.

2 Such as are but the instruments and meanes for the procuring of the forenamed necessaries, as Money, Iewels, &c. *Salomon* treateth of both sorts, and

1 Compareth these two kindes together, shewing the excellencie of the fruits and increase of the Earth, in Corne, Cattell, &c. above all pecuniary possessions, albeit men commonly choose to have abundance of the later rather than of the former. That they are farre the better, he proves,

1 By their common and generall use, (as that which is best is most common) [*The profit of the earth is for all*] supplies all necessaries for our lives, and that for all people that live upon it, which the earth, as a kinde mother, feeds and nourisheth. Tillage, &c. is the life and blood of a Common-wealth; that overthrowne, all dies with it. This is amplified by instance in that kinde of men, who, if any, might seeme by reason of their great prerogatives and priviledges to be exempted from dependance on the husbandman, *viz.* Kings, they also are served and maintained by the field and fruits thereof. Many Nations have not the use of money, nor is it absolutely needfull in any, but so are the revenues of the earth amongst all, &c. *vers.* 9.

2 By their singular goodnesse and efficacie in releeving our wants and necessities, they have that goodnesse and vertue in them, as of themselves they maintaine our lives, and satisfie all desires of nature. Illustrated by the contrary disability of Money, which *per se* cannot supply any of our wants, but onely by exchange; [*Hee that loveth silver shall not be satisfied with silver,*] he cannot fill his belly, nor cloath his backe with it, though he love it never so much; no nor he that loveth abundance of money and treasure cannot bee satisfied

[*with*

[*with the increaſe*] of his wealth, he may die for hunger, and ſtarve for cold upon a heape of money: and therefore this love of money is a vaine and unprofitable thing, *verſ.* 10.

2 Proveth the vanity and weakeneſſe of both ſorts of riches, by many arguments in this and the next Chapter: ſome more

1 Speciall, concerning the firſt kinde of wealth, ſtanding in the increaſe of the earth, Corne, Wine, Oyle, Cattell, &c. the abundance whereof is proved to be vaine, by comparing the condition of the owner and maſter, with that of the Farmer or ſervant, Shepheard or Hinde, or other attendants of the Family: the Argument is thus; If the owner have no more true commodity by his abundance, than thoſe that are but his miniſters and inſtruments in doing of his buſineſſe, then is this abundance of no worth in regard of true happineſſe, &c. the ſequell is manifeſt, ſeeing a man may be as happy without it, as he that hath it. The Minor is declared by parts:

1 In the outward uſe of theſe things for back and belly, further than which their vertue extends not. Now in this the Maſter and ſervant is alike, [*When goods increaſe they are increaſed that eate them*] many hands muſt be ſet a-worke, many mouthes muſt bee fed, many backs cloathed, ſo that others have their ſhare in this abundance as well as the owner, yea as much as hee, for what hath he more than they, but the [*beholding of it with his eyes?*] to pleaſe himſelfe in the looking upon his poſſeſſions, his Corne-fields, his Vineyards, his flocks, his heards, &c. and to ſay, All this is mine; and that is a poore contentment: otherwiſe, a ſervant, a ſtranger may view his grounds, walke in his Gardens, with as much delight as the owner can doe himſelfe. *ver.* 11.

2 In the inward quietneſſe and cheerfulneſſe of the minde: in which it is not ſo well with the Maſter as it is with the ſervant, as appeares by one ſpeciall conſequent of a quiet mind, *viz.* Sleepe. [*The ſleepe of a labouring man is ſweete and pleaſant, whether he eate little or much,*] if little, his labour breeds him reſt; if much, his body being ſtrong and hardned by labour, cauſeth eaſie digeſtion and uninterrupted ſleepe, and both wayes his minde is ſtill free from cares: [*but the abundance of the rich will not ſuffer him to ſleepe,*] as his body is overcharged with intemperate diet, ſo his heart is filled with cares and feares: a full body and an unquiet braine ſuffers him to take no reſt in the night, *ver.* 12.

2 Generall, belonging to all kindes of riches. Theſe Arguments are taken

1 From the diſcommodities and dangers that riches bring unto rich men. [*There is a ſore evill, &c.*] an evill ſickneſſe, or an evill bringing ſickneſſe, ſorrow, and griefe. [*Riches kept for the owners thereof to their hurt*] that which they looke to have happineſſe by, is the occaſion of their ruine and miſerie: riches fill the heart with pride, the body with diſeaſes through luxurious and idle living, the life with diſorder and diſſolutenеſſe; they expoſe a man to violence, robberies, falſe accuſations, and oppreſſion of the more potent, &c. which evills befall not only the bad, but many of them, the good alſo. *ver.* 13. *Maketh.*

2 From the uncertainty of their abode with us while wee live: when we have them we are not ſure of them: [*and they periſh by evill travell*] by our owne folly and improvident courſes, or *1 Tim. 6. Prov. 23. 5.*

by many caſualties in trafficking at home and abroad, or by ſome ſecret curſe of waſting a mans eſtate, &c. So that a great and well ſetled eſtate is many times ſuddenly overturned, a man undone, and his poſterity beggered, [*He begetteth a ſonne*] who ſhould have all, and hold up the houſe, [*and in his hand is nothing*] *i.e.* the father hath nothing to leave him to live upon, *ver.* 14.

3 From the certainty of their forſaking of us when wee dye; they may leave us while wee live, when we dye wee muſt leave them. Whatſoever comfort they can give us, it is but for the time of our life, they have no power to free us from death, or to conveigh unto us any helpe and comfort after death. A moſt powerfull Argument to diſable riches from ever effecting our true happineſſe. This vanity of riches is

1 Deſcribed by compariſon of our birth and death together, we ſhall goe as wee came, we came into the world naked, and brought nothing with us, and it is certaine we ſhall goe out naked, and carry nothing hence, *ver.* 15. *1 Tim. 6. 7. Iob 1.*

2 Aggravated by its greatneſſe, [*it is a ſore evill*] a miſerable vexation, (*viz.* to a rich man that hath a covetous minde, loves and truſts in his riches) [*that in all points he muſt goe as he came*] Why? the reaſon is added, hee hath taken a great deale of paines in his life, to no purpoſe and profit at his death. Firſt, the paines and troubles that rich men, eſpecially if covetous, put themſelves to forgetting of wealth, is expreſſed, *ver.* 17. [*All his dayes hee eates*] gets and enjoyes his wealth [*in darkneſſe*] that is, as the next words interpret it, [*in much ſorrow* כעס *in wrath,* קצף *foaming anger with or in his ſickneſſe*] *viz.* diſtemper and diſquietneſſe of his heart and affections; all ſignifie thus much, that riches are got with many moleſtations both of body and minde. Secondly, the profit now that comes by all that is ſet downe, *ver.* 16. [*What profit hath hee*] he hath got no benefit at all [*in labouring for the winde*] embracing a ſhadow, graſping the ayre, catching at the winde, wearying himſelfe for that which hath no ſubſtance of true felicity in it. *Eſa. 5. 30.*

Theſe reaſons proving the unprofitableneſſe of riches, are all illuſtrated by an appendix touching the right uſe of all Riches, inſerted by *Salomon* to prevent doubts and cavils which might be occaſioned by the former diſcourſe, as if Riches were of no uſe nor benefit at all. Wherefore, *Salomon* ſhewes what is the true benefit and comfort that they can afford unto us, [*Behold that which I have ſeene*] the ſame that he ſet downe before. *Chap. 2. ver. 24.* conſiſting in two things:

1 Liberall uſe of the creatures for all neceſſities of foode and rayment [*to eate and to drinke.*]

2 Cheerfulneſſe and contentation of ſpirit, [*to enjoy good in his labour, &c.*] both are commended unto us from the

1 Excellencie of this contented uſe of things,

In it ſelfe:

1 It is good to a mans ſelfe.

2 It is comely, יפה beautifull and ſeemely in regard of others.

3 It is the onely end and purpoſe for which riches are given [*it's his portion*] more than this, it is impoſſible to get by them. *v.* 18.

In its Author, it is Gods gift, not our owne getting, who as hee gives wealth, ſo gives power, *i.e.* wiſdome and grace to uſe it well, *v.* 19.

In

In its effect and conſequent, namely, comfort and eaſe in all the travels, cares, and burthens of this life. [*Hee ſhall not much remember the dayes of his life*] *i. e.* that ſore condition of travell, and wearieſome labour which is laid on man during his life, ſhall not be very grievous unto him to thinke of or to endure: ſome griefe and burthen it ſhall be (as no man can be perfectly happie) but not much: Why? the reaſon followes, [*becauſe God anſwers*] his honeſt labours and deſires, [*in or with the joy of his heart*] giving him hearty joy and contentment in what hee hath, which takes away the bitterneſſe of labours paſt, and armes him againſt all diſcouragement in travels yet to bee endured, *ver.* 20.

Chap. VI.

THere is an evill which I have ſeene under the Sunne, and it is common among men.

2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoule of all that he deſireth; yet God giveth him not power to eate thereof, but a ſtranger eateth it; this is vanity, and it is an evill diſeaſe.

3 If a man beget an hundred children, and live many yeares, ſo that the dayes of his yeares bee many, and his ſoule be not filled with good, and alſo that hee have no buriall, I ſay, that an untimely birth is better than hee.

4 For he commeth in with vanity, and departeth in darkneſſe, and his name ſhall be covered with darkneſſe.

5 Moreover, he hath not ſeene the Sunne, nor knowne any thing: this hath more reſt than the other.

6, Yea though he live a thouſand yeares twice told, yet hath he ſeene no good: Doe not all goe to one place?

7 All the labour of man is for his mouth, and yet the appetite is not filled.

8 For what hath the wiſe more than the foole? what hath the poore that knoweth to walke before the living?

9 Better is the ſight of the eyes, than the wandring of the deſires; this is alſo vanity and vexation of ſpirit.

10 That which hath beene is named already, and it is knowne that it is man: neither may he contend with him that is mightier than he.

11 Seeing there be many things that increaſe vanity, what is man the better?

12 For who knoweth what is good for man in this life, all the dayes of his vaine life, which he ſpendeth as a ſhadow? for who can tell a man what ſhall be after him under the Sunne?

12 1 FRom the vanity and miſery of the contrary courſe, *viz.* the having of riches, but wanting the right uſe of them. This evill is,

1 Generally propounded and aggravated by the commonneſſe of it, there is, &c. and it is רבה common, rife, or great amongſt men, as common ſinnes are great ſinnes, *ver.* 1.

2 Particularly deſcribed in the perſon of ſuch a man as hath riches and wealth, and that with honour and dignity, and all in ſuch plenty as he can deſire no more for neceſſity or lawfull delight, but God gives him not power to eate thereof, *i. e.* to enjoy what hee hath: ſickneſſe of body, a diſtruſtfull, uncharitable and niggardly minde, inceſſant cares and toyle after what he hath not,

troubles and disquietnesse in his family, wife, or children, &c. continuall imployment about others businesse with the like, keepe him that he cannot eate his bread in quiet, nor take pleasure in any thing he hath. Hee starves at a full table, and feeds on thistles while hee carries provender for others, [*a stranger shall eate it*] one that hath not taken paines for it shall enjoy it, *ver.* 2.

3 Censured
- Simply in it selfe, it's a vanity, and which is more, an evill sicknesse that puts a man to much paine and woe, *v.* 2.
- Comparatively, preferring the conditions of an untimely birth before such a mans estate. In the comparison consider
  - 1 The parties compared,
    - 1 The rich man before described, here further deciphered by the
      - Good he hath
        - 1 Multitude of children.
        - 2 Length of dayes, and that more than ordinary.
      - Good he wanteth
        - 1 Comfort and joy in his life.
        - 2 Honour and good report at his death.
    - 2 An abortive, or untimely birth, which *Salamon* prefereth before the other: *viz.* It is better not to be borne at all, or to be borne and die at once, than to live long in misery and trouble, and to dye without the honour of buriall, or without honourable buriall.
  - 2 The reason of the abortives preheminence above the rich man. If the abortive have more rest and peace than the miserable rich man, then is his case better than the others. But hee hath, for the Abortive [*commeth in vanity*] as a thing of nothing, [*departs in darknesse*] buried out of the way privately, none taking notice of it, [*and his name is covered with darknesse*] all memory and speech of him perisheth, *vers.* 4. In which points the rich man is no better than hee, who likewise is borne to misery, buried in ignominy, and his name put out in forgetfulnesse; but in the next point he is farre worse: the Abortive [*hath not seene the sunne nor knowne*] *viz.* the evils and miserable troubles of this life, as the rich man hath, *Ergò*, it is worse with the rich than this untimely borne childe, *ver.* 5.

    This Argument is further confirmed, by removing an objection, *viz.* the rich man hath had a long life, and that is a good and pleasant thing; this the Abortive hath not: *Ergò*, *Salomon* answers,
    - 1 While a man lives, life simply in it selfe brings a man no comfort, if all other joyes be wanting. [*Though hee live two thousand yeares, yet he hath seene no good*] his yeares hath but multiplied his misery, and to him it was no good thing to live, seeing he lived unhappily.
    - 2 After a long and miserable life hee must come into the same condition with the abortive, [*Doe not all go into one place?*] *viz.* the Grave; in which hee is not a jot better than the abortive, because hee came later into it; but much worse, for as much as he hath got nothing by many yeares experience of evils, in regard whereof he can bee accounted no more happy in his grave than the abortive, *v.* 8.

This

This condition of unhappy rich men, as it ſeemes to illuſtrate the point touching the right uſe of Riches, ſo will it ſtand for a

4 Fourth Argument, proving the vanity of Riches, *viz.* That a man may have them in his poſſeſſion, and yet want all comfort in the enjoying of them, which argue their ſingular weakeneſſe and inſufficiencie, &c.

5 Argument, from the inſufficiencie of Riches to give ſatisfaction to mans deſires. Contentment is not contentment unleſſe it bee full and ſatisfactory: which riches cannot afford as *Salomon* proves by the utmoſt extent whereto riches can reach, and that is the Mouth, [*All the labour of man is for his mouth*] *i. e.* the body, and all the ſervices thereof, and this they may ſatisfie, further they extend not, [*yet the ſoule is not filled*] the appetite or deſire of the minde is ſtill inſatiable. The Gluttons belly may burſt, before his inordinate and ſwiniſh appetite be ſtanched. The covetous, the more hee hath, the more hee deſires. The ambitious not content with the honour of an univerſall Monarchy. The voluptuous may weary their bodies and dull their ſenſes, yet not quench their thirſt after pleaſures; wherefore, this is a great vanity in worldly wealth, that it can give content onely to the carkaſſe and worſer part of a man, but to his inward and more noble ſpirit it brings no ſatisfaction at all, *ver.* 7. Prov. 16. 26.

That this is all which Riches can doe, *Salomon* proves by induction of two paire of oppoſites, the Wiſe and the Foole, the Rich and the Poore. If riches and abundance had any ſpeciall vertue to content the minde of man, then of all others, wiſe men and rich men would enjoy this happineſſe. But they finde no more happineſſe by them than Fooles or poore men doe, and therefore there is no more to be look'd for. [*What hath the wiſe more than the foole*] let a man have wealth and all morall wiſdome to manage it, he can but provide for back and belly, and ſo much may he doe that hath as much wealth and leſſe wit and diſcretion. [*What hath the poore*] that wants wealth, leſſe than the rich that hath it, if he be one [*that knoweth to walke before the living*] that is wiſe, painfull, and laborious, that knowes how to get his living, ſuch a one hath as much profit by his little, as the rich by his abundance, hee hath wherewithall to preſerve life, and the rich can doe no more, *ver.* 8.

From hence by way of conſectary, *Salomon* inferres an anſwer to a common objection, [*Better is the ſight of the eyes than the wandring of the deſire* מהלך נפש] better it is to have and enjoy abundance, to have ſtore lying by one, than ſtill to crave, wiſh, deſire, and long after many things; to which *Salomon* anſwers; Firſt, that this is vanity, an empty conceit and hope, ſeeing the having of much is not that which can ſettle and fill the deſire of the ſoule. Secondly, that it is vexation, abundance of riches bringing abundance of cares, diſquieting the heart inſtead of contenting, it, *ver.* 9.

6 Argument, from the weakneſſe and invalidity of Riches to protect us againſt thoſe evils whereunto mankind is ſubject, as ſickneſſes, griefe of heart, ſinne, and the wrath of God for the puniſhment of ſinne. [*That which hath beene is named already, and it is knowne that it is man,*] a man is but a man be he never ſo great in worldly wealth, that cannot exempt him from the common condition of others; as he beares the name, ſo hee hath the nature o man ſtill: [*Nor can he contend with him that is mightier than hee*] that is,

is, with God; the ſtrokes of whoſe revenging hand hee cannot eſcape, how rich, proud, and preſumptuous ſo ever he be, *v.* 10.

7 Argument from the common effect, or at leaſt concomitant of great abundance. If increaſe of riches be but an increaſe of vanity, troubles, diſtractions, cares to keepe and uſe, feares to loſe, and what benefit then towards true happineſſe doth a man get by them. [But many things, or multitude of things doe but multiply vanity: *Ergò, what is man the better for them?*] *v.* 11.

For it is not in the nature of riches themſelves to trouble but our indiſcretion in uſe of them.

This Argument is confirmed by a reaſon drawne from the weakeneſſe and ignorance of man, to make the beſt uſe of things; a little is enough to employ us, many and great things doe but diſtract us; and we ſhall miſſe of their true comforts, becauſe wee are ignorant of the true wayes to rayſe them, [*for who knoweth what is good for man in this life*] two reaſons of this unskilfulneſſe of man, in the uſage of things, are here added,

1 From the ſhortneſſe of mans life, we live not long enough to have experience of all things, where, and when, and in what manner they may bee beſt employed, [*all the dayes of his vaine life which hee ſpendeth as a ſhadow*] vaine becauſe changeable, fleeting, and quickly ſpent, as a ſhadow, a thing of no continuance.

If one knew what would be cheape or deare, He might be rich within a yeare.

2 From our ignorance of future events, we know not how matters will fall out, and ſo are uncertaine what courſe to take. Hence many errours and overſights are committed, which after-times correct, and tell us a ſafer courſe might have beene taken. [*For who can tell man what ſhall be after him under the Sunne*] which way ſhall ſucceede moſt happily this or that, *v.* 12.

CHAP. VII.

A *Good name* is *better than precious oyntment*; *and the day of death than the day of ones birth.*

2 *It* is *better to goe to the houſe of mourning, than to goe to the houſe of feaſting*; *for that* is *the end of all men, and the living will lay* it *to his heart.*

3 *Sorrow* is *better than laughter*; *for by the ſadneſſe of the countenance the heart is made better.*

4 *The heart of the wiſe* is *in the houſe of mourning*; *but the heart of fooles is in the houſe of mirth.*

5 *It* is *better to heare the rebuke of the wiſe, than for a man to heare the ſong of fooles.*

6 *For as the crackling of thornes under a pot, ſo* is *the laughter of the foole*; *this alſo* is *vanity.*

7 *Surely oppreſſion maketh a wiſe man mad, and a gift deſtroyeth the heart.*

8 *Better is the end of a thing than the beginning thereof*: and *the patient in ſpirit* is *better than the proud in ſpirit.*

9 *Be not haſty in thy ſpirit to bee angry*; *for anger reſteth in the boſome of fooles.*

10 *Say not thou, What is the* cauſe *that the former dayes were better than theſe? for thou doeſt not enquire wiſely concerning this.*

11 *Wiſdome is good with an inheritance*; *and* by it *there is profit to them that ſee the Sunne.*

12 *For wiſedome* is *a defence, and money* is *a defence*; *but the excellencie of knowledge* is *that wiſdome giveth life to them that have it.*

13 *Conſider the worke of God, for who can make that ſtraight, which hee hath made crooked?*

14 *In.*

14 *In the day of proſperity be joyfull, but in the day of adverſity conſider; God alſo hath ſet the one over againſt the other, to the end that man ſhould finde nothing after him.*

15 *All things have I ſeene in the dayes of my vanity: there is a juſt man that periſheth in his righteouſneſſe, and there is a wicked man that prolongeth* his life *in his wickedneſſe.*

16 *Bee not righteous overmuch, neither make thy ſelfe overwiſe; why ſhouldeſt thou deſtroy thy ſelfe?*

17 *Be not overmuch wicked; neither be thou fooliſh; why ſhouldeſt thou dye before thy time?*

18 *It* is *good that thou ſhouldeſt take hold of this, yea, alſo from this withdraw not thine hand; for hee that feareth God ſhall come forth of them all.*

19 *Wiſedome ſtrengtheneth the wiſe, more than ten mighty men which are in the City.*

20 *For* there is *not a juſt man upon earth, that doth good and ſinneth not.*

21 *Alſo take no heede unto all words that are ſpoken, leſt thou heare thy ſervant curſe thee.*

22 *For oftentimes alſo thine owne heart knoweth, that thou thy ſelfe likewiſe haſt curſed others.*

23 *All this have I proved by wiſdome: I ſaid, I will be wiſe; but it* was *farre from me.*

24 *That which is farre off and exceeding deepe, who can finde out?*

25 *I applied mine heart to know, and to ſearch, and to ſeeke out wiſdome, and the reaſon* of things, *and to know the wickedneſſe of folly, even of fooliſhneſſe* and *madneſſe.*

26 *And I finde more bitter than death, the woman whoſe heart is ſnares and nets,* and *her hands* as *bands: whoſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.*

27 *Behold, this have I found* (*ſaith the Preacher*) counting *one by one, to finde out the account.*

28 *Which yet my ſoule ſeeketh, but I finde not: one man among a thouſand have I found, but a woman among all thoſe have I not found.*

29 *Loe, this onely have I found, that God hath made man upright; but they have ſought out many inventions.*

HItherto *Salomon* hath deſcribed mans chiefe happineſſe by way of negation, ſhewing wherein it conſiſteth not, and overthrowing all falſe meanes for the obtaining of it: Hee comes now in the ſecond part of this Booke, to declare affirmatively and poſitively wherein mans bleſſedneſſe ſtands, and whereby it is obtained. This he doth,

1 Particularly in the ſeverall degrees and meanes of true happineſſe, ſo farre as in this life we may attaine unto it, in the 7, 8, 9, 10, 11, and part of the 12 Chapter.
2 Summarily in the concluſion of this whole diſcourſe, Chapter 12. verſ. 8.

For the former, the parts, degrees, or meanes of happineſſe are ſet downe in oppoſition to the forenamed falſe and inſufficient meanes: and they are five;

1 *A good name*, preferred before riches and pleaſures both, *viz.* [*a good ointment*] which is eſteemed among chiefeſt treaſure for its coſtlines, and beſt delights for its ſavour and ſweet ſmell, and refreſhing to the body, *ver.* 1. *Prov.* 11. 1. *Eſa.* 39. 2.
2 *Death*, preferred above the day of a mans birth, *viz.* life, and all the commodities thereof, which is to be underſtood of life, as it is accompanied with many miſeries and vexations, whereunto death puts an end, otherwiſe it is worſe to have no beeing than to be well. *v.* 1.
3 *Sorrow and ſadneſſe of heart*, preferred to mirth and pleaſure: this is

1 Axio-

1 Axiomatically delivered, *v.* 3. [*Sorrow is better than laughter*] of godly sorrow, that it is better than worldly joy, is most true, and here meant in part. But even worldly sorrow also, if it goe not too farre, as to breed consuming griefe, which eat up the heart, is to bee commended above continuall jollity and merriments.

2 Exemplified and proved in two sorts of sadnesse and joy, arising out of two divers causes:

1 Funerall solemnities and lamentations following mens death, [*The house of mourning*] where are opposite banquetings and merri-meetings made usually at mens birth, or otherwise by those that abound in wealth, [*The house of feasting*] the first causes sorrow, the latter joy, but yet it is better to resort thither than hither. The reasons are drawne

1 From the effects of this sorrow and joy (*ex antithesi*) *i. e.* which are here two:

1 More speciall in respect of the cause; Funeralls, Graves, Mourners, &c. breed in us a serious meditation of our mortall condition: [*The living will lay it to his heart*] advisedly consider of it, why? [*for it is the end of all men*] he sees in others what he is in himselfe, that he must goe the same way. This singular provocation to goodnesse and sobriety is not to be had in feasts and banquets, which usually makes us forget both God and our selves, *v.* 2.

2 More generall at all times [*By the sadnesse of the countenance*] by sorrow appearing in the face [*the heart is bettered*] all light, vaine, lustfull, and foolish affections are checked, the desires and thoughts of the minde composed to a sad and sober temper, and made capable of all instruction and reprehension, &c, a sad looke shewes and makes a sober minde; and that not onely in regard of our selves, but of others also, a severe, angry, and frowning countenance daunts an adulterous eye, a flattering tongue, &c. and they are made better by it, &c. *v.* 3.

The contrary to be understood of laughter, which dissolves the heart, and melts it into looseneſse and lewdneſse.

2 From the persons that delight in them [*The heart of the wise is in the house of mourning,*] a wise mans minde and affections are bent to sadnesse and sobriety, and makes choyce to bee in such company as may bring him to it: [*The heart of fooles is in the house of feasting*] his desires are carried after unseasonable mirth and jollity, company keeping and good fellowship, &c. Mirth and Sadnesse shew who is wise, who foolish; who good, who bad, &c, *vers.* 4.

Per risum multum, &c.

2 Reproofe, which causeth griefe for the present, and flattery which breede some kinde of joy. [*It is better to heare the rebuke of the wise*] a just reprehension seasonably given by a wise and godly man [*than to heare the song of fooles*] to be flattered by ungodly claw-backs, whose speeches are as a [*Song*] and sweete Musick, very pleasing to a carnall and corrupt minde, *ver.* 5. That it is better to be sharply reproved, than smoothly soothed, *Salomon* proves by the different effect of both.

Flattery gives much content for the time, warmes the heart

heart with much joy in the conceit and admiration of it ſelfe, but it ſoone vaniſheth, and the griefe of a bad conſcience comes in its ſtead.

Reprehenſion is grievous for the time, but after it breeds the true fruite of righteouſneſſe, peace, and perpetuall comfort. This underſtood by the Antitheſis, the former onely expreſſed under a *ſimile* of thornes or bruſh wood under a pot that crackle much, burne ſuddenly and brightly, heat vehemently for the preſent, but the flame ſcorcheth onely the outſide a little, and is quickly extinct: [*ſo is the laughter of fooles*] of wicked men that pleaſe others with their ſinnes in flatteries, lewde jeſts, and filthy diſcourſes; of wicked men that will be pleaſed and joyed with ſuch things. Hee that makes this mirth, and he that likes it, both are fooles, and their pleaſantneſſe will ſoone have an end: ſo that ſuch kinde of delights is but vanity, *v.6.*

4 *Moderation of minde and patience*, oppoſed and preferred to proud and oppreſſing greatneſſe. Where we have

1 The fault of great ones { Oppreſſion. / Bribery [*a gift.*]

Both ſet downe with their effects, that [*makes a wiſe man mad*] this [*deſtroyeth the heart*] if a wiſe and good man turne oppreſſor and briber, hee becomes fooliſh and mad, raging like a wilde and furious beaſt over his poore inferiours, the eye of his underſtanding and counſell is put out, his conſcience is raked, he calls good, evill; and ſowre, ſweete; like a frantick man runnes the high-way to ruine himſelfe and his poſterity by his unjuſt courſes, thinking yet thereby to eſtabliſh himſelfe and his houſe, &c. *ver.7.* Deut.16.19.

2 The Remedy, Moderation, and Patience in not deſiring more than is fit and equall, in enduring what is wrongfull and unequall, that reſpects all, eſpecially great men, this thoſe that are wronged. This vertue is ſet downe with compariſon to the oppoſite [*Better*] and more to be commended is the humble (*ex antitheſi* [*and patience in ſpirit* ארך רוח *than the proud and impatient in ſpirit.*] By patient [*or long*] in ſpirit are meant two things:

1 A ſilent waiting upon God and good meanes, expecting Gods time and leiſure for the obtaining of ſuch good things, wealth, honours, &c. as wee may and doe wiſh to enjoy, oppoſed to that kinde of impatience which wee call over-haſtineſſe and greedineſſe to have more and otherwiſe than we ſhould. A ſingular vertue in all, to expect till God by due meanes in due time advance us; and that which curbes tyrannicall and unjuſt deſires.

2 A contented bearing and enduring of ſuch injuries as are done unto us, oppoſite to wrathfull contention, revengefull deſires, mourning, &c. another kinde of impatience, an excellent grace in men of meaner place, in caſe of wrong from their ſuperiours. Both theſe have their roote in true Humility, when men eſteeming meanely of themſelves, judge that in good things they have more, in evill leſſe than they deſerve: which makes them deſire little, and endure much: as the contrary ſpring from Pride, when out of a high account of their owne worth and power, men thinke they neede doe no right, nor ought to ſuffer any wrong, *ver.8.* Humble your ſelves, &c.

This vertue of Moderation is further preſſed on us

1 By an Argument of its neceſſity, proverbially delive-

red, [*The end of a thing is better than the beginning*] many caſualties may fall out, things may ſort to no ends, to wrong ends, to ill and hurtfull ends, *ergò*, it is good to be patient and waite the iſſue. An excellent Argument to keepe men from injuſtice and oppreſſion, if they would looke as well to the gravell and gall in the belly, as the bread and honey in the mouth. And as ſtrange a motive it is to keepe us patient under injuries, if wee looke what end the Lord will make with us, *ver.* 8.

2 By a dehortation from two particulars of the contrary vice of impatience:

1 Raſh anger, when men being ſtung with ſome injury, breake out into fury, and meditate on revenge [*Be not haſty in thy ſpirit to be angry*] be angry, but not haſtily and raſhly; and that in thy ſpirit, giving way to revengefull and malicious thoughts: the reaſon is added, [*anger reſteth in the boſome of fooles*] anger if it reſt, reſteth no where but in a wicked mans heart, *v.* 9.

2 Vnjuſt complaining and murmuring at the preſent condition of things, admiring and wiſhing for the happines of former ages, and diſliking the preſent [*Say not, what was the cauſe that the former dayes were better than theſe;*] the reaſon is added, [*thou doſt not enquire wiſely of this thing:*] Its fooliſhly done to make ſuch a queſtion, ſeeing there is no new thing under the Sunne, oppreſſion, wrong, unjuſtice, and other wickedneſſe hath beene as notorious in former as later ages, perhaps more, *v.* 10.

5 *Wiſdome*, that is, true piety as the roote and miſtreſſe, with civill prudence as the branch and handmaid. This wiſdome being the principall fountaine of all our felicity, is deſcribed unto us at large unto the end of the Booke.

1 In compariſon and oppoſition to riches, before which it is preferred: [*Wiſdome is good with an inheritance,*] why, and is it not good without it? yes, no doubt: the meaning is, that it is good for them that have inheritance, *i. e.* Wealth and poſſeſſions to get wiſdome withall; without which their wealth is not good. Both together are good, * but wiſdome the better of the twaine [*and better* יותר *more excellent to them that ſee the Sunne*] to the living. Or, [*by it there is profit to, &c. viz.* wealth then only doth a man good when this wiſdome is joyned with it, *ver.* 11. The reaſon of the excellencie of wiſdome above wealth, is taken from the uſe and effect of both, in caſe of adverſity, neceſſity, and trouble, here compared to the ſcorching heate of the Sunne, which in hotter countries is very troubleſome. Againſt theſe troubles we have a double helpe: Firſt, from wiſdome; Secondly, from riches, [*money*] the ſuccour and defence which both yeeld, being likened to the ſhadow of an Arbour, &c. which keepes off the Sunne-beames: ſo that both in their kinde * afford us comfort; [*But the excellencie is on the ſide of knowledge*] that doth us moſt good when we ſtand in moſt neede, for [*wiſdome giveth life to them that are maſters or owners of it*] in deadly dangers that aſſault us, it reſcues us when money and meanes faile; or, if evils preſſe us, it preſerves the heart in peace and comfort, that it ſinkes not under them, which money cannot doe; or if the worſt come, yet this ſaves from eternall death, the worſt of evill, and brings to eternall life, the beſt good thing; and a world of wealth can

Such an argument the Apoſtle uſeth, *Phil.* 4. 5.

* Wiſdome ſhewes the uſe of wealth, and this graceth wiſdome. *Adverbialiter, ſcil.* יוהר מובה *Jonah.* 4. 8.

* *Ier.* 41. 8, 9. *Abigails* danger. 1 *Sam.* 25. *Joſephs.*

Prov. 10. 2. & 16. 16, 17.

can helpe neither out of the one, nor unto the other, *ver.* 12.
Haply wee may take it in a larger ſenſe, *viz.* mans life conſiſteth not in abundance of wealth, but wiſdome giveth life, procuring unto us the bleſſed and right uſe of riches.

2 By its parts, properties, and effects, all ſetting forth the uſe and excellencie of true wiſdome: theſe are divers; ſome more generall, others more particular: for the

¶ 1 Generall. they are five, whereof the fifth hath divers branches, as we ſhall ſee:

1 *Contentation* in the right uſe of all eſtates and conditions of life, chiefly Proſperity and Adverſity: in which point we have

1 The duty [*In the day (or time ſhort as a day) of proſperity bee joyfull*] חיה בטוב enjoy thy portion of bleſſings with cheerfulneſſe. [*In the day of adverſity conſider* ראה] bee well adviſed, fall not to impatient murmuring, or ungodly ſhifting, but ſtay thy ſelfe in expectation on God, *v.* 14.

2 The Arguments enforcing it, taken from Gods providence in a double reſpect:

1 The unalterableneſſe of his worke; wee cannot at our pleaſures change and undoe what God doth: *Ergò*, bee content in all eſtates. [*Conſider the worke of God*] meditate on his provident adminiſtration of all things, [*who can make ſtrait? &c.*] none alter and amend what to us ſeemes amiſſe, *v.* 13.

2 The inevitableneſſe of Gods purpoſes, they are carried with ſuch variety and unſearchable proceedings, that we cannot prevent nor foreſee them: *Ergò*, it is wiſdome to ſubmit our ſelves to all. [*God ſets the one over againſt the other*] adverſitie oppoſite to proſperity, a vale againſt a hill, in a continuall viciſſitude and ſucceſſion; and this is done [*to the end*] or in ſuch an order and manner על רכרת [*that man ſhould*] or ſhall [*finde nothing after him*] אחריר, *viz.* of thoſe things that may come upon him in the courſe of his life and after times, hee cannot by wit foreſee, nor by policie prevent enſuing changes, and therefore it is a great part of his wiſedome to arme himſelfe with patience for all adventures, *v.* 14.

2 *Reſolution* and *Conſtancie* in goodneſſe, notwithſtanding the hard meaſure, unrighteous and unequall dealing, which for goodneſſe ſake, may befall both us and others. In this effect of true wiſedome we have ſet downe unto us

1 The temptation [*There is a juſt man*] both civilly juſt, and religiouſly holy [*that periſheth*] is oppreſſed, trodden down, and brought untimely to his end [*in his righteouſneſſe*] being innocent and guiltleſſe, or, for his righteouſneſſe, becauſe he is a good man. The different event to the bad followes, [*and there is a wicked man*] that hath neither honeſty nor godlineſſe [*that prolongeth his life in his wickednеſſe*] lives long in his ſinne with impunity, credit, and countenance, and that haply becauſe he is wicked: Theſe unlike and unequall proceedings *Salomon* ſets downe as no rare and unuſuall accidents, but as common events which fall out in every mans age, and which himſelfe among other obſervations had ſeene in his vaine and ſhort life. [*All things have I ſeene, &c.* *v.* 15.

2 The iſſue and concluſion thence ariſing; which is double;

1 According

מרב good & mercy, both together.

1 According to nature and the judgement of carnall and corrupt reaſon, which hence drawes concluſions tending to an indifferencie in good courſes, and politick forbearance of forwardneſſe in piety. [*Be not righteous overmuch*] ſeeing righteous men fare ſo ill, take heed of being too good and too forward: not that a man can indeede be ſo, but ſuch is the judgement of carnall policy, that our very duty is but overmuch and needleſſe preciſeneſſe, [*nor make thy ſelfe overwiſe*] leave off this affected humour (for ſo men eſteeme of the ſtudy of piety and vertue) bee not more nice and wiſe than other men; be diſcreete and wary, and ſtand not ſtrictly upon tearmes of conſcience and religion, but remit a little if danger be comming towards thee. The reaſon of this counſell is taken from the event, [*Why ſhouldeſt thou deſtroy thy ſelfe*] to what end ſhouldeſt thou bring thy ſelfe in danger of envie, vexation, &c. to make thy ſelfe a prey, &c. *verſ.* 16.

2 According to grace and the judgement of the ſpirit, maintaining in us a reſolved and zealous conſtancie in goodneſſe, notwithſtanding ſuch events. Which reſolution is

1 Declared in oppoſite tearmes to the counſell of the fleſh: Bee not juſt overmuch, ſaith the fleſh? Nay rather, ſaith the Spirit, [*be not wicked overmuch*] *viz.* hee that ſlacks and abates in goodneſſe, and qualifies it, though but with a little degree of badneſſe, (as the fleſh imagineth to doe) hee is bad, and too too bad. [*Bee not overwiſe,*] ſaith the fleſh Nay, ſaith the Spirit [*bee not fooliſh*] as all are that temper ſpirituall wiſedome with carnall policie. There is danger in being too good, ſaith the fleſh; Much more in being too bad, ſaith the Spirit: we are apter to fall into this extreame than to hold a meane in the other, and from this extreame, greater hurt will accrue unto us than can from the other, *viz.* Death, the greateſt of evils [*Why ſhouldeſt thou dye*] ſinne bringeth death, and the worſt of deaths [*not in thy time?*] an untimely and unſeaſonable death, when it were better for thee to doe any thing than to dye, and an eternall death, *ver,* 17.

2 Vrged on us by an earneſt exhortation, [*It is good*] (whatſoever evill befall) [*that thou lay hold on this*] on conſtancie in thy integrity and uprightneſſe; and having taken hold [*that thou withdraw not thy hand from this*] loſe not thy handfaſt, nor fall off from thy ſincerity, but cleave unto it ſtill, *verſ.* 18. The exhortation is backed with a reaſon from the promiſe of God to the faithfull [*for he that feareth God ſhall come forth of them all*] the godly ſhall have comfort in, and an happy iſſue out of all adverſity, *verſ.* 18.

This reaſon is illuſtrated by a Prolepſis: weakeneſſe and infidelity will plead.

Ob. I want friends and meanes to worke my ſafety and freedome from troubles: *Ergo,* I am likely to bide by the worſt.

Sol. By compariſon of Wiſdome with worldly helpes: [*Wiſedome ſtrengthneth the wiſe man more than tenne mighty men which are in the Citie*] the prudent godly man who hath God for his friend, is better defended and ayded, than he that hath the favour or aſſiſtance of many Potentates and Princes in a Common-wealth, *ver.* 19.

Jeremiahs afflictions and eſcapes.

3 *Charity and meekeneſſe* towards others, in bearing and paſſing by many infirmities and injuries in and from them: oppoſed to a ſuſpicious, cenſorious,

ſorious, revengefull, and implacable minde. This moſt excellent part of true wiſdome, (whoſe vertue and uſe is of large extent in all converſation and ſociety) is ſet forth *Synecdoc.* 1. In one kinde of fault which is moſt apt and moſt uſuall to breede offence, *viz.* evill ſpeeches. 2. In one kinde of men, which are the fitteſt objects on whom men thinke they may beſt diſcharge their choler, *viz.* Servants and inferiours: touching theſe we are commanded [*Take no heede to all the words that are ſpoken*] לבר התן אל take not to heart all offenſive ſpeeches, that are uttered in heat and paſſion, in jeſt or in earneſt; think not too much on them, heare and heare not; heare, but diſſemble and paſſe by in love, without bitterneſſe, wrath, and diſpleaſure: this doe as in regard of others, equalls or ſuperiours, ſo even of thy ſervant [*whom thou ſhouldeſt not heare*] in ſevere examination and animadverſion for every ſpeech, or not [*curſing thee*] in greater contumelies, bitter complaints and execrations, *v.* 21. Now this meeke and mercifull bearing with others faults, is commended unto us by a double Argument: אשחל אה

1 From the common condition of humane frailty; in many things we ſinne all, even the beſt, [*For there is not a juſt man*] (no, be he never ſo juſt) [*upon earth*] in all the world, [*that doth good*] *viz.* onely [*and ſinneth not.*] Wherefore, in ſcanning of others faults, wee muſt conſider our ſelves, leſt wee likewiſe be tempted, *v.* 20.

2 From the conſcience of a mans owne failings and infirmities in the ſame kinde haply for which hee now condemnes others. [*For oftentimes thine owne heart knoweth not that thou haſt curſed others*] ſpoken ill, reviled, rayled, &c. upon others, for which notwithſtanding thou wouldeſt have them pardon thee, and uſe thee favourably; doe ſo likewiſe thy ſelfe to others. *Hanc veniam petimuſque damuſque viciſſim, &c. ver.* 21.

4 *The difficulty* to attaine this wiſdome; which properly as it commends wiſdome by its rarity, ſo it puls downe mans pride and checks his curioſity. This difficulty is demonſtrated unto us two wayes:

1 By *Salomons* experience in his owne ſtudy and ſearch after it: [*All this have I proved*] *viz.* I have attained to great experience, and that by more than ordinary helpes [*by wiſdome*] wherewith I was in a large meaſure endowed, ſo that [*I ſaid*] and thought no leſſe with my ſelfe, [*I ſhall be wiſe*] and know all things, but all things reckoned up, I ſee [*it is farre from me*] *viz.* the perfection thereof. And if it were farre from *Salomon*, what other man ſhall come neere it, *v.* 23.

2 From the nature of thoſe things which are to bee knowne to make a man wiſe: theſe things are expreſſed,

1 Generally; all things are full of darkneſſe and obſcurity: by ſimilitude of things farre diſtant from us, or deeply hid in the bowels of the earth, both which are hard and almoſt impoſſible to bee exactly ſearched out and knowne by us. [*That which is farre off, &c. who can finde out?*] yea, though he had more wiſdome than *Salomon* had, *ver.* 24.

2 Particularly, in two parts of wiſdome:

1 Learning of all ſorts in the ſeverall Arts and myſteries thereof: here called [*Wiſdome*] which is interpreted in the next wotd [חשבון *ratiocinium, ars, the reaſon of all things*] ſo farre as by diſcourſe they may bee found out.

2 The knowledge of the corruption and guilefulneſſe of mans heart: a ſpeciall inquiry of ſingular uſe for the advancement of true wiſdome: [*and to know the wickedneſſe of folly*] or the wicked folly of men [*even of fooliſhneſſe and madneſſe*] ſo is the ſinfulneſſe, deceitfulneſſe, and corruption of a wicked man ſtiled, who is beſides his wits, fooliſh, and mad, *v.25.*

Touching both theſe, *Salomon* declares unto us what was

1 His inquiry and ſearch; this he underſtood, notwithſtanding the difficulty aforeſaid, with great diligence and paines expreſſed in many words, [*I applied mine heart with much attention, to know, and to ſearch, and to ſeeke,*] *ver.25.*

2 The iſſue of his ſtudy, what hee found out; expreſſed onely in the latter part concerning mans wickedneſſe, (of the former he had ſpoken, *chap.1.*) which in briefe he findes to bee infinite and beyond mans comprehenſion: this declared by inſtance and induction:

1 Of one ſex, *viz.* the weaker, and in it, of its worſt kinde, *ſcil.* the Harlot, whoſe infinite ſubtilties and wily wickedneſſe is

1 Deſcribed by parts, her

Wilineſſe to catch: [*Her heart is as ſnares and nets*] full of cunning fetches, plots, devices, and policies to intangle mens affections, as fiſhers, &c.

Power to keepe [*Her hands as bands*] her imbraces, kiſſes, lookes, &c. are as cords, wherewith ſhee bindes faſt the loving beaſt to be alwayes at her command, *v.26.*

Vide Prov.7. totum Prov.5.3. Iude 16. Belial.

2 Aggravated by many Arguments:

1 By compariſon with Death: [*I finde more than death the woman, &c.*] the wickedneſſe of a harlot cauſeth a lingring conſumption of body, name, eſtate: and after brings to eternall death, *verſ.26.*

2 From the power and force of her temptations: which are ſo enticing, as nothing but ſupernaturall helpes, grace, and Gods love can preſerve us from them: a ſinner left unto himſelfe cannot but fall into her ſnare [*who ſo pleaſeth God ſhall eſcape, but the ſinner, &c.*] *ver.26.*

3 From *Salomons* earneſt ſtudy to finde out the depth of a womans beguiling heart, the exact knowledge whereof he could not attaine; [*Behold, this I have found*] *viz.* ſo much as is mentioned, *v.26.* [*ſaith the Preacher*] who was able to diſcerne further than others, [*counting one by one*] trying and examining the diſpoſition and nature of many [*to finde out the account*] the perfect knowledge of this point, [*which yet my ſoule and deſire ſeeke after, but I finde it not*] nor attaine unto it, *verſ.27,28.*

4 By compariſon with men; amongſt whom there might be found one of a thouſand, whoſe politick devices, fraud, and falſhood might be diſcovered; but not one woman among a thouſand could bee found, the depth of whoſe deviliſh deceits could be meaſured. [*one man, &c. but a woman among all thoſe, &c.*] haply thoſe thouſand wives and concubines

cubines which he had, whereof it ſeems there were few good, *ver.* 28.

2 Of both Sexes, man and woman: *viz.* that neither of them are as God hath made them, but both have ſtrangely gone awry from the ſtraitneſſe of their creation. [*Loe, this onely have I found, God made man upright and* * *ſtrait, but they*] both *Adam* and *Eve*, and alſo their poſterity [*have ſought out (of their owne accord) many inventions,*] many and crooked counſels and devices for the practiſing, defending, excuſing, &c. of their evill courſes. The ſhifts are many, רבים, ſo that it is hard to finde them out: which muſt needs argue, that true wiſdome is difficult to be had, which conſiſteth in the knowledge of our ſelves and others, that is hard to come by, this farre more, *ver.* 29.

Mans fall from his integrity known by the light of reaſon and diſcourſe; this is falſe, for the Text proves, that it is a part of heavenly wiſdome to finde it out.

* In his image.

CHAP. VIII.

WHo is as the wiſe man? *And who knoweth the interpretation of a thing? A mans wiſdome maketh his face to ſhine, and the boldneſſe of his face ſhall be changed.*

2 *I* counſell thee, *to keepe the Kings commandement, and that in regard of the oath of God.*

3 *Be not haſty to goe out of his ſight: ſtand not in an evill thing, for he doth whatſoever pleaſeth him.*

4 *Where the word of a King* is, there is *power: and who may ſay unto him, What doeſt thou?*

5 *Whoſoever keepeth the commandement, ſhall feele no evil thing: and a wiſe mans heart diſcerneth both time and judgement.*

6 *Becauſe to every purpoſe there is time and judgement, therefore the miſery of man is great upon him.*

7 *For he knoweth not that which ſhall be: for who can tell him, when it ſhall be?*

8 There is *no man that hath power over the ſpirit to retaine the ſpirit; neither* hath *he power in the day of death: and* there is *no diſcharge in that warre, neither ſhall wickednеſſe deliver thoſe that are given to it.*

9 *All this have I ſeene, and applied my heart unto every worke that is done under the Sunne:* there is *a time wherein one man ruleth over another to his owne hurt.*

10 *And ſo I ſaw the wicked buried, who had come and gone from the place of the Holy, and they were forgotten in the City, where they had ſo done: this* is *alſo vanity.*

11 *Becauſe ſentence* againſt *an evill worke is not executed ſpeedily; therefore the heart of the ſonnes of men is fully ſet in them to doe evill.*

12 *Though a ſinner doe evill an hundred times, and his* dayes *be prolonged, yet ſurely I know it ſhall be well with them that feare God, which feare before him.*

13 *But it ſhall not be well with the wicked, neither ſhall he prolong* his *dayes* which *are as a ſhadow; becauſe he feareth not before God.*

14 *There is a vanity which is done upon the earth, that there be juſt men unto whom it happeneth, according to the worke of the wicked: againe, there be wicked men, to whom it happeneth according to the worke of the righteous; I ſaid, that this alſo* is *vanity.*

15 *Then I commended mirth, becauſe a man hath no better thing under the Sunne, than to eat and to drinke, and to be merry: for that ſhall abide with him of his labour the dayes of his life, which God giveth him under the Sunne.*

16 *When I applied mine heart to know wiſedome, and to ſee the buſineſſe that is done upon the earth:* (*for alſo* there is that *neither day nor night ſeeth ſleepe with his eyes.*)

17 *Then*

17 *Then I beheld all the workes of God, that a man cannot finde out the worke that is done under the Sunne, because though a man labour to seeke it out, yea further, though a wise man thinke to know it, yet shall he not be able to finde it.*

[5 THe fifth part or branch of true wisedome, discretion, and perfection of right judgement in the wise ordering of himselfe and and affaires; This vertue is

1 Summarily expressed and commended, First, in the nature of it, [*Who is as the wise man*] *e.i.* None to be compared to a wise man: and who is he? the next words expound wherein this wisedome is, [*who* (*viz. but a wise man*) *knowes the interpretation of a thing*] *i.e.* can discerne and truly judge of all affaires in their nature and circumstances, what must be done, what avoided, &c. This to know ones selfe, and interptet unto others, is a point of that wisdome which makes us happy. Secondly, in the effects of it, which are two:

1 Credit and esteeme [*a mans wisdome maketh his face shine*] *metaph.* bringeth his person in admiration, makes him * lovely, beautifull, and amiable, or venerable, awfull, and reverend, as *Moses*, *Steven*, or (*sed.q.*) cheerfull, without frowning sullennesse.

2 True confidence and security [*the boldnesse* פָּנָיו *of his countenance shall be changed*]; *scil.* from impudent and presumptuous overdaring and foole-hardinesse, to true confidence and resolution, or [*shall be doubled*] made very firme and assured. Hee that walkes wisely hath a truely secure heart, and bold face; he discovers no feares, because he foresees and prepares for evils; nor yet shame, hee commits no fault whereat he should blush, &c. *ver.* 1.

2 particularly exemplified in many points, requiring great wisedome to free us from the danger of divers temptations, which drive foolish men to foule extreamities and inconveniences. These particulars are

1 In matter of obedience to Kings in the execution of their commands, wherein a wise man carries his businesse faithfully and seasonably. Here note.

1 The duty, Obedience to Kings, [*I counsell thee to keepe the Kings commandement*] the reason is added, [*and that in regard of the oath of God*] because thou hast sworne allegeance to him, of which oath God is a witnesse and revenger. Which also may be in some part as a reason so a qualification of our obedience, *salvo juramento Dei*, so farre as may stand with the fealty wee owe to God, *ver.* 2.

2 The disobedience of foolish men, from which wee are dehorted. The fault is double:

1 Hastinesse in taking offence at Kings commandements; expressed in its effect or signe, *viz.* departing out of his presence: to turne the back, and fling away in a chafe is a signe of rashnesse and fury, and also of contempt, especially before Kings: [*Bee not hasty to goe out, &c.*] take heede of conceiving and discovering discontent and choler before a King.

2 Wilfulnesse in persisting in disobedience and rebellion, worse than the former [*Stand not in an evill thing*] submit and come in againe, *v.* 3.

From

* Kisse the lips of him that speaketh, &c.

Nehem. 10. 29. *Et in Sacramento baptis.*

Jonah 1. 3. מִפְּנֵי *ab officio.*

From theſe faults men are deterred by a two-fold argument:

1 From the danger of diſobedience: it is not ſafe to oppoſe a King, becauſe it is not eaſie to overmaſter him: and therefore he that reſiſts and incurres his diſpleaſure, is ſure to ſmart for it. The Kings power is of a large extent, [*he doth what pleaſeth him*] he will have his pleaſure performed, either by thee obeying, or upon thee in puniſhing thy rebellion, *ver.* 3. The reaſons are

- 1 His words and commands are alwayes joyned with power, authority, and majeſty, and therefore will overſway all power oppoſed againſt it [*where the word, &c.*]
- 2 His actions may not be cenſured and ſcanned by his ſubjects [*who may ſay unto him, what doſt thou?*] his faults are liable to Gods, not mans judgement, ſo that it is not in the ſubjects power, nor belongs to their duty to call him to examination, *v.* 3.

The name of a King daunts Rebels. באשר every where in all parts of his dominion, therefore no eſcaping nor hiding. (Who ſhall ſay, &c.) Rom. 13. 3.

2 From the profit of obedience, *viz.* peace and freedome from the evils that rebellion brings on a man. [*He that keepeth the commandement ſhall know, or feele no evill thing.*] Now whereas hence might be inferred, why then let's doe all the King bids us, without further inquiry or delay: this *Salomon* prevents, [*a wiſe mans heart diſcerneth both time*] when things may be done moſt ſeaſonably, not over-haſtily nor too ſlowly [*and judgement*] the manner and meaſure, how, and how farre forth fitly and lawfully the commands of a King may be diſpatched, *v.* 5.

2 Heedfull prevention and preparation for evils which may come upon us, we know not when nor how ſoone. This fruite of wiſedome is illuſtrated

Doegs obedience, and that of *Sauls* ſervants. 1 *Sam.* 22. *Ioab.* 1 *Chron* 31. 3. 2 *Sam.* 19. 5, 6.

- 1 By the common miſery of man that lyes upon him by reaſon of his ignorance of things preſent, and to come: which plunges him into many errours and dangers. [*The miſery of man is great upon him;*] Why? [*becauſe there is a time* and *judgement for all things*] which for the moſt part men are ignorant of [*for hee knoweth not that which ſhall bee*] he is ignorant himſelfe, and hath none that can inſtruct him, [*for who can tell him when it ſhall be? ver.* 6, 7.
- 2 By inſtance of mans weakeneſſe to helpe himſelfe in the greateſt of dangers, *viz.* Death, againſt which wiſedome affords us reſolution and patience, other helpe there is none: [*No man hath power over the ſpirit to retaine the ſpirit*] none hath command of his owne life, to live and dye when he liſt: [*neither hath hee power in the day of death*] *viz.* to ſave himſelfe alive, [*neither is there diſcharge in that warre*] *viz.* with death, againſt which there is no protection, no ſhifting, or, [*nor is there deliverance in battell*] *viz.* by a mans owne ſtrength or policy, *v.* 8.

Or weapon, *miſſile* משלחת to defend our ſelves againſt death.

- 3 By the oppoſite of mans wickedneſſe, in deviſing and uſing ungodly meanes, and unlawfull ſhifts for the effecting of his ſafety in avoyding ſuch evils as hee feares will fall on him: which endeavours are to no purpoſe, [*Neither ſhall wickedneſſe deliver thoſe that are given to it* בעליו] when men for want of true wiſdome, have runne themſelves into errours and danger, they ſeeke out fooliſh and unwarrantable counſels to rid themſelves free, but become ſo much the faſter intangled, *ver.* 8.

3 A right esteeme and use of the prosperity of wicked men, and their long impunity: which is another sore temptation to badnesse against which a wise man is well defended. In this point we have to note,

1 The temptation which *Salomon* sets downe as an heedefull, and experimentall observation of his owne [*All this have I seene, and applied my heart. &c.*] which he doth by instance in the most eminent kinde of men, upon whom mens eyes are most usually fastened, *viz.* in the prosperity of tyrants, and great, but wicked ones, who rule all things at their pleasures, and passe uncontrouled. [*There is a time when one man ruleth over another to his owne hurt*] not onely to the hurt of those that are under government, but to the destruction of himselfe in conclusion; when though it be long first, he shall receive the punishment of his injustice and tyrannie in the misuse of his place, and Gods healthfull ordinance, *v.* 9. The freedome and impunity of these men is expressed in the next verse, where we have a double benefit: they enjoy,

1 Honourable buriall after long continuance in their dignity and greatnesse, [*I saw the wicked Rulers buried*] with pompe, lamentation, and much funerall solemnity, as an honourable close of the dignity and greatnesse of their lives [*Who had come and gone*] enjoyed their state for their times, and left it peaceably at their death; or had gone in and out before the people in rule and government [*from the place of the holy*] *viz.* the seate of justice and government, where holy judgement ought to be executed, and holy Iudges ought to sit: the seate of judgement is a Throne of God, and they should bee Gods that sit there.

And so) viz. notwithstanding their wicked and unjust government.

Deut. 1. 17. 2 *Chron.* 19. 6. *Psal.* 82.

2 Oblivion of their names and doing, a great benefit to a wicked man to have his memory dye with him, which if it be preserved, stinkes in keeping, and remaines as a curse and perpetuall disgrace: [*and they were forgotten in the City where they had so done*] there was no more memory of them, no not in that place where they had practised all their wickednesse and villany. Thus in life and death, and after death these men seeme to be happy, all which is notwithstanding vanity, and but seeming prosperity: [*This is also vanity*] (as is after shewed) *ver.* 10. And this is the temptation; now follows

2 The issue and event springing there-from, which is double different:

1 In the foole or wicked man led by carnall discourse: in whom the prosperity and long happinesse of evill men workes hardnesse of heart, obstinacie, and presumption in evill courses, [*because sentence is not speedily, &c.*] *ver.* 11.

Vide 1 *Pet.* 3. *Rom.* 2. 4, 5.

2 In the wise and godly, guided by the spirit of God, who hereupon take not any liberty to themselves to be bold in sinning, but stand fast in their integrity, judging right of the state of the good and bad in this life: which spirituall judgement is set downe διπλωτικῶς.

1 A bad man, though he prosper long in evill doing, shall not be blessed.

A good man though hee suffer evill, and that long, or enjoy good but a while, yet shall still bee blessed.

That

That latter part of the former member of the Antitheſis followes not immediately the firſt, but after the latter part of the ſecond member. The whole oppoſition ſtands thus,

1 For the bleſſedneſſe of the godly: [*though a godly man ſuffer evill an hundred*] *i. e.* many times, and his dayes be ſhortned, yet ſurely I know that it ſhall be well with thoſe that feare God; *viz.* in truth and ſincerity, [*which feare before him*] becauſe they are in Gods preſence.

2 For the unhappineſſe of the ungodly [*though a ſinner doe evill an hundred times, and his dayes be prolonged*] *i. e.* he continue long unpuniſhed in his wickedneſſe [*yet it ſhall not bee well with the wicked*] he ſhall not eſcape ſevere puniſhment in the end; [*nor ſhall he prolong his dayes*] ordinarily, hee ſhall not live out halfe his dayes, but if he live long, yet ſhall hee not live ever, his long dayes are but a ſhort life [*which are as a ſhadow*] when longeſt, then vaniſhing to nothing. All this confirmed by reaſon from his owne ſinne, which certainely brings miſery, [*becauſe he feareth not before God*] is devoyde of grace, and ſtands in no awe of Gods judgements, *v.* 12, 13. *Iob* 8.

4 A juſt cenſure of the ſeeming confuſion, chance, and caſualties which appeares in the different and unequall adminiſtration of humane affaires. Which is another great temptation to make us caſt off all care of piety and godlineſſe, and to draw us to Atheiſme and Epicuriſme. Here as before are ſet downe,

1 The temptation, the unequall and ſeemingly-unjuſt ordering of things in regard of puniſhment or reward of vertue and vice, *viz.* good men many times fare as ill as bad men, and bad men have as good ſucceſſe as thoſe that are beſt. [*There is a vanity, &c. that there be juſt men, to whom, &c.*] *v.* 14.

2 The judgement that is paſſed thereupon by the

1 Fleſh,

1 In generall, cenſuring Gods various adminiſtration of things for vanity, becauſe it is not able to perceive the reaſon, juſtice and equity of Gods ſo doing. [*There is a vanity, &c.*] and, [*I ſaid, this alſo is vanity*] *v.* 24.

2 In particular, drawing from hence reſolutions to betake themſelves to a licentious and voluptuous life: [*Then I commended mirth*] ſeeing a man loſeth nothing by badnes, nor gets by goodneſſe, what ſhould we care for any thing but to be merry, and take our pleaſure here, [*for there is nothing better, &c.*] and, [*that ſhall abide with him of his labour, &c.*] other and greater commodity by any thing in this world no man is likely to get, Thus doe wicked men make ill concluſions of good premiſes; and ill applications of otherwiſe profitable precepts, *ver.* 15. See Chap. 2. 24.

2 Spirit, whoſe judgement concerning this point may bee briefly compriſed in three propoſitions.

1 That Gods government of the world is ſo ſecret and wonderfull, that the wiſeſt cannot in all things ſearch out and diſcerne the reaſon and manner of his working; which ſhould reſtraine raſh opinions and carnall cenſures of Gods providence, condemning of injuſtice, or advancing fortune in its place. This propoſition is explicated:

1 In

1 In *Salomons* induſtrious inquirie after the right underſtanding of this point [*I applied mine heart*] with all attention and heedfulneſſe [*to know wiſdome*] in all kindes whatſoever, and more ſpecially [*to ſee the buſineſſe which is done under the Sunne*] to take notice of all workes of providence in the government of the world: and this I did with inceſſant ſtudy [*for alſo there is that neither day nor night ſeeth ſleepe with his eyes*] as others eagerly ſet on a buſineſſe, follow it night and day, ſo I gave my ſelfe to this ſtudy and obſervation without intermiſſion, *v.16.*

2 In the extent and iſſue of his endeavour, *viz.* that the exact knowledge of Gods working cannot be found out, [*Then I beheld all the workes of God, that, &c.*] the reaſons are

1 It is above the power of mans induſtry, [*becauſe though a man labour to ſeeke it out.*]

2 It is above the reach of mans wiſedome, [*yea further, though a wiſe man thinke to know it, yet ſhall he not be able to finde it out.*] *ver.17.*

CHAP. IX.

FOr *all this, I conſidered in mine heart, even to declare all this, that the righteous, and the wiſe, and their workes* are *in the hand of God; no man knoweth either love or hatred,* by *all that* is *before them.*

2 *All things* come *alike to all*; there is *one event to the righteous and to the wicked, to the good and to the cleane, and to the uncleane; to him that ſacrificeth, and to him that ſacrificeth not: as* is *the good, ſo* is *the ſinner, and he that ſweareth, as he that feareth an oath.*

3 *This is an evill among all things that are done under the Sunne, that* there is *one event unto all, yea, alſo the heart of the ſonnes of men* is *full of evill, and madneſſe is in their heart while they live, and after that* they goe *to the dead.*

4 *For to him that is joyned to all the living there is hope, for a living dogge is better than a dead lion.*

5 *For the living know that they ſhall dye; but the dead know not any thing; neither* have *they any more a reward: for the memory of them is forgotten.*

6 *Alſo their love, and their hatred, and their envy is now periſhed; neither* have *they any more a portion for ever in any thing that is done under the Sunne.*

7 *Goe thy way, eate thy bread with joy, and drinke thy wine with a merry heart; for God now accepteth thy workes.*

8 *Let thy garments be alwayes white, and let thy head lack no ointment.*

9 *Live joyfully with the wife whom thou loveſt all the dayes of the life of thy vanity, which he hath given thee under the Sunne, all the dayes of thy vanity, for that* is *thy portion in this life, and in thy labour which thou takeſt under the Sunne.*

10 *Whatſoever thy hand findeth to doe, doe it with thy might: for* there is *no worke, nor deviſe, nor knowledge, nor wiſdome in the grave, whither thou goeſt.*

11 *I returned, and ſaw under the Sunne, that the race is not to the ſwift, nor the battell to the ſtrong, neither yet the bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of skill, but time and chance happeneth to them all.*

12 *For man alſo knoweth not his time, as the fiſhes that are taken in an evill net, and as the birds that* are *caught in the ſnare, ſo are the ſonnes of men ſnared in an evill time, when it faileth ſuddenly upon them.*

13 *This wiſedome have I ſeene alſo under the Sun, and it ſeemed great unto me.*

14 There was *a little Citie, and few men within it, and there came a great King*

King againſt it, and beſieged it, and built great bulwarkes againſt it:
15 *Now there was found in it a poore wiſe man, and he by his wiſdome delivered the Citie, yet no man remembred that ſame poore man.*
16 *Then ſaid I, wiſdome is better than ſtrength: nevertheleſſe, the poore mans wiſdome is deſpiſed, and his words are not heard.*
17 *The words of wiſe men are heard in quiet, more than the crie of him that ruleth among fooles.*
18 *Wiſdome is better than weapons of warre; but one ſinner deſtroyeth much good.*

2 THat howſoever ſecret and hidden the diſpoſing of all things bee, yet all men and all actions are guided by a divine providence. The certainty of which point, with that which followes, is commended to us by *Salomons* exact obſervations, and the finall reſolutions of his inquirie: [*For all this I conſidered in mine heart, even to declare all this.*] What? *viz.* [*That the righteous, and the wiſe, and their workes are in the hand of God*] to diſpoſe as hee ſees good, how wiſe ſoever they be in their owne contrivances, to reward when and in what manner hee pleaſeth, how righteous and well deſerving ſoever they ſeeme to be, *v.* 1.

3 That Gods love or hatred towards men is not diſcernable by outward things and events, ſuch as lye open to our view and common obſervation. [*No man knoweth either love or hatred by all that is before them*] by ſuch things as here befall them in the world, *ver.* 1.

The reaſon is added from the alike condition of the good and bad in all outward things; [*all things come alike to all, and there is one event to the righteous and to the wicked*] both which are in the words following deſcribed by other Epithites, *Synonyma's*; [*to the cleane and uncleane, the good and the ſinner*] and properties [*to him that ſacrificeth, and to him that ſacrificeth not*] [*he that ſweareth (commonly) as he that feareth an oath*] maketh conſcience of it, *v.* 2.

The judgement of the Spirit being thus declared, *Salomon* returnes againe to conſider of the judgement of the fleſh, which was before, *ver.* 15. briefly delivered, but here is more diſtinctly expounded. Touching the uſe then that carnall men make of this point of Gods providence; we are to note,

1 Their practice whereto they fall upon this occaſion, generally expreſſed in the 3. *verſ. viz.* a giving of themſelves up to all impiety. [*That is an evill among all things that are done under the Sunne?*] What? [*that there is one event to all*] Why this evill? ſeeing Gods government may not be condemned as bad, it is evill in the evill conſequent and uſe wicked men make of it: [*yea alſo the hearts of the ſonnes of men is full of evill, and madneſſe is in their hearts while they live*] they live like mad men in all ſinfull practices [*and after that they goe to the dead*] dye like beaſts, and come to nothing as they imagine. This practice of impiety is illuſtrated

1 By the reaſon that moves them unto it, which is in briefe an erronious opinion, that there is nothing to bee looked and hoped for after this life: [*For to him that is joyned to all the living there is hope,*] *viz.* of enjoying ſome good, not ſo (*ex oppoſito*) to him that is dead, which is proverbially expreſſed [*for a living dogge*] the worſt man if living, [*is better than a dead lion*] the beſt man that is in his grave, *v.* 4.

This opinion is further amplified and confirmed by ſundry ſeeming arguments:

1 The liuing haue knowledge as of other things, ſo of death, and therefore ſtudy alwayes to compaſſe the pleaſures of this life, but the dead know and take care for nothing: [*For the liuing know, &c. but, &c.*]

2 The liuing haue reward of honour or profit for their doings, the dead enjoy not this benefit; who are ſo farre from it, that the memory of them and all their workes is forgotten, *v.* 5.

3 The liuing haue a great part and portion in the things and affaires of this life, there is what they may loue, and hate, and envy, but the dead are deprived of the uſe of all things belonging to this life. [*Alſo their loue, and their hatred, and their enuy, &c.*] by which appeares, that theſe carnall wretches confine all the good that man can enjoy within the compaſſe of this preſent life.

2 By one particular of their practice, *viz.* voluptuous liuing, or Epicuriſme, ſet forth

1 In its parts:

1 Diet, and feaſting without feare in all jollity and profuſe mirth [*Goe thy way, eate thy bread, &c.*] *v.* 6.

2 Apparell: [*Let thy garments bee alwayes white*] as was and is the faſhion of the Eaſterne Countries, in triumphs, feaſts, and other occaſions of mirth and joy.

3 *Curatura corporis*, by *Synecdoch.* of oyntments, much uſed by thoſe Eaſterne people in banquettings, bathings, and at other times: [*Let not oyle be lacking on thy head*] pamper up thy body with all delights, *ver.* 8.

4 Carnall pleaſure: wherein yet the Epicure hath ſome regard to common honeſty, ſhame of men, feare of law, and ſo reſtraines himſelfe to his owne wife, with whom he may enjoy *Voluptate tuâ, & facile parabili.* [*Liue joyfully with the wife whom thou loueſt all, &c.*] *ver.* 9.

2 In the ſumme and generall: [*Whatſoeuer thou findeſt to doe*] in matter of pleaſure or profit [*doe it with all thy might*] ſpare no paine nor coſt to get all contentment to thy ſelfe whileſt thou liueſt, *v.* 10.

In this courſe of worldly delights the carnall man encourages himſelfe by falſe perſwaſions, and arguments miſ-applied.

1 That God is well pleaſed with him, to whom hee affords liberty and ſcope in pleaſures and licentiouſneſſe. Be merry, Why? [*for God now accepteth thy workes,*] *ver.* 7.

2 That in this life nothing can bee further expected than the delightſome uſe of all things we get by our labour, which though it be good with moderation, and all that the things of this life can afford, *ex ſe*; yet it is not all which a man muſt ſeeke after, reſting herein without care of the life to come, as the carnall man doth. [*For that is thy portion in this life, and in thy labour which thou takeſt under the Sunne,*] *ver.* 9.

3 That *poſt mortem nihil.* Intend (ſaith the Epicure) thy pleaſures, and follow thy affaires hard whileſt thou liueſt:

Yet the words may ſeeme to beare a larger ſenſe, עם אשה אשר אהבת on *femina quam amaſti.*

liveſt: Why? in the grave there is nothing to be done or ſuffered: [*for there is no worke*] to bee wrought, nor yet meanes to effect it, [*no device, knowledge, nor wiſdome, &c.*] *verſ.* 10.

So is the carnall mans practice: next followes the

2 Occaſion that drives carnall men upon the former ill opinions and evill practices: and that is, *that there is no providence, but that all things are carried by chance and fortune*; which concluſion they gather from a double experience;

1 Of mens doings and endeavours, which are often fruſtrated of their end and event, when there is greateſt probability of ſucceſſe. [*I returned and ſaw under the Sunne, that the race is not to the ſwift, &c. but time and chance happeneth to all,*] *verſ.* 11.

2 Of mens ſufferings in ſuch harmes and dangers as befall them. Wherein he compares men to Birds and Fiſhes, that fall ignorantly and ſuddenly into the net and ſnare. [*For man knoweth not his time, as fiſhes, &c. ſo are the ſonnes of men ſnared &c.*] *v.* 12.

Becauſe evils come ſuddenly and unexpectedly: therefore by chance, not by providence. ἀσυλλογίστως.

So much of the fourth point, wherein wiſdomes excellencie is ſet forth: now followes the fifth:

5 Particular wherein the fruit of wiſdome is ſeene, *viz.* in a right conſideration of that diſgrace and contempt which is caſt upon goodneſſe joyned with a poore and meane condition: which is another ſore temptation, keeping us backe from reſolution in vertue and godlineſſe. Here likewiſe conſider

1 The temptation, *viz.* diſgrace and diſ-reſpect of goodneſſe coupled with meane fortune, notwithſtanding the benefits which others reape by it: expreſſed in a parable or true hiſtory, ſetting forth both the benefit and the neglect of ſuch goodneſſe, in the moſt eminent kinde, *viz.* to and by a whole ſtate, which *Salomon* ſets downe as his moſt heedfull obſervation, and as a point of much moment, and worth his notice. [*This wiſdome have I alſo ſeene, &c. and it is great unto mee,*] *ver.* 13. What was that? it followes in the ſtory: wherein are

1 The danger, a Citie beſieged: aggravated by many circumſtances [*a little citie*] [*a few men in it*] weakely defended, beſieged [*by a great King*] with a great army, and ſtrongly aſſaulted [*he built great bulwarkes againſt it,*] *v.* 14.

2 The deliverance,

The perſon, a poore man, but a wiſe man, [*Now there was found, &c.*]

The meanes, [*By his wiſdome hee delivered the Citie*] *v.* 15.

3 The reward beſtowed on the author of their eſcape, *viz.* neglect and forgetfulneſſe, [*yet no man remembred that ſame poore man*] to honour and reward him for his deſerts, *v.* 15.

2 *Salomons*, or the wiſe mans cenſure and reſolution thereupon:

1 His cenſure of

Wiſdome in the generall: [*Wiſdome is better than ſtrength*] civill policy with religious piety is better than the ſtrength of walls, or force of men, for the defence of a State.

Wiſdome in a poore man, that notwithſtanding the benefit of it, it is deſpiſed and ſet light of, which appeares in the effect; [*his words are not heard*] his counſels and advice are either rejected with ſcorne, or if heard, not followed; or if followed and regarded, yet not rewarded, *v.* 16.

As in Chriſt, *Mark.* 6. 2, 3. *Paul* 2 *Cor.* 10. 10.

2 His reſolution upon the point delivered in two Concluſions or Axiomes:

1 Preferring a poore mans wiſe and humble counſell before the imperious and proud command of a fooliſh Ruler. [*The words of wiſe men*] though poore and meane, yet among wiſe men (*ex antitheſi*) who can beſt judge what is beſt to be heeded and followed [*are heard in quiet*] being delivered with a calme, ſubmiſſive, and humble ſpirit, [*more than the cry*] loud, clamorous, and wilfull commands [*of him that ruleth*] Captaine, Magiſtrate, or great Governour [*among fooles*] diſobedient and untractable people. (Or the oppoſition may ſtand thus: A poore mans ſober and quiet advice may prevaile with the unwiſe multitude more than a Rulers authority and loud commands) *v.*17.

2 Preferring wiſdome before all other meanes of ſecurity and defence, to the end, that though it be deſpiſed, yet we ſhould not therefore forſake it to truſt to other. [*Wiſdome*] true policy with true piety [*is better than weapons of warre*] all warlike proviſions and preparations though they promiſe much ſecurity, yet cannot procure that ſafety which wiſdome alone doth. Which is further confirmed by the contrary, [*one ſinner*] that erreth in counſell and policie, or ſinneth againſt godlineſſe and piety [*deſtroyeth much good*] though he be but one, yet brings ruine unto many, his errour and ſinne overthrowes a whole Army, Citie, Common-wealth, and defeats all good proviſions made for their benefit and advancement, *v.*18.

Chap. X.

DEad flies cauſe the oyntment of the Apothecary to ſend forth a ſtinking ſavour: ſo doth a little folly him that is in reputation for wiſdome and honour.

2 *A wiſe mans heart* is *at his right* hand; *but a fooles heart at his left.*

3 *Yea when he that alſo is a foole walketh by the way, his wiſdome faileth* him, *he ſaith to every one,* that *he is a foole.*

4 *If the ſpirit of the Ruler riſe up againſt thee, leave not thy place; for yeelding pacifieth great offences.*

5 *There is an evill* which *I have ſeene under the Sunne, as an errour* which *proceedeth from the Ruler.*

6 *Folly is ſet in great dignity, and the rich ſit in low place.*

7 *I have ſeene ſervants upon horſes, and Princes walking as ſervants upon the earth.*

8 *Hee that diggeth a pit ſhall fall into it; and who ſo breaketh an hedge, a ſerpent ſhall bite him.*

9 *Who ſo removeth ſtones, ſhall be hurt therewith;* and *he that cleaveth wood, ſhall be endangered thereby.*

10 *If the iron be blunt, and he doth not whet the edge, then muſt he put to more ſtrength; but wiſdome* is *profitable to direct.*

11 *Surely the ſerpent will bite without enchantment, and a babler is no better.*

12 *The words of a wiſe mans mouth* are *gracious; but the lips of a foole will ſwallow up himſelfe.*

13 *The beginning of the words of his mouth* is *fooliſhneſſe; and the end of his talke is miſchievous madneſſe.*

14 *A foole alſo is full of words; a man cannot tell what ſhall be; and what ſhall be after him, who can tell him?*

15 *The labour of the fooliſh wearieth every one of them; becauſe hee knoweth not how to goe to the Citie.*

16 *Woe to thee, O Land, when thy King is a childe, and thy Princes eate in the morning.*

17 *Bleſſed art thou, O land, when thy King is the ſonne of Nobles, and thy Princes eate in due ſeaſon, for ſtrength, and not for drunkenneſſe.*

18 *By much ſlothfulneſſe the building decayeth; and through idleneſſe of the hands the houſe droppeth thorow.*

19 *A feaſt is made for laughter, and wine maketh merry: but money anſwereth all things.*

20 *Curſe not the King, no not in thy thought: and curſe not the rich in thy bed-chamber: for a bird of the ayre ſhall carry the voyce, and that which hath wings ſhall tell the matter.*

¶ 2 SO much of thoſe effects and properties of true wiſdome, which are more generall: now *Salomon* proceeds to reckon other parts and fruits of it as they more particularly concerne us in a fourefold carriage of our ſelves.

1 Towards our ſelves, and in our more private converſation: wherein wiſdome affords us a double benefit:

1 Of circumſpection and warineſſe in our carriage, to maintaine our good name and reputation by heedfull avoyding all things, that might ſtaine it: *viz.* all indiſcreet and ſinfull behaviour, though but in ſome ſmall matter. This expreſſed in an excellent ſimilitude, comparing a good name to an oyntment of the Apothecary, a curious confection well made by art; folly, errours, and ſlips in our converſation, to dead flies in a pot of ſweet odours; diſgrace and ſhame that comes by ſinne, to the ſtinke and putrifaction of a coſtly oyntment, which is very loathſome: Laſtly, in the degree, dead flies, ſmall and little creature, yet even a few of them are enough to marre a whole box, ſo a little folly is ſufficient to ſtaine the reputation of him that is in honour for his wiſdome: as one ſinner, ſo one ſinne deſtroyes much good, *verſ.* 1. יקר one that is precious.

2 Of dexterity and expedition in the diſpatch of all affaires, [*The heart of the wiſe is at his right hand*] *i. e.* in all buſineſſes he hath counſell and wiſdome preſent with him for the ready and ſafe ordering of his proceedings. He put none but his right hand to his worke, the moſt fit and commodious inſtrument to worke well and ſpeedily, and this hand hee ſo ſets to his buſineſſe, that it is guided by his heart, wiſdome and good advice direct him in his doings, *ver.* 2. This is illuſtrated by the contrary in fooles, [*but a fooles heart is at his left hand*] *i. e.* he doth his buſineſſe raſhly, unadviſedly, untowardly, hee is left-handed in his worke, and does it aukwardly. *v.* 2. which folly is further diſcovered in an unwiſe mans ordinary converſation, [*yea alſo when he that is a foole walketh by the way*] in his ordinary behaviour, gate, geſture, countenance, ſpeeches, [*his wiſdome faileth him*] he wants wit to carry himſelfe well; yea hee hath not wit enough to conceale his folly, but proclaimes it openly to all, [*and he ſaith to every one that he is a foole,*] *v.* 3. *Prov.* 20. 18. *Chap.* 2. *v.* 14. *Prov.* 13. 2.

2 Towards ſuperiours in the common-wealth in caſe of offence

that we may conceive at them, wherein great is the use of true wisdome to bridle and restraine all unlawfull desires and attempts against men in authority. The offence that we may take at their doings is two-fold:

1 In regard of our selves, for some wrong the Ruler hath done us, or for some private displeasure hee conceives at us for some offence done to him. [*If the spirit*] רוּחַ, wrath indignation [*if the ruler rise up against the*] whether rightfully or wrongfully: what must be done in this case? The rule and remedy which wisdome in this matter prescribes is, *Leave not thy place*] office, duty, and obedience, oppose not wealth against wealth, take heed of stubbornesse and violence, but use faire meanes in submission and discreete bearing and forbearing: the reason followes from the benefit, [*for yeelding*] מַרְפֵּא lenity, submission; [*pacifieth*] יַנִּיחַ causeth to cease: [*great offences*] or sinnes, *i. e.* great and just displeasure conceived by the Ruler for thy sinne and offences, or his unjust and sinfull displeasure taken for no cause: whereas *e contra*, obstinacie and resistance doth but exasperate his wrath, and aggravate thine offence, *v.* 4.

As *David* and *Saul*. *Iacob* to *Esau*.

מרפא *lenitas & sanitas: lenitas enim sanat mentem ira sauciam.*

2 In regard of others in common, in case of the Princes bad and disorderly government, whereof here is expressed but one instance, yet such a one as is commonly the greatest corrosive to subjects hearts, *viz.* preferment of the bad, and dis-respect of the well deserving. In which point *Salomon* sets down.

1 The evill which *Salomon* tooke good notice of; First, in the commonnesse of it, [*there is an evill which I have seene under the sunne.*] Secondly, in the nature of it [*as an error*] it is an errour in State-policie and government. Thirdly, in tthe roote of it [*which proceedeth from the Ruler*] it is the Princes fault, ignorance of vice, that good are kept under, and bad advanced in Court and Country, *ver.* 5. What this evill is, followes in the next verse, [*Folly*] fooliſh men, *i. e.* both weake for abilities of government, and wicked for life and conversation, [*is set in great dignity*] advanced to place of honour and rule, [*and the rich*] in grace and civill wisdome [*sit in low place*] kept in meane and obscure condition, *ver.* 6. The absurdity and unreasonablenesse of this disorder, illustrated by comparison of the like: [*I have seene servants on horses, and Princes walking as servants on the ground*] it is a great indignity, as for the servant to ride on horse-back, and the master to lackey a-foote: so for men of base and slavish conditions to be advanced above those that are of free, noble, prudent, and pious spirits, *ver.* 7.

2 The remedy, *viz.* submission and yeelding, seeking reformation by all faire and loving meanes. To which duty *Salomon* exhorts subjects by a dehortation from the contrary, *viz.* discontentment, rebellion, innovation, and sedition. This undutifull and rebellious affection against Princes is discovered in three particulars, from all which we are disswaded:

1 In fact:

1 Secret treachery: the punishment whereof is, that the mischiefe lights upon the traytor. *Hee that digg-eth*

diggeth a pit ſhall fall into it] a ſimile from unwary Huntſmen, that making pits to catch wilde beaſts (uſuall in Eaſterne Countries) and covering them over with leaves, &c. fall into the ſame themſelves as they paſſe that way, *v.* 8. *Pſal.* 7. 15, 16. *Haman, Eſter* 7. *Proceres, Dan.* 6. *Achitophel.*

2 Open violence and rebellion: which how ill it ſucceeds *Salomon* ſhewes,

1 By ſimilitudes, which are three:

1 Pulling up old hedges, wherein Serpents, Efts, Adders, Snakes, &c. uſually lurke, that endanger the hands and feet of him that goes about it. [*Hee that breaketh a hedge, a Serpent ſhall bite him*] ſo he that ſeekes to overthrow the government of a common-wealth, and breake downe the fences and mounds of rule and ſubjection, &c. *ver.* 8.

2 Removing of great ſtones, in pulling downe of ſtone walls, and old buildings, and lifting, carrying, &c. wherein without much care men are greatly endangered: [*Who ſo removeth ſtones, ſhall be hurt therewith*] ſo hee that attempteth to loſe and remove the joynts and pieces of a ſetled government, there is danger that like *Sampſon* hee'll be cruſht in the ruine, *v.* 9. *Prov.* 26. 27.

3 Cleaving of knotty and hard timber with ill tooles, wherein there is danger of breaking our tooles and maiming our ſelves [*and he that cleaveth wood, ſhall be endangered thereby*] ſo is hee that uſeth violent meanes againſt a Prince, *v.* 9.

2 By the contrary, *viz.* a wiſe and gentle carriage of matters, whereby all diſorders of government are ſooner reformed than by rough and furious courſes. This inferred upon occaſion of the laſt ſimilitude of cleaving of wood, [*if the iron be blunt, and he doe not whet the edge:*] if the Axes and Wedges be not ſharpe [*he muſt put to more ſtrength:*] yea, but what ſhall he be the better for that? Not a whit, ſuch a wood-cleaver ſhall but weary himſelfe, ſweat out his ſtrength, endanger his limbs by recoiling of the Axe or Wedge, &c. So in the former ſinne, hee that will by maine ſtrength remove ſtones, ſhall ſtraine his back, breake his joynts, &c. Hee that raſhly and furiouſly will pluck downe a hedge, ſhall ſcratch himſelfe, put out his eyes, gore his legges, &c. So that in ſumme, the more violence and wilfulneſſe ſubjects uſe againſt Rulers, the greater danger they bring themſelves into. But now on the other ſide, [*Wiſdome is profitable to direct*] if art and skill be uſed, it is not hard for a good hedger to new make the oldeſt hedge, or Maſon to remove the greateſt ſtones, or Carpenter to cleave the moſt boiny and churliſh piece of timber: ſo for ſubjects by wiſe and moderate courſes to procure reformation of a Princes fouleſt errours and diſorders, *v.* 10.

2 In words, when inferiours uſe diſcontented, contumelious threatning, and ſeditious ſpeeches, of or to their Rulers. This

fault of perverſe and harſh words uttered againſt a Prince, is ſet down with its oppoſite vertues of milde and gentle ſpeech, and both expreſſed

1 In a ſimilitude, wherein the wiſe perſwaſions and gentle language which a diſcreet man will uſe to a vicious Governour, are compared to a charme or inchantment uſed over a ſerpent that keepes him from biting and poyſoning. But a foole in the lawleſſe liberty of his tongue, in raſh, unſeaſonable, and furious reproofes and reproaches of Governours faults, is like him that handles a ſerpent, and uſeth no art to charme him, by which meanes he is ſure to be bitten and ſtung. [*Surely the Serpent will bite without enchantment, and a babler*] a tongue-maſter, a great talker, and fault-finder in State-matters [*is no better,*] *v.*11.

2 Plainely in certaine ſentences cleerely expreſſing the difference betweene a wiſe man and a foole in this matter of ſpeech.

1 In the event and fruit [*The words of a wiſe mans mouth are gracious*] winne favour and acceptance with his Prince and others, appeaſe diſpleaſure, and procure reconciliation with them. [*But the lies of a foole ſwallow up himſelfe*] by perverſe ſpeeches hee brings himſelfe in danger of life and limbe, incurres the Princes diſpleaſure and falls into his powerfull revenge. Hee undoes himſelfe, not onely in part but utterly, his words ſwallow him up, *v.*12.

2 In the nature of it. The words of a fooliſh man are

1 Evill:

Bad in the firſt entrance and beginning of his talke. [*The beginning, &c. is fooliſhneſſe,*] his tongue runs before counſels, advice, and reaſon ſend it.

Starke naught in the end and concluſion. [*The end of his talke is miſchievous madneſſe.*] Hee growes unto rage, choler, threatning, and outragious ſpeeches, which drive him further to miſchievous practices and reſolutions. *E contrà*, a wiſe mans words are good in the beginning, and beſt in the upſhot, *v.*13.

2 Many. [*A foole is full of words*] he is very talkative, and uſeth many words to defend the poſſibility and likelihood of his fooliſh and witleſſe enterpriſes: which cuſtome of his is expreſſed μωρηκῶς in his vain tautologies. [*A man cannot tell what ſhall be:*] and again [*And what ſhall be after him who can tell?*] *q.d.* You know not how things may fall out, it may chance thus, and why not ſo, hope well, put it to the venture, &c. *v.*14.

After the fooliſh mans attempts both in deed and word, thus ſeverally deſcribed, *Salomon* ſets downe joyntly the iſſue of both together, which is, much adoe to no purpoſe, [*the labour of the fooliſh wearieth every one of them*] his enterpriſes and diſcourſes prove labour in vaine to him and others that heed and follow them. The generall reaſon of all, which is, [*becauſe he knoweth not how to goe to the Citie*] *i.e.* hee is utterly ignorant how to behave him wiſely in matters of policie

policie and civill government, *v.*15.

3 In thought or words ſecretly, [*Curſe not the King*] wiſh not evill to his life and ſtate [*no not in thy thought*] במדעך in thy conſcience, ſecretly when no man knowes but thy ſelfe [*and curſe not the rich*] Nobles and men of high place and government, [*in thy bed-chamber*] privily in ſecret; the reaſon is added from the certaine danger of diſcovery.

{ 1 By unlikely meanes that wee dreame not of, [*The bird of the ayre ſhall carry the voyce.*]
{ 2 Speedily and ſwiftly, [*and that which hath wings ſhall tell the matter,*] *v.*20.

*Prov.*13. 16. *and* 14. 8.

Now leſt upon ſo ſtrict prohibitions given to keepe ſubjects in compaſſe of their duty, from all rebellious and diſloyall attempts againſt their Rulers; Princes ſhould take licence to carry themſelves ſo much the more looſely and diſorderly, as being priviledged to doe unjuſtly, *Salomon* inſerts by way of a briefe digreſſion, an admonition to Rulers, putting them in minde, that though ſubjects may not rebell, yet Princes muſt not be licentious, tyrannous, and unjuſt. This admonition is included in a declaration of that dependance which is betweene the Prince and people, in regard of the good or ill ſtate of the Common-wealth. Rulers cannot be either bad or good onely to themſelves, but ſubjects muſt have a ſhare in both, either by miſery or happineſſe under them. This is ſeverally declared;

1 In the miſery of a people under bad Governours. [*Woe to thee ô Land, when thy King*] the higheſt Magiſtrate [*is a childe*] weake and unwiſe, or wicked in government and converſation, not alwayes in yeares, though yet ſo moſt times, that age being ſubject to abuſe by overſeers. [*And thy Princes*] inferior Rulers and officers of ſtate [*eate in the morning*] are riotous and luxurious, a ſigne whereof, is untimely feaſting and full eating in the morning before labour and paines-taking; a foule diſorder in Governours and great men, who ſpend that time at a full table, which ſhould be imployed in hearing and deciding cauſes of juſtice, or goe drunke from their houſes to the bench. Thus a childiſh King makes a diſſolute Nobility, and both theſe a miſerable and wretched people, *v.*16.

*Eſa.*3. 12.

As Rehoboam 40. yeares old, 1 *King* 14. 21 yet a childe, 2 *Chron* 13. 7. *aliter, in Ioaſh, Ioſiah, Vzziah, David.*

*Ierem.*22. 12. *Prov.*31. 4, 5.

2 In the happineſſe of a Common-wealth under good Governours. [*Bleſſed art thou ô Land, when the King is the ſonne of Nobles*] by birth of royall deſcent, and noble blood by inſtitution in vertue, wiſdome, and policie; which education ſonnes of Nobles eſpecially ought to have. [*And thy Princes eate in due ſeaſon*] in fit and convenient times, [*for ſtrength, and not for drunkenneſſe*] to a good end to enable them for labour, not to pamper themſelves in idleneſſe. By which *Metonymie* is meant the moderation, ſobriety, and ſtrictneſſe of life required in Magiſtrates and Rulers over others that they are not to ſerve their owne luſt, but to watch over the good of others. A good King makes good Officers, and both makes a happy Common-wealth, *v.*17.

The former point concerning the unhappineſſe of a State under vicious Rulers, as it is more common, ſo is it more diſtinctly unfolded,

1 In the nature of that woe wherein this miſery ſtandeth, and that is, the decay and ruine of ſuch a State where government

ment is thus neglected, ſet downe by compariſon with an edifice or building, which if it be in the poſſeſſion of a careleſſe and ſlothfull inhabitant, runnes to ruine for want of reparation. [*By much ſlothfulneſſe* בכעצלתים] or by ſlothfulneſſe of both hands, which after is in other tearmes, [*through the idleneſſe of the hands* שפלות] hanging downe of the hands, after the guiſe of ſluggards, whoſe hands are in their pockets, or hang dangling by their ſide. [*The building decayeth, and the houſe droppeth through*] the roofe is uncovered, and all lyes open to winde and weather, ſo a common-wealth not ſheltered with government, *v.* 18.

2 In the cauſes of this evill, which are two here named:

1 Riot and prodigality, when Princes and great men take care for nothing but to live in all pleaſures and delights, here *Synec.* expreſſed by feaſting. [*A feaſt is made for laughter, and wine maketh merry.*]

2 Oppreſſions and exactions of the people, laviſh and prodigall ſpendings muſt be maintained by griping, covetous and cruell gettings. And Princes affected to the former cannot chooſe but fall to the latter, to pill and poll the poore people, and undoe them by taxes and extreame extortion, that they may have money to ſupply all their voluptuous and luxurious deſires. [*But money anſwereth to all:*] ſo when a people is impoveriſhed, and publick treaſure perverted to wrong uſes, a State muſt needs downe, *v.* 19.

Chap. XI.

CAſt thy bread upon the waters: for thou ſhalt finde it after many dayes.

2 Give a portion to ſeven, and alſo to eight; for thou knoweſt not what evill ſhall be upon the earth.

3 If the clouds be full of raine, they empty themſelves upon the earth: and if the tree fall toward the South, or toward the North, in the place where the tree falleth, there it ſhall be.

4 Hee that obſerveth the winde, ſhall not ſow; and he that regardeth the clouds, ſhall not reape.

5 As thou knoweſt not what is the way of the ſpirit, nor how the bones doe grow in the wombe of her that is with childe: even ſo thou knoweſt not the workes of God who maketh all.

6 In the morning ſow thy ſeede, and in the evening with-hold not thine hand: for thou knoweſt not whether ſhall proſper either this or that, or whether they both ſhall be alike good.

7 Truely the light is ſweete, and a pleaſant thing it is for the eyes to behold the Sunne.

8 But if a man live many yeares, and rejoyce in them all; yet let him remember the dayes of darkneſſe, for they ſhall be many. All that commeth is vanity.

9 Rejoyce, O young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the ſight of thine eyes: but know thou, that for all theſe things God will bring thee into judgement.

10 Therefore remove ſorrow from thine heart, and put away evill from thy fleſh, for childehood and youth are vanity.

[SO much of our carriage towards ſuperiours; now followes in the third place our demeanour towards

3 Inferiours

3 Inferiours in one particular kinde, *viz.* the poore and needy: toward whom the principall vertue which wiſdome teacheth us to exerciſe is *Liberality*, here handled to ſhew wherein one ſpeciall uſe of riches (ſo much doted upon) doth conſiſt; quite contrary to moſt mens conceit, who would be happy by treaſuring up, not diſtributing abroad. This duty of charity and liberality to men in neceſſity, is

1 Propoſed and commended to us in the firſt verſe, [*Caſt thy bread upon the waters*] *i. e.* Give almes of thine owne ſubſtance to the poore. Bread is put for all things whatſoever, whereby our neighbours want may be releeved. By waters are meant the poore that cannot recompence thee, upon whom whatſoever is beſtowed, is in the opinion of carnall and covetous wretches caſt away, and imployed to as good purpoſe, as if a man ſhould hurrle his bread downe the river, or into the ſea to feede fiſhes. It ſeemes the precept is a proverbiall ſpeech uſed by niggards to defend their over-ſparing; which proverbe *Salomon* here croſſeth: It is but bread caſt into the water, ſaith the covetous; yet caſt it there, ſaith *Salomon*: and this his precept he confirmes by a reaſon, directly oppoſing that carnall conceit of loſſe, [*for thou ſhalt finde it after many dayes.*] Thou ſhalt be rewarded, and reape the fruite and benefit of thy liberality in due time it may be not preſently, yet after many dayes, when that thou haſt patiently expected awhile. *verſ.* 1. *Vide* Luk. 14. 12. 13, 14.

2 Amplified and further urged on us, by

1 The extent of our liberality, that we ſow not ſparingly a little, and that to a few, but [*Give a portion*] a liberall gift [*to ſeven and alſo to eight*] *i. e.* to many, to all as their neede deſerves, our ability permits. The reaſon to move us to this largeſſe is here againe quite contrary to the covetous mans conceit: I ſee, ſaith he, the forepart of my life, but not the latter end, I may come to want that which now I give; Nay, therefore (ſaith the Spirit of God) give, becauſe [*thou knoweth not what evill will be on the earth*] thou maiſt come to poverty, and ſtand in need of others helpe; now then thou art rich, doe good to the poore, and make thee many friends againſt an ill time, who may then ſuccour thee, *ver.* 2. This extent of liberality is further confirmed by 2 Cor. 9. Gal. 6. Micah. 5. 5.

1 Similitude from naturall things, which are communicative of their goodneſſe. [*If the clouds be full, they empty themſelves upon the earth*] Clouds have their moyſture not for themſelves, but for the benefit of the earth, the more they have within, the more they powre downe, and that not upon ſome one mans land onely, but over the whole countrey. Such ſhould rich men be with their riches.

2 Prevention of an objection, ſome are wicked and unworthy perſons, and what can a man looke for by releeving of ſuch? Yea, *Salomon* anſwers, be he worthy or unworthy that receives thine almes, thou that giveſt it with an honeſt heart, ſhalt not loſe thy reward. Which is ſet forth by a ſimile of a tree which is felled, which [*if it fall towards the South, or towards the North, in the place where it falleth, there ſhall it be*] however it fall, yet ſtill it is the owners, and he may have commodity by it, *v.* 3.

2 Prevention of ſuch objections and doubts as carnall men may frame, out of their covetous and diſtruſtfull hearts: O, I am in debt, I have rents and purchaſes to pay: Money is ſcant, its a hard

hard time, I am young, I'le tarry till I have got more wealth, I am old, and every body puls from me, I am not ſure what reward I ſhall have when I am dead, and I ſee no likely meanes to have any recompence for my liberality on ſuch perſons: a bird in hand is worth two in the buſh; and how, when, which way will God doe thus for me and mine? while the graſſe growes, the horſe ſtarves, &c. To theſe, and a thouſand the like objections, *Salomon* oppoſes two anſwers:

1 Againſt pretences of unſeaſonableneſſe in doing good. The vanity whereof hee confutes by comparing it with the like in matter of husbandry. [*He that obſerveth the winde ſhall not ſow, and he that regardeth the clouds ſhall not reape.*] He is a fooliſh and unprovident husbandman that will delay and put off his ſeed-time and harveſt upon every change of weather; its too dry, or too moiſt, too hot, or too cold, 'tis like to ſnow, or raine, the winde will be too high, &c. therefore lets tarry another and another day; we would thinke him to be lewd and lazie, that for ſuch idle feares would forgoe his ſeaſon. As fooliſh are men in this ſpirituall earing and harveſt of good workes, who put off upon ſimple excuſes till a more convenient ſeaſon, ſo long till time and ſeaſon be all paſt, *v.* 4.

2 Againſt diſtruſt and diffidence in Gods providence, becauſe we ſee not the meanes how we ſhall be recompenced. This doubt *Salomon* removes, by putting us in mind of Gods unſearchable wiſdome, and our ignorance in the courſe of his proceedings: and that therefore we are not to limit his power, to preſcribe time, and meanes, and manner to his wiſdome. Our ignorance of Gods wonderfull working in civill affaires, is expreſſed by our want of knowledge in naturall things, comparing both together: [*As thou knoweſt not the way of the ſpirit* רוח] either of the winde, the nature whereof wee know not, *Ioh.* 3. or (with reference to that which followes) of the ſoule, *viz.* how a living, a reaſonable ſoule is bred or brought into the conception, [*Nor how the bones*] or body *Synecdoch.* [*doe grow*] is faſhioned, and increaſeth [*in the wombe of her that is with childe*] as in theſe, ſo in other things, [*Thou knoweſt not the worke of God who maketh all,*] wherefore, it is good to commit thy ſelfe to his wiſedome and providence, and not to truſt thine own, *verſ.* 5. From theſe anſwers is inferred a hortatory concluſion of this whole buſineſſe touching charity, therefore doe good upon all occaſions, ſeeing thou knoweſt not which will bring home the greateſt bleſſing and reward, or whether all will prove alike beneficiall to thee. [*In the morning ſow thy ſeede, and in the evening with-hold not thy hand*] *i. e.* bee liberall at all times early and late, in youth and age: hee continues the allegory of ſowing, and plowers ſow in the evening as well as morning. *For thou knoweſt not whether ſhall proſper*] ſhall bring in the better crop. [*either this or that*] the late or the early ſowne ſeede, [*or whether both ſhall be alike good.*] Take all opportunities, and ſome certainely will hit home, *v.* 6.

Iob 22. 28.

Abraham and *Lot* being courteous to all, at laſt received Angels.

Now followes in the fourth place the part and fruit of wiſedome, which directeth us in our carriage.

4 Towards

4 Towards God, as the upſhot and complement of all the reſt. And this ſtands in the care of Religion, and of the worſhip of God. One principle part and meanes whereof is the meditation and preparation for death and judgement, an excellent meanes to beget, and a ſingular triall to diſcover a mans care of piety. This therefore *Salomon* preſſeth on all, but eſpecially on two ſorts of men, to whom the practiſe of this point is moſt difficult: theſe are

1 Men that are farre in love with the pleaſures and profits of this life, to whom the remembrance of death is bitter and unwelcome. Touching this kinde of men, we have here expreſſed,

1 Their affection and too high eſteeme of the world, ſet downe as in their own words, [*Truly the light is ſweet*] a life is ſweet, eſpecially with light, *i.e.* pleaſure and contentment, [*and a pleaſant thing it is for the eyes to behold the Sunne*] to live in the Sun-ſhine of proſperity, aboundance, honour and delight. Who would change for uncertainties in another world? It cannot be good that deprives us of ſuch contents, &c. *verſ.* 7. Iob 11.28.

2 The remedy to abate this their love, and turne it another way: which is taken from a threefold conſideration of

1 The certainty of death.

2 The long abode in the grave, aboue the length of life.

Both theſe are ſet downe in oppoſition to the worldlings former conceit, [*But if a man live many yeares, and rejoyce in them all*] Be it ſo that long life and perpetuall pleaſures and joyes meet together in one man: what is he the better, can he enjoy them alwayes? No. [*Yet let him remember the dayes of darkeneſſe*] of death and the grave, let him for all that bethinke himſelfe that he muſt die at laſt. And when he is dead, what will become of the comforts of his life, how quickly will the ſhort ſpan of his life be forgotten and ſwallowed up in the long and many daies of his abode in the darkeneſſe of the grave, [*for they ſhall be many.*]

3 The uncertaine continuance of life and delights, none knowes how long hee ſhall live, or live merrily. [*All that commeth is vanity,*] wee know what is preſent, of future times we are uncertaine, *ver.* 8.

2 Young men, who preſuming upon their age, put farre off them the feare of death, and alſo care of Religion and godlineſſe. Here alſo we have to note

1 The uſuall practiſe of young men, which *Salomon* expreſſeth by an ironicall conceſſion, by way of mockage and bitter ſcoffe, permitting them to doe what willingly and commonly they practiſe, which courſe he takes becauſe youth is willfull, ſelfe-conceited, and impatient of reproofe, wherefore hee ſeemes to yeeld them what they would have, that hee may the more ſting them afterward. The ſumme of their practiſe is, an unceſſant purſuit of their pleaſures, to give ſatisfaction to their luſt and deſires without controle. [*Rejoyce O young man in thy youth*]

youth] becauſe thou art young; and doe it thorowly too, [*let thy heart cheere thee in thy dayes of thy youth*] [*walke in the way of thine heart, and in the ſight of thine eyes*] *i.e.* live after thy luſts, and doe what thou wilt, a thing which young men love as their lives, *verſ.* 9.

The remedy and meanes to divert young men from ſuch 2 ſinfull courſes, which are two.

1 Meditation of Gods judgement, whereunto young men muſt certainely come to give an account and receive cenſure for their doings as well as any other. [*But know that for all theſe things*] for the ſinnes of thy youth [*God will bring thee*] though thou be unwilling to come, God will bring thee perforce [*to judgement*] to be examined, condemned, and puniſhed, *verſe* 9.

2 Reformation of life following thereupon: This is twofold;

1 Forbearance of evill: [*Therefore remove ſorrow from thine heart.*] So I doe, may the young man ſay, giving my ſelfe to all jollity and carnall pleaſure. Nay, this is not mirth but ſorrow and indignation, ſtirring up Gods wrath, which will bring heavineſſe in the end unto thy heart. So contrary is the judgement of the Spirit touching ſinfull pleaſure, unto the opinion of the fleſh. But yet leaſt he ſhould not be underſtood, the Holy Ghoſt expounds himſelfe in plainer termes [*and put away evill from thy fleſh,*] avoid ſinne, flie from fleſhly luſts and vaine pleaſure. Flie ſinne and eſcape ſorrow, a merry heart and a holy heart goe together. This exhortation is confirmed by a reaſon, from the vaniſhing and fleeting condition of youth and youthfull pleaſures, which croſſeth the conceit of young men that imagine their hot bloud, luſty bodies, beauty, activeneſſe, &c. will laſt alwayes, and their pleaſures never be at an end. [*For childhood and youth are vanity*] are ſoone ſpent, and therefore better well than ill ſpent: pleaſures will ſoone be paſt, and then ſorrow and ſting of conſcience tarry behind. This morning שחרות of mans age quickly comes to noone, and then to night, *&c.* *verſe* 20.

Prov. 14. 3.

2 Tim. 2. 20.

CHAP. XII.

REmember now thy Creator in the dayes of thy youth, while the evill dayes come not, nor the yeares draw nigh, when thou ſhalt ſay, I have no pleaſure in them:

2 While the Sunne, or the light, or the Moone, or the Starres be not darkened, nor the clouds returne after the raine.

3 In the day when the keeper of the houſe ſhall tremble, and the ſtrong men ſhall bow themſelves, and the grinders ceaſe, becauſe they are few, and thoſe that looke out of the windowes be darkened:

4 And the doores ſhall be ſhut in the ſtreets, when the ſound of the grinding is low, and

and he ſhall riſe up at the voice of the bird, and all the daughters of muſicke ſhall be brought low.

5 *Alſo* when *they ſhall be afraid of that which is high, and feares* ſhall be *in the way, and the Almond tree ſhall flouriſh, and the Graſhopper ſhall be a burthen, and deſire ſhall faile: becauſe man goeth to his long home, and the mourners go about the ſtreets.*

6 *Or even the ſilver coard be looſed, or the golden bowle be broken, or the pitcher be broken at the fountaine, or the wheele broken at the ciſterne.*

7 *Then ſhall the duſt returne to the earth as it was: and the ſpirit ſhall returne unto God who gave it.*

8 *Vanity of vanities (ſaith the Preacher) all is vanity.*

9 *And moreover, becauſe the Preacher was wiſe, hee ſtill taught the people knowledge, yea, he gave good heed, and ſought out,* and *ſet in order many Proverbs.*

10 *The Preacher ſought to finde out acceptable words, and that which was written* was *upright,* even *words of truth.*

11 *The words of the wiſe* are *as goads, and as nailes faſtened* by *the maſters of aſſemblies,* which *are given from one ſhepheard.*

12 *And further, by thoſe, my ſonne, be admoniſhed: of making many bookes* there *is no end, and much ſtudy is a wearineſſe of the fleſh.*

13 *Let us heare the concluſion of the whole matter; Feare God, and keepe his commandements, for this* is *the whole* duty *of man.*

14 *For God ſhall bring every worke into judgement, with every ſecret thing, whether* it be *good, or whether* it be *evill.*

2 DOing of good in the care of piety and all religious ſervices of God even in youth. [*Remember thy Creator*] words of knowledge in Scripture imply affection and practiſe: Remember, *i.e.* know and feare, love, ſerve, and obey thy God: for why? he is the Creator, and therefore thou oweſt him all worſhip and obedience at all times, in youth as well as age. [*In the dayes of thy youth*] while thou art young, ſtrong, luſty, and beſt able in all faculties of ſoule and body to performe beſt ſervice. This exhortation of young men to the ſtudy and exerciſe of godlineſſe, and that betimes, is urged upon them by preſenting to their view and double diſcommodity, which by delay creeps upon them. Deut. 8. 11. 22 Pſal. 9. 18. & 196. 21.

1 Of old age, the inconveniencies and miſeries whereof are here lively deſcribed by *Salomon*, intimating the contrary commodities in young yeares, that men might be the better perſwaded to looke to Religion betimes. This deſcription is

1 Generall, the dayes of old age are evill, and ſuch as take away all our delight and comfort in living [*while the evill dayes come, nor the yeares, &c.*] *ver.* 1. Wherein the evill and unpleaſantneſſe of this age ſtands, is ſhewed allegorically in the next verſe, [*While the Sunne, or the light, or the Moone, or the Starres be not darkened*] *i.e.* all the comforts and contentments which younger yeares enjoy be turned into diſcomforts and afflictions, paines, diſeaſes, and aches in the body, poverty and trouble in eſtate, weakeneſſe and infirmities of minde, &c. which are here ment by darkning of the Sunne, &c. greater and leſſer comforts, all faile. [*Nor the clouds returne after the raine*] this is a further burthen to old age, eſpecially if it come after lewd and ill ſpent youth, that there is no eaſe and reliefe to its miſeries, but a continuall ſucceſſion and multiplication of them. Like the other in Winter, when a ſhowre or two doe not cleare the aire, but though

it raine much, yet the skie is ſtill overcaſt with more clouds. So in old age, the end of one diſeaſe is the beginning of another, and one griefe followes at anothers heeles, &c. *verſe.* 1.

2 Particular, reckoning up the infirmities incident to the bodies and mindes of old men, which diſables them for ſuch exerciſes of piety as young men put themſelves unto. Theſe weakeneſſes are numbred up ſeverally:

[*In the day when the keeper of the houſe ſhall tremble*] *i. e.* the armes and hands which are the bodies defence, ſhall be weake and tremble with palſie, &c. [*And the ſtrong men*] the thighes and legges [*ſhall bow themſelves*] bend and buckle in the knees, ſcarce able for feebleneſſe to beare up the body, [*And the grinders ſhall ceaſe*] the teeth, [*becauſe they are few*] worme-eaten, hollow, fallen out, and worne away with age. [*And thoſe that looke out at the windowes be darkened*] the eyes grow dim and blinde, *verſe* 3.

[*And the doores ſhall be ſhut in the ſtreets*] he ſhall keepe home, avoiding the company and ſociety of men, at feaſtings and merry * meetings, [*when the ſound of the grinding is low*] when neither his teeth nor his ſtomacke and appetite ſerve him for much eating. [*And he ſhall riſe at the voyce of the bird*] his ſleepe ſhall depart from him, ſo that the crowing of a cocke, or other little noiſe ſhall awake him [*and all the daughters of muſicke ſhall be brought low*] he ſhall have neither voyce to ſing himſelfe, nor eares to heare others, *verſe* 4. [*Alſo when they ſhall be afraid of that which is high*] they ſhall be very fearefull to walke upon high places where there may be any danger of falling, where young men are venturous and bold; or of any thing that bunches up in the way, a ſtone, or clod, or the like. [*And feares ſhall be in the way*] חתתים as they walke they are very timerous, becauſe unable to avoid danger, they feare leaſt they fall, be thruſt downe, or cruſht by carcleſſe people, riding, running, and carrying to and fro, &c.

[*And the Almond tree ſhall flouriſh*] the head grow white and hoary. [*And the Graſhopper ſhall be a burthen*] a ſmall thing ſhall be too heavy for him to beare [*And deſire ſhall faile*] concupiſcence and all vehement and ſtrong affections to pleaſure ſhall be taken away. Some expound theſe words thus, Old men doe not affect the pleaſures of the Spring, whereof the bloſſoming of the Almond is a ſigne; nor of the Summer, ſignified by the Graſhopper, or Locuſt then making her ſelfe fat. The pleaſures which theſe ſeaſons afford are not deſired nor regarded by old men. All theſe infirmities of old & decrepit age are the Symptomes and foretokens of death nigh at hand, ſhewing that man lives with one foote in the grave, and drawes onward to the end: [*becauſe man goeth to his long home*] אל בית עלמו *Domum ſaculi ſui, i. e.* whether all men goe in like manner as himſelfe, or, where he muſt abide for a long time. How neare death is to him when theſe tokens are upon him, is ſhewed in the next words [*the mourners*] his neighbours, friends, or hired perſons [*goe about the ſtreete*] prepare all things ready for his funerall, and are expecting when they ſhall follow the Hearſe *verſe*, 5.

Next follow thoſe evills which immediately foregoe death it ſelfe, *viz.* the diſſolution and periſhing of thoſe parts wherein life and ſtrength of nature conſiſts. [*Or ever the ſilver*

* As old *Barzillay*.
2 *Sam.* 19. 35.
Others expound it of the lips, which are as the dores of the mouth, and inclaimen are kept ſhut. *Sed q. Sola ſunt ſeptem ſeptaculis teſtes.* As *Barzillay ſupra.* *a contritionibus dun.*

האבונה
LXX.
ἡ κατατρησις quæ & appetitum & concremen irritat.
ישתבל which the LXX. render περιρρεῖται. *Boves.* So *Pſ.* 144. מסבלים περιφ.

ſilver cord be looſed] or lengthned, *i.e.* the marrow of the backe and ſinewes of the other parts of the body be growne ſo weake and withered, that the joynts loſe their ſtrength: motion and feeling; [*or the golden bowle be broken*] the braine and powers of the head (included in the skull, and the meanings as in a cup or bowle) failes and becomes unable to doe their office. [*Or the pitcher be broken at the fountaine, or the wheele broken at the ciſterne*] *i.e.* the inſtruments that conveigh nouriſhment, life, ſenſe, and motion, from one part to another, as the veines from the liver, the arteries from the heart, &c. loſe their drawing and diſtributing vertue. Whereby the body immediately decaies and death followes, the laſt miſery and concluſion of the former, *verſe 6.* So much of the firſt diſcommoditie of old age, the next followes at the heeles of it, *viz.* 5 ed. q.

2 Of death, which cuts off all meanes as of enjoying pleaſures, ſo of doing good, there being nothing to be done, but to be ſuffered in the grave. Which appeares by the ſtate of man after death.

1 In his body, which is reſolved into that whereof it was made. [*Then ſhall the duſt returne to the earth.*]

2 In his ſoule, which upon its ſeparation muſt returne to God to receive ſentence and judgement. [*And the ſpirit returne to God that gave it.*] God ſent it into the body, he may recall it, and judge it for what it hath done in the body. Thus death is the night wherein no man works, and old age is the evening and latter part of the day wherein it is ill working, and therefore it is good to be doing betimes in the morning, and in our youth to remember our Creator, *ver. 7.*

¶ Hitherto from the 7. Chapter *Salomon* hath particularly declared the meanes of true happineſſe, ſo farre as in this life men may attaine unto it: he comes now in the concluſion of this whole booke, ſummarily to deliver up his ſentence and judgement touching all that hath beene ſaid: which he doth artificially in two oppoſite concluſions anſwering the two parts of his former diſcourſe.

1 Touching the falſe meanes of happineſſe: of which *Salomon* (repeating by way of concluſion, what was the propoſition to be proved in the firſt verſe of this booke) pronounceth definitively, that they are all vanity. [*Vanity of vanity, ſaith the Preacher, all is vanity*] *verſe* 8. Againſt which ſentence, leſt men ſhould yet take exceptions, and not reſt ſatisfied with the former proofes and demonſtrations brought to confirme it, but either cavill at *Salomons* wiſedome and fidelity, or ſeeke to make better triall of things by their owne experience and practiſe, or thinke to have better information from other mens teachings and writings than this booke can afford: *Salomon* to prevent this, inſerts a ſerious exhortation and admonition, that ſetting aſide all fruitleſſe ſpeculations and vaine ſtudies, wee would take heed to the doctrine here delivered unto us and by it learne our duty. This admonition is ſet downe by an *hyperbaton* in the 12. *verſ.* [*Moreover*, or *Rather, by theſe, my ſonne, be thou admoniſhed.*] The confirmation and reaſons to inforce it are expreſſed both before and after the admonition: and they are of two ſorts.

1 From the excellencie and authority of the doctrine contained in this ſacred Booke: which is commended to us by foure Arguments:

1 From the quality of the inſtrument and penman, *viz. Salomon*, not the amorous, idolatrous, voluptuous, but the penitent Preacher. Hee is ſet forth by two properties:

1 Wiſdome extraordinary above all men in the world. [*Becauſe the Preacher was wiſe*] he muſt needs bee a foole that will not hearken to him.

2 Faithfulneſſe and induſtry in the exerciſe and imployment of this talent of wiſdome, which he hid not in a napkin, but uſed to the inſtruction of his people. [*Hee ſtill taught the people knowledge*] hee taught them alwayes, which painfulneſſe is amplified

1 By its parts,

Obſervation and attentive marking all ſuch things as might adde to his wiſdome [אזן *Hee gave good heed*] or hearkened after all ſuch experiment of wiſdome which might be got from others. [Invention in the ſtudy, and ſearch of things in his owne wiſdome. [חקר *And ſought out.*]

2 By its fruite and former effect [*Hee ſet in order many Proverbs*] compoſed many excellent ſentences for inſtruction in piety and good manners, *Vid.* 1 *King.* 4. *ver.* 9.

2 From the quality and nature of the doctrine it ſelfe, delivered here and in other Bookes: which hath two praiſes:

1 Of pleaſantneſſe and delightſomneſſe: and therefore if we would reade Bookes for delight, lets reade this and other of *Salomons* workes [*The Preacher ſought to finde out acceptable words* רברי חפץ] *verba delectationis & benevolentiæ*; ſuch as might content and delight the Reader. *Pſal.* 19. 10.

2 Of profitableneſſe. Though *Salomons* writing was a pleaſant and delightfull writing, yet was it not either idle and fabulous fancies, or ſinfull flatteries to pleaſe mans corruptions, but ſound and wholſome doctrine, ſuch as 2 *Tim.* 3. 16. Here deſcribed by two Epithites:

1 [*That which was written was upright*] written in ſincerity, without favouring of mans corruptions and vices, and written to make men upright and ſtrait in ſoundneſſe of Religion without hypocriſie.

2 [*The words of truth*] moſt true and free from all error, lies, and deceiving. Singular arguments to make us give heede to the ſacred writings, *ver.* 10.

3 From the end and uſe of holy doctrine: *viz.* edification in godlineſſe and good manners: which alſo further unfolds the profitableneſſe of the Word of God. This uſe ſtands in two things, here expreſſed under ſimilitudes: *Vide Pſal.* 19.

1 Stirring us up to goodneſſe, by comparing of it to a goad or rod, wherewith heavy and dull cattell are rouzed up, and quickned to their labour. [*The words of the wiſe*] *i. e.* Prophets as himſelfe was, and ſuch other teachers of the people of God [*are like goads*] to prick us up, and by ſharpe reproves and admonition to awake our drowzie, droſſie, and ſluggiſh nature to attention and holy practice.

2 Confirming and eſtabliſhing us in goodneſſe, that wee be not

not wavering minded, and unconſtant hearted to fall away: in which reſpect it is compared to nailes that faſten things together, or ſtakes, wherewith ſhepheards ſhore up the hurdles of their folds to keepe their ſheepe in. [*And as nailes*] ſuch are the ſtrong promiſes and threatnings of the word [*faſtened*] driven home to the head, or deepe in the ground, *i. e.* throughly applied to the hearts of the people [*by the maſter of the aſſemblies*] *i. e.* by Miniſters who are Rulers and teachers of the congregations of Gods people, *v.* 11.

Others expound this laſt clauſe otherwiſe, making it a ſeverall argument of commendations of the word, that the Scriptures are נעלי אספרת *Domini collectionum*, that is, as *Iunius*, *Verba lectiſſima*, words ſo choycely and excellently collected together, as no writing can be compared to them, alluding to the cuſtome of epitomiſing and collecting the Sermons of the Prophets, and the hiſtories of the Bible into one volume by men inſpired of the Holy Ghoſt.] *ſed. q.* *Vide Cartw. in locum.*

4 From the Author of this and other holy Writ, which however it be delivered by inferiour Shepheards and Miniſters of the Church, it is not their word, but is given and inſpired in them by that Great and One Paſtour, Ieſus Chriſt, who by his Spirit ſpake in the Prophets and holy men. And therefore this Booke is to be heeded, not as *Salomons*, but as Gods Word, *verſ.* 11. *Lib. 10.*

2 The ſecond kinde of Argument is from the fruitleſneſſe and vanity of other Bookes and ſtudies which men make and betake themſelves to, wanting ſupernaturall directions. The vanity is double:

1 In making of Bookes; proved from the multitude of them: It muſt needs be that mens writings ſhould give no full ſatisfaction, ſeeing no man thinkes another hath written ſo well, but that he may be amended, confuted, ſomething detracted, and one or other corrected. Whence every day new bookes, and new diſcourſes of one and the ſame ſubject: and thus whilſt all will be ſtill writing, it argues that all their writings are imperfect and full of vanity: for he that comes laſt and ſees and reades all, will yet make a new booke more. Therefore it is good to ſtudy the Scriptures, which are perfect and compleat declarations of matters that are fully to ſatisfie our inquiries. [*In making many bookes there is no end*] true of all times, eſpecially in theſe dayes, which hath infinite numbers of bookes, and few to any purpoſe.

2 In reading and ſtudying of theſe bookes, here cenſured to bee a wearieſome, becauſe a fruitleſſe labour. It duls the ſpirits, weares the body, ſpends the time, but brings no ſatisfactory knowledge. [*Much reading is a wearineſſe to the fleſh.*] Wherefore ſeeing we have the Scriptures in not ſo many nor ſo large volumes as the reading need weary us out, and yet ſo perfect and entire, as they are able to make us wiſe to ſalvation, let us beſtow thereon principally our paines and ſtudy, *v.* 12.

So much of the firſt concluſion: the ſecond followes.

2 Touching the right meanes of true happineſſe in this world, treated of in the latter part of this booke; the ſumme whereof, and of this whole booke, is, That mans perfect happineſſe ſo much ſought after, ſtands onely in the feare of God, and obedience of his Commandements. [*Let*

us

is heare the conclusion of the whole matter] touching this inquirie after true happineſſe [*feare God*] that is the firſt part and the roote, [*and keepe his commandements*] this is the ſecond part of bleſſedneſſe, and a fruit of the former, and in theſe two ſtands mans whole duty, mans whole happineſſe, [*For this is* כל האדם *totum hominis, the whole duty of man*] *ver.* 14. which that we may doe, *Salomon* addes a ſtrong motive, from the judgement and ſentence that God will paſſe upon all the actions of men, whether for the

2 *Cor.* 5. 9. 10. *Act.* 24. 25.

- Manner { Open. / Secret.
- Matter { Good, or / Evill.

All muſt come under his ſtrict examination and ſevere cenſure. [*For God ſhall bring every worke into judgement, with every ſecret thing, whether it be good, or whether it be evill,*] *verſ.* 15.

FINIS.

THE PERIOD OF THE PERSIAN MONARCHIE.

Wherein ſundry places of *Ezra*, *Nehemiah*, and *Daniel* are cleered.

Extracted, contracted, and engliſhed, (much of it out of Doctor *Raynolds*) by the late learned and godly Man WILLIAM PEMBLE, of *Magdalen Hall in* OXFORD.

Publiſhed and enlarged ſince his death by RICHARD CAPEL.

Poſtquam Gens Judæa cœpit non habere Prophetas, procul dubiò deterior facta eſt; eo ſcilicet tempore quo ſe ſperabat inſtaurato templo poſt captivitatem, quæ fuit in Babylonia, futuram eſſe meliorem. Aug. de Civit. Dei, l. 18. c. 45.

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A CHRONOLOGIE OF THE PERSIAN MONARCHY.

CHAP. I.



CYRVS tooke *Babylon* about the 20. yeare of his reigne, and was after Emperour of that *Monarchy*. } *Yeares* 9 *Moneths*

2 *Cambyſes* his ſonne, called, *Dan.* 10.13. Prince of the Kingdome of *Perſia*, becauſe he did rule at home, as *Prorex*, during his fathers warlike expeditions abroad. Whiles his father lived, he hindred the worke of the Temple. But that hee reigned with his father two yeares at leaſt, and that thoſe two yeares ſhould be part of thoſe ſeven which *Herodotus* gives him, cannot be proved. They may rather be part of thoſe nine yeares, that *Sulpicius Severus*, or of thoſe more that *Cteſias* and *Alexandrinus* aſcribe unto him. Hee ſlew his Brother, and not long after dyed of a wound hee gave himſelfe by chance, having reigned after the death of his Father. } 7 5

3 *Darius Hiſtaſpis* (*Cambyſes* dying without iſſue) was choſen Emperour by the 7 Princes of *Perſia*. He reigned over the *Monarchie*. } 36

4 *Xerxes* the ſonne of *Darius* by *Atoſſa* the daughter of *Cyrus*, ſucceeded his Father in the Empire. Hee had an elder Brother *Artobarzanes*, or *Artemenes*, who gave way to *Xerxes* his younger brother. This *Xerxes* was *Aſſuerus* the mighty Emperour, who married *Eſter* the *Iew*. Hee reigned after the deceaſe of his Father; and two yeares together with his Father, after the manner of the *Perſians*, as *Viceroy*. } 20 and about ſomewhat.

5 *Artaxerxes Longimanus*, the ſonne of *Xerxes* by Queene *Eſter*, being much-what about 14 yeares of age, ſucceeded his Father (*Artabazanus*, who affected the Crowne, and held up ſome 7 moneths being ſlaine) and reigned. They that give him but 40, doe disjoyne thoſe odde moneths, that *Xerxes* and *Zogdianus* reigned. *Ptolemy* and *Clemens Alexandrinus* joyne them with *Artaxerxes* yeares, and ſo give him [41.] } 41

Funccius in Chronol. comm. lib. 2.

Ezra 6.14. Nehem. 2.4.

6 *Darius*

Yeares	Moneths	
19	6	6 *Darius Nothus*, ſo called, becauſe he was *Artaxerxes* his Baſtard, ſucceeded his Father. *Artaxerxes* had a young ſonne called *Xerxes*, who, ſome fortnight after his Fathers death was ſlaine, and deprived of his life and right by *Zogdianus*, or *Secundanus* his baſtard Brother, who tooke the Crowne, but held it not above 7 moneths. For being ſlaine alſo, this *Darius* called before *Ochus*, a baſtard alſo, tooke the Empire, and was called *Darius*, and held it (ſome give *Artaxerxes* his Father 41 yeares, ſome 46 yeares: but the moſt and beſt agree upon 40 yeares.) This *Darius Nothus* his baſtard ſonne had the honour to have the holy Citie builded and finiſhed in his dayes. He reigned in all
43		7 *Artaxerxes Mnemon*, *Nehemia*'s Lord and Maſter: In his dayes flouriſhed the Prophet *Malachie*. *Cyrus* his brother, called *Cyrus* the younger, tooke Armes againſt him with the loſſe of his owne life. Whoſe expedition is deſcribed by that famous *Xenophon*. This *Artaxerxes* reigned
3		8 *Ochus*, called *Darius Artaxerxes Ochus*. He reigned
3		9 *Arſes* the ſonne of *Ochus* was ſlaine by *Bagoas* an Eunuch, who killed firſt *Ochus* his Father. *Arſes* reigned
		Broughton leaves out the 20 yeares of *Ochus*, and makes *Ochus* and *Arſes* to be but one man: and thruſting out *Arſes*, gives unto *Ochus* his three yeares and no more. Hee was deceived by the *Florentine* Printer of *Clemens Alexandrinus*, printing for [Ω κατ᾽ωστ (or ᾽κ for 20, put by the Library) Αρσης πεια] Ωχος ῑ Αρσης πεια. ῑ for κ.
6		10 *Darius Codomannus* his ſonne ſucceeded him: and in the 6 yeare of his reigne he was beaten by *Alexander Magnus*, and ſlaine by *Beſſus* Governour of *Bactrya*, one of *Alexander*'s Princes and Captaines, and ſo an end of the *Perſian* Monarchie. Hee reigned
		The whole time of the *Perſian* Monarchy was a matter of 228 yeares. *Cyrus* began to reigne in *Perſia* the 55 *Olympiad*. *Darius* the laſt was ſubdued by *Alexander* the 112 *Olympiad*. So betwixt *Cyrus* and *Darius* there fell in 57 *Olympiads*, and each *Olympiad* had the tearme of 4 yeares: ſo wee finde 228 compleat yeares, onely adding the imperfect yeares of the 112 *Olympiad*: in which *Olympiad Darius* was ſlaine. Some petty differences there are about ſmall matters in judicious [a] *Chronologers*, (chiefly about *Cyrus* his time, after he was *Emperour*; for ſome give him but 3 or 4 yeares at the moſt.) But in the ſumme of the matter, the chiefeſt agree upon this reckoning, and give to the *Perſian Monarchie* about 228 yeares.

Diodor. Sicul. lib. 17.

[a] *Chiefly about ſome pieces of yeares.*

CHAP. II.

Chap. II.

An Explanation of the former Kings of the Perſian *Monarchie, out of* Daniel.

Dan. 11. 2. *There ſhall ſtand up yet three Kings in* Perſia; *and the foure ſhall be farre richer then they all. And by his ſtrength through his riches, he ſhall ſtirre up all againſt the Realme of* Græcia.

THe former verſe ſhewes, this was in the firſt yeare of *Darius* the *Mede*; and therefore, where it is ſaid, *There ſhall ſtand up* [*yet*] *three Kings*: the ſenſe is, That from, or after *Darius* the *Mede* there ſhall be three Kings in *Perſia*. viz. *Cyrus*, *Cambyſes*, *Darius Hyſtaſpis*: and then the fourth is plainely *Xerxes*, as appeares by that of his great riches, and his huge and mighty preparations made to invade *Greece*. Now ſith 'tis as cleere as day, that the fourth was *Xerxes*, the other three can be no other than *Cyrus*, *Cambyſes*, and *Darius Hiſtaſpis*.

The onely Objection that can be made, is of a *Magus*, named *Smerdis*, who tooke upon him to be the ſonne of *Cyrus*, and uſurped the throne after *Cambyſes*, againſt whom he conſpired. But the anſwer is, that the Holy Ghoſt doth not hold him worth the naming, and hee beares no place in the holy writ amongſt the Kings of *Perſia*: whether it be for that his time was ſhort; for, ere he ſaw ſeven moneths, the Nobles conſpired againſt him, and ſuppreſſed him: or whether he being a conſpiratour, is rather to be called a Tyrant, than a King. It is out of queſtion, the Holy Ghoſt doth paſſe the *Magus* or *Smerdis* over. Some doe take the odde moneths, that this *Smerdis* uſurped, and adde them to the time of *Cambyſes*; and ſo give him ſomewhat a longer time of reigne than I have done: but ſo ſmall a difference is not worth the ſpeaking of. Herodot in Thalia.

2 Chron. 36. [a] 20. *And they were ſervants to* [a] *him and to his* [b] *ſonnes.*

([a] *Nebuchadnezzar.*

[b] His Sonne *Evilmerodach*: 2 Reg. 25. 27.

His Nephew *Belſhazzar*, Dan. 5. 1. *And all Nations ſhall ſerve him, and his ſonne, and his ſonnes ſonne, untill the time of his Land come, when many Nations and great Kings ſhall ſerve themſelves of him.*

2 Chron. 36. 21. *To fulfill the word of the Lord ſpoken by* [c] Ieremiah, *untill the land had her fill of Sabbaths: for all the dayes that ſhee lay deſolate, ſhee kept Sabbath* [d] *70 yeares.*

[c] Ier. 25. 11. *And this whole land ſhall be deſolate, and an aſtoniſhment, and theſe Nations ſhall ſerve the King of Babell 70 yeares.* And Ier. 29. 10. [d] beginning when *Ieholakim* or *Ieconiah* was carried away captive, ending at the firſt yeare of *Cyrus* and *Darius* the *Mede* Kings of *Perſia*. That they began at *Ieconiahs* captivity, is proved by *Ezek.* 40. 1. *In the five and twentieth yeare of our being in captivity, in the beginning of the yeare, in the tenth day of the moneth, in the forteenth yeare after the Citie was ſmitten, &c.* Now *Ezekiel*, for the moſt part, reckons the yeare from the firſt of *Ieconiahs* captivity. As *Ezech.* 1. 2. And more plainely out of *Ieremiah*, *cap.* 29. 2. 10. where, writing to thoſe that were carried away with *Ieconiah*, he tels them, that they ſhall be 70 yeares in captivity, from the time of their carrying away; as may appeare, if the Chapter be rightly conſidered of.

2 Chron. 36. 22, 23. *But in the firſt yeare of Cyrus King of Perſia, &c. Thus ſaith Cyrus King of Perſia.*

Together with *Darius* the *Mede*, whom *Cyrus* had of his owne accord admitted into the government of the Empire with himſelfe, as *Dan.* 5. 31. Darius *of the Medes tooke the Kingdome being 62. yeares old*: and, Daniel 9. 1.

In the firſt yeare of Darius *the ſonne of* Ahaſhueroſh, *of the ſeede of the* Medes, *which was made King of the Realme of the* Chaldeans. For *Cyrus*, led with ambition, went about warres in other Countries: and therefore *Darius* had the title of the King, though *Cyrus* were King in effect.

Ezra 1.1. *Now in the firſt yeare of* Cyrus *King of* Perſia, *that the word of the Lord by the mouth of* Ieremiah *might be accompliſhed, the Lord ſtirred up the ſpirit of* Cyrus *King of* Perſia, *and he made a proclamation throughout all his Kingdome, &c.*

When he firſt reigned over *Babylon*; for otherwiſe he reigned 30 yeares in *Perſia*, and in the 20 of his reigne of *Perſia* was this captivity of the *Iewes* ended.

Ezra 2.2. *Which came with* § Zerubbabel, *to Wit*, Ieſhua, Nehemiah, *&c.*

Ezra 3.1. *And when the 7 moneth was come, and the children of* Iſrael *were in their Cities, the people aſſembled themſelves as one man unto* Ieruſalem. *From the firſt day of the 7 moneth they offered burnt offerings.* Ezra 3.8. *In the ſecond yeare of their comming unto the houſe of God in* Ieruſalem, *&c. they began to ſet forward the worke of the houſe of God:* and v. 9. *they laid the foundation.* Ezra 4.5. *And they hired counſellers againſt them to hinder their device all the dayes of* [i] Cyrus *King of* Perſia, *even* [a] *until the reigne of* Darius *King of* Perſia.

a Inclusive recipiendum more Heb.

§ *Zerubbabel* was chiefe Captaine. *Ieſhua* or *Iehoſhua* ſonne of *Iehozadak* high Prieſt, *Hag.* 1.1. But *Nehemiah* a man of great authority went not now, but came 64, or 54 yeares after.

[b] And *Cambyſes* his ſonne, *ſynecdochicè*.

[i] The ſonne of *Hyſtaſpes*, the third King from *Cyrus*, who either for to curry favour with the people, or for the love of *Atoſſa*, *Cyrus* his daughter (whom after he had gotten the Kingdome he married) did carefully ratifie every thing that *Cyrus* had done, that hereby he might eſtabliſh himſelfe; and therefore in his time alſo thoſe crafty underminers of the *Iewes* proſperity did prevaile.

6 [k] *And in the dayes of* Ahaſhueroſh (*in the beginning of his reigne*) *wrote they an accuſation againſt the Inhabitants of* Iudah *and* Ieruſalem.

[k] That is, of *Xerxes* called *Ahaſhueroſh*, or *Aſſuerus*, (*q. d.*) an hereditary Prince, both becauſe he was borne after that *Darius* was King, as alſo becauſe hee firſt was borne of *Atoſſa*, *Cyrus* his daughter, and ſo ſeemed by ſubrogation and repreſentation to ſucceed his [b] grandfather *Cyrus*.

b Vid. Herod. principium polymniæ.

7 [l] *And in the dayes of* Artaſhaſhte (*Muhridate Tabeël, and the reſt of the companions, &c.*) *wrote unto the King, for the ſtaying of the building of the Temple.*

[l] Or *Artaxerxes*, he namely that was called μακρόχειρ or *Longimanus*, the ſon of *Xerxes* by *Ameſtris* the daughter of *Otan*, (as *Herod. Polymn.*) whom *Teſias* calleth *Amiſtris*, or *Amyſtres*, the daughter of *Onopha*; that is to ſay, by *Eſter* the daughter of *Abichail*, *Eſter* 2.15.

Ezra 5.24. *Then* [m] *ceaſed the worke of the houſe of God, which was at* Ieruſalem, *and did ſtay unto the ſecond yeare of* [n] Darius *King of* Perſia. Ezra 5.1. *Then* Haggai, *a Prophet, and* Zechariah *the ſonne of* Iddo *prophecied unto the* Iewes *that were in* Iudah *and* Ieruſalem. Haggai 1.1. *In the ſecond yeare of King* Darius, *in the ſixth moneth, in the firſt day of the moneth, came the word of the Lord by the miniſtry of* Haggai *the Prophet, unto* Zerubbabel *the ſonne of* Shealtiel, *a Prince of* Iudah, *and to* Iehoſhua, *the ſonne of* Iehozadach, *the high Prieſt.* chap. 2. *In the ſeventh moneth, and 21 day of the moneth, came the Word.* ver. 4. *Who is left* ° *among you, that ſaw this Houſe in her firſt glory? how doe you ſee it now? Is it not in your eyes in compariſon of that, as nothing? The hands of* Zerubbabel *have laid the foundation of this houſe, and his hands ſhall alſo finiſh it, &c. In the eight moneth of the ſecond yeare of* Darius, *came the word of the Lord unto* Zechariah, *the ſonne of* Berechiah, *the ſonne of* Iddo, *the Prophet. And* v. 7. *In the eleventh moneth, &c.* Zachar. 7.1. *And in the fourth yeare of King* Darius, *the word of the Lord came unto* Zechariah.

Zech. 4.9. Zech. 1.1.

[m] About

[m] About 41 yeares, for *Artaxerxes Longimanus* reigned 40: whereunto muſt be added the firſt yeare of *Darius*.

[n] Namely, *Darius Nothus* (for a baſtard was he) who before he was King was called *Ochus*.

[o] This and the verſes following are ſpoken by way of prevention, to comfort the *Iewes*, diſmayed at the conſideration of the meaneneſſe and ſimpleneſſe of this houſe, in compariſon of that which *Salomon* built; purpoſely done by the Prophet, becauſe about 106 yeares before this time, the very like griefe poſſeſſed the hearts of good men. *Ezr.* 3.12. Not that any of them that ſaw the firſt Temple were now alive, but by an uſuall *Hebrew* manner of ſpeaking: *Quaſi dicas*, Say that any of them were now alive, how would they weepe? Yet for all that, ſaith the Lord, Goe yee on: For the glory of the ſecond houſe ſhall exceede that of the firſt. For thoſe in *Ezr.* 3.12. were then ſaid to be old.

Hagg. 2.4. Spoken about 106 yeares after Ezr. 3.12.

Ezra 6.10. *That they may offer ſweet odours unto the God of heaven, and pray for the Kings life, and for his* [r] *ſonnes.*

(*viz.*) *Darius Nothus* which made this decree.

[r] Namely *Arſaces*, afterwards called *Artaxerxes*, *Cyrus Artoſſe* and *Oxendre* perhaps, if he were borne at that time. Now this the King did more earneſtly require, becauſe ſome other of his children had ſoone died. *Cteſias.*

Ezra 6.14. *So the Elders of the* Iewes *builded, and they proſpered by the prophecying of* Haggai *the Prophet, and* Zechariah *the ſonne of* Iddo, *and they builded and finiſhed it by the appointment of the God of heaven, and by the commandement of* [s] Cyrus, *and* [t] Darius, *and* [u] Artaſhaſhte *Kings of* Perſia. v.15. *And this houſe was finiſhed in the third day of the moneth* Adar, *which was the 6. yeare of the reigne of King* Darius, *and the 42. after their returne.*

[s] (*viz.*) *Cyrus* the great, who firſt gave commandement for the returne.

[t] (*viz.*) *Darius Nothus.*

[u] Or *Artaxerxes*, namely *Artaxerxes Mnemon*, who reigned together with his father *Darius Nothus*. And therefore it is, that *Plutarch* gives him 62 yeares reigne, becauſe from the beginning he was made Co-Emperour with his Father, by reaſon of the warres againſt *Secundianus* and other chiefe men of the Kingdome.

Ezra 6.22. *And they kept the feaſt of unleavened bread ſeven dayes with joy, for the Lord had made them glad, and turned the heart of the King of* Aſhur *unto them, to encourage them in the worke of the Houſe of God, even the God of* Iſrael.

Darius Nothus, who dividing his Kingdome with his ſonne *Arſaca* or *Artaxerxes* committed to his ſonnes charge the more Southerne parts of the kingdome, and reſerved to himſelfe ſuch Countries as lay more Northerly, as more befitting his age and experience in thoſe quarters. For whilſt his father *Artaxerxes Longimanus* lived, he was made Governour of *Hyrcania*, where alſo hee married *Paryſatis*. Now the Countries ſubject unto the *Perſian* King, are bounded within the two Seas, *Hyrcanum* and *Perſicum*. [a] All that tract bounding Northward on the *Caſpian* or *Hyrcanian* Sea is called *Aſſyria*. The other lying Southward toward *Mare rubrum* and *Sinus Perſicus* is called [b] *Perſia*. But ſpeciall mention is made here of the King of *Aſſur*, becauſe that theſe *Iewes*, which went with *Ezra* in the ſecond returne from the captivity, did come out of thoſe high and Northerne Countries; the former that returned under *Zerubbabel*, out of the Southerne Countries. That this is ſo, appeares in the 8. chap.

a Plin. lib. 6. cap. 13.
b Herodot. in Melpomene.

Ezra 7.1. *Now after theſe things, in the* [x] *reigne of* Artaſhaſhte *K. of* Perſia, *was* Ezra *the ſonne of* Serajah, *&c. and he came to* Ieruſalem (*with other of the* Iewes) *in the 5. moneth, which was the 7.* [z] *yeare of the King.* v.9. *For, upon the firſt day of the firſt moneth hee began to goe up from* Babel: *and on the firſt day of the fifth moneth, came he to* Ieruſalem, *according to the good hand of his God, that was upon him.* Nehem. 1.1. *The words of* Nehemiah, *the ſon of* Hachaliah, *in the moneth* [b] *Chiſleu, &c. in the 20 yeare, &c.* v.2. *came* Hanani *one of my Brethren, &c.* v.3. *And they ſaid to me, The reſidue, &c.*

[x] (*i.e.*)

[y] (*i.e.*) *Artaxerxes Mnemon*, when after his fathers deceaſe, he alone ruled the Empire.

[z] After he began to reigne alone.

[a] *Artaxerxes Mpemon. Darius*, ſaith the *Geneva*.

[b] The third moneth of the yeare, according to the *Chaldean* calculation, which *Nehemiah* followes.

Nehem. 2. 1. *Now in the moneth* [c] Niſan, *in the* 20 *yeare of King* [d] Artaſhaſhte, *the wine ſtood before him, and I tooke up the cup, and gave it to the King.*

[c] The ſeventh moneth by the *Chaldean* account.

[d] *Artaxerxes Mnemon, Darius Hiſtaſpis*, ſaith the *Geneva*.

Nehem. 5. 14. *And from the time that the King gave me charge to be Governour in the Land of* Iudah, *from the* 20 *yeare even to the* 32 *yeare, that is,* 12 *yeares, I and my Brethren have not eaten the bread of the Governour. Notwithſtanding the Wall was finiſhed on the* 25 *day of* Elul, *in* [c] 52 *dayes. When the Wall was builded, &c. Now the Citie was large and great, but the people were few therein, and the houſes were not builded: and* [f] Ieſhua *begate* Ioiakim, Ioiakim *alſo begate* Eliaſhib, *and* Eliaſhib *begate* Ioiada, *and* Ioiada *begate* Ionathan, *and* Ionathan *begate* Iaddua. *In the dayes of* Eliaſhib, Ioiada *and* Ionathan, *and* Iaddua *were the chiefe Fathers of the Levites, written in the reigne of* Darius *the* Perſian.

Nehem. 12. 10. 22.

[c] That is, The Locks, Gates, and Barres were ſet up fifty two dayes after the ſtone wall was built: *ver.* 1.

[f] The ſucceſſion of the high Prieſts from the captivity to the tranſlation of the *Perſian* Monarchie to *Alexander* the Great, whom as *Ioſeph. antiq. Iud. lib.* 11. *cap* 7. & 8. reports, *Iaddua* did meet as he came towards *Ieruſalem*. Now none ought to wonder, that *Nehemiah* ſhould record this; for from the beginning of *Artaxerxes Mnemon*, whom *Nehemiah* attended, untill *Alexander Magnus*, are not threeſcore yeares.

[g] The laſt King of *Perſia*, called alſo *Codomannus*, him *Alexander* overthrew. *Nehemiah* lived till the time of *Darius* the *Perſian*. *Nehem.* 12. 22. Therefore the Altar erected by the *Iſraelites*, *Ezr.* 3. 3. not long after their returne, even while *Cyrus* yet reigned, could not be built by *Nehemiah*, unleſſe wee ſay that *Nehemiah* lived above 200. yeares; which is not credible: For ſo many yeares at leaſt were betweene *Cyrus* and *Darius* the laſt, whom *Alexander* overcame.

Nehem. 6. 15. 7. 1. 4.

CHAP. III.

Doubts removed, which ſeemed to prove the Perſian *Monrachie much ſhorter than the former accompt.*

I. ARGUMENT.

From the ſtory of Mordecay, *who, they ſay, was carried captive with* Ieconiah *from* Ieruſalem.

Anſw. That *Mordecay* was not carried captive from *Ieruſalem* with *Ieconiah*: That place, *Eſter* 2. 5. [*Who was carried away*] is neceſſarily to be referred to *Kiſh*, *Mordecay's* great Grandfather.

1 The accent *Tipcha* proves nothing.

2 Nor the Conjunction Copulative [&] *And he nouriſhed Hadaſſa.*

3 No more doth the hiſtory or narration of *Kiſh*, put betweene, in *ver.* 6.

4 If *Mordecay*, named, *Eſter* 2. 2. were the ſame that is mentioned in *Eſter*; yet it followes not, that he was carried captive with *Ieconiah* from *Ieruſalem*: For *Zerubbabel* himſelfe, with whom he is mentioned, was not carried captive with *Ieconiah*, but was begotten in the captivity by *Pedajah* the ſonne of *Salathiel*, ſonne by law though not by nature of *Ieconiah*. Againe, *Mordecay*, mentioned in *Ezra* 2. returned into *Iudea*, as is manifeſted by *Nehem.* 7. 7. but *Mordecay* in *Eſter* went not into *Iudea* at all.

Mat. 1. 12.

Arguments to prove it, are,

1 The

1 The Pronoune relative muſt be referred to the next going before it, and not to that which *is* further off, as 1 *Chron.* 2.7.

2 To what other end ſhould mention be made of *Kiſh*, unleſſe to ſhew by his carrying away captive, how *Mordecay* a *Iew*, borne of him, became Citizen of *Suſa*? Certainly he is not named to diſtinguiſh him from the other *Mordecay*, which is one rule why mens fathers and grandfathers are named in Scripture.

3 This confirmes the truth of Gods promiſe, which hee made to thoſe that were carried away captive with *Ieconiah*, *Ier.* 24. 6. That they ſhould *returne, be built up, planted, and not rooted out, &c.* And therefore were commanded *to marry and beget children*, *Ier.* 29. 6. Whereby it appeares, that the promiſe was made unto their poſterity alſo. The performance whereof by this ſtory of *Eſter* is excellently declared.

4. From the time. For if *Mordecay* were carried away captive with *Ieconiah*, then was he above a hundred yeares old in the 12 of *Aſſuerus*, according to *Broughton*. For by 2 *King.* 24. 16. wee may judge him to be at the leaſt 20 yeares old, when he was carried captive. From the 8. of *Nebuchadnezzar*, in which *Ieconiah* was captived, to the firſt of *Cyrus* are 63. yeares. From the firſt of *Cyrus* to the 12 of *Aſſuerus*, are 20. yeares. All make 103. at leaſt 100. At which age *Mordecay* was altogether unfit to performe offices and ſervices in Court, as *Barzillay* at a leſſe age. But reckon we the times of *Cyrus* and *Cambyſes* aright, and make (as the truth is) *Aſſuerus* to be *Xerxes*; and there are betwixt *Cyrus* his firſt yeare and *Xerxes* his twelfth, 60. yeares. So *Mordecay* ſhall have lived about 140. yeares in the twelfth of *Xerxes*, being then too, of ſtrong and able body, and likely to live longer. As may appeare *Eſter* 10. 2. 3. Abſurd. 2 Sam. 19. 36.

II. ARGUMENT.

Nehemiah *is named among thoſe that returned in the firſt yeare of* Cyrus *from* Babylon. Ezra 2. 2. *And this* Nehemiah *lived till the end of the* Perſian *Monarchy*. Nehem. 12. *therefore* (*ſaith M.* Broughton) *the* Perſian *Monarchie cannot be held to ſtand* 200 *yeares.*

Anſw. 2. There be two *Nehemiahs*; One mentioned, *Ezra* 2. Another who returned in the 20 yeare of *Artaxerxes Mnemon*; and lived till the reigne of *Darius* the *Perſian.*

III. ARGUMENT.

Ezra *is called ſonne of* Serajah. Ezra 7. 1. *Now* Serajah *was ſlaine before the deſtruction of* Ieruſalem: 2 King. 25. 21. *Therefore* Ezra *muſt needs bee borne at that time; who alſo lived untill the later times of the* Perſian *Monarchie; therefore either the* Perſian *Monarchie muſt endure but* 130 *yeares: or elſe* Ezra *muſt live above* 200, *which is not likely.*

Anſw. 3. There is ambiguity in the word Sonne, which M. *Broughton* takes properly; as if *Ezra* had beene immediately the ſonne of *Serajah*; whereas indeed he was ſo *Serajahs* ſonne, as the *Iewes* uſed to call their poſteritie, even to the fifth deſcent, *Sonnes*. And *Zerubbabel* is uſually called the ſonne of *Shealtiel*, whereas he was but his nephew.

IV. ARGUMENT.

This 4. *Argument is from the* 70 *weekes of* Daniel, *which they ſay doe begin at the firſt yeare of* Cyrus, *and end with Chriſt, and are preciſely* 490 *yeares: and therefore the* Perſian *Monarchie, cannot be, no not* 200 *yeares; for then from the firſt of King* Cyrus *will ariſe more than* 490 *yeares to the death of Chriſt.*

Anſw. 4. When *Daniels* 70 weekes begin, is uncertaine. Some will have them begin in the firſt yeare of *Cyrus*: ſome in the ſecond of *Darius Nothus*; others in the twentieth of *Artaxerxes Mnemon*. A man may follow his judgement: for neither the one nor the other is defined in the Text, *Dan.* 9. 25. but is abſolutely put [*from the outgoing of the Word*] which wee know went forth in three Kings reignes.

But for the end and period of them, it muſt neceſſarily bee at the death of

Chriſt: and not as ſome will have it, at the deſtruction of *Ieruſalem* by the *Romanes*. Its plaine. *Dan.*9.24. But to grant this Propoſition true, though uncertaine, that *Daniel* ſeventie weekes beginne at the firſt yeare of *Cyrus*, yet doth not this follow thereupon, That from the firſt yeare of *Cyrus* are preciſely 490. yeares: For Numbers are either taken,

Properly, when they note that which naturally they ſignifie.

Improperly, or figuratively, when they ſignifie more or leſſe, in regard of the circumſtance of matter, and the ſpeakers intention. So is *Two* and *three* taken properly, *Matth.*16.21.& 27.23.& 20.19. Improperly, *Hoſ.*6.2. *Seven* properly, 1 *King.*18. Figuratively, *Luke* 17.4. *Matth.*18.22. *Ten* properly, *Exod.* 34.28. figuratively, *Num.*14.22. *Twelve* properly, *Matth.*10.2 figuratively, *Apoc.*7. *Thouſands*, figuratively, *Dan.*7.10. So that often in Scriptures Numbers finite are put for infinite, certaine for uncertaine, perfect for imperfect, round and groſſe for corrupt.

2 Chron.36.21. *For the land reſted (or kept Sabbath) all the dayes of her deſolation, to fulfill 70. yeares.*

Theſe 70. yeares begin at the time of the firſt Captivity, in the reigne of *Ioakim*. Now from this time till the eleventh yeare of *Zedekiah*, when he was captived and the Temple and Citie burnt, the Land cannot be ſaid to keepe Sabbathes, becauſe the Inhabitants were not yet carried away: and therefore it was but a part of theſe 70. yeares that ſhe reſted.

Iudg.11.26. *Iſrael dwelt in Heſhbon, Aroer, and Arnon*, 300. yeares.

Not preciſely. For reckon from their firſt inhabiting of thoſe Cities, and we finde it but 260. yeares, or thereabouts: unleſſe wee adde the 1 fortie yeares from comming up out of *Egypt*. But it ought to be underſtood *ſynecdochicè* and *figurate*.

Apoc. 11.12.13. *Three yeares and a halfe, &c.*

Often mention is made of *three yeares and a halfe*, of 42. *moneths*, (which make ſo many yeares) of 1260. *dayes*, which alſo make ſo many yeares: In all which we muſt needs underſtand a certaine number to be put for an uncertaine, that is, for the whole time that runnes on from the paſſion of Chriſt till the end of the World.

Let us conſider the drift and ſcope of the Angels ſpeech. *Daniel* he underſtands by bookes, that the 70. yeares of Captivity were now even at an end: Hereupon he praieth that God would be mercifull to the people and holy Citie. An Angel is ſent to him, and talkes unto him, not of the 70. yeares of Captivity to be ended under *Cyrus*, but of ſeventy times ſeven yeares, of moſt glorious deliverance from the ſlavery of Hell and the Divell, to be purchaſed by Chriſt. As if the Angel had thus ſaid: Thou *Daniel* thinkeſt of 70. yeares, at "the end whereof thy people is to have a deliverance from carnall ſervitude un-"der *Babylon*, and a reſtauration of an earthly *Ieruſalem*: but I give thee to "underſtand of a farre more glorious liberty and freedome from Sathans ſla-"very, to be purchaſed by Chriſt for thy people after ſeventie times ſeven "yeares. Doe not thou thinke of ſeventie yeares, which are now even gone and "paſt, but of ſeventie times ſeven yeares, which when they are come to end, "thy people and City for whom thou prayeſt, ſhall obtaine this great bleſ-"ſing.

Wherefore this is ſpoken in alluſion to the 70 yeares of Captivity, to ſhew that Gods mercy ſhould exceede his judgements, ſeventie times, which from that time ſhould endure ſeventie times ſeven yeares, till the comming of Chriſt, and afterwards for ever. It is therefore a *propheticall prediction*, and not an *hyſtoricall relation*: and the circumſcription of time is uſed onely for memory ſake; that after theſe many yeares, they ſhould be ſure to obtaine ſuch a deliverance, as, than which, they could deſire nothing more.

Gen.15.13. *Know for a ſuretie that thy ſeed ſhall be a ſtranger in a land that is not theirs 400 yeares, and they ſhall ſerve them.*

Not

Not preciſely. For from the time that God ſpake unto *Abraham* (whence the yeares muſt neceſſarily beginne) unto the comming of the children of *Iſrael* out of *Egypt*, are 430. yeares, as *Moſes* witneſſeth, *Exod.*12. If we ſay that they begin at the fift yeare of *Iſaac*: yet from the time that God ſpake, unto that are about twenty yeares. From that to the departure of the *Iſraelites* who 400. Wherefore from the time that God ſpake this, till the departure from *Egypt*, are foure hundred *ſynecdochicè*; above foure hundred preciſely.

Matth.1.17. *From* Abraham *to* David, *are* 4. *Generations*: *from* David *to the Captivity of Babylon*, 14. *Generations*: *from the Captivity of Babylon unto Chriſt*, 14. *Generations*.

What! preciſely fourteene in all? No. From *David* to the *Captivity* of *Babylon*, were twenty ſeven, as Mr. *Broughton* confeſſeth. In the other two were indeed fourteene.

Mat.12.40. *So ſhall the Sonne of man be three dayes, and three nights in the heart of the earth.*

Full and whole? By no meanes. For Chriſt was buried on the Evening of the ſixt day, the ſame day he died. The ſeventh day he reſted in the grave, upon the eight day early he roſe againe. So that hee was but two whole dayes in the grave, and ſcarce that neither. Now *the Day and the Night make one Day*, Gen. 1. And therefore becauſe Chriſt reſted in the Sepulchre part of three dayes, hee is ſaid by a *ſynecdoche* to be *three dayes and three nights in the heart of the Earth*.

If the Angel had ſaid, The ſeventy yeares of your Captivity in *Babylon* are now ended: But after 80 times ſeventy yeares, *Chriſt* ſhalbe ſlaine, and ſo you ſhall obtaine a more glorious freedome; Then had the Angel ſpoken preciſely: for, from that time to the death of *Chriſt*, was preciſely five hundred ſixty yeares. But ſo the force and efficacy of the *Type* had beene obſcured. To which the Angel would allude by the name of ſeventy times ſeven yeares.

Antiochus his perſecution continued three yeares and a halfe preciſely, *Dan.* 7. Now *Antiochus* was a Type of Satan. And therefore the *Time, times, and halfe a Time, forty two moneths, 1260 dayes*, all making up the ſame number of yeares, are uttered by S. *Iohn*, *Apoc.*11.12.13. in alluſion to *Antiochus* perſecution. For by this hee comforteth the *Woman*, that is, the Church, *perſecuted by the Dragon* Satan; That this perſecution ſhould laſt but a little while, even as that of *Antiochus*; not properly, but figuratively: for Satan perſecuteth the Church unto the end of the world.

That the ſeventy weekes are not to be underſtood *preciſely*, but by a *ſynecdoche*, is thus proved. *Seventy weekes are determined upon thy People*, ſaith *Gabriel*, *Dan.9.ver.*24. That theſe are whole and full ſo many, is proved by their partition. For there are ſeven weekes from the going forth of the Commandement, *ver.*25. and ſixty three weekes when the ſtreet and wall ſhall be builded; and againe, after threeſcore and two weekes, *Chriſt* ſhall be ſlaine. But not preſently after thoſe ſixtie nine weekes; but in the middle of the laſt weeke. *ver.*27. Where it is ſaid, *And he ſhall confirme the Covenant with many for one weeke: and in the Middle of the weeke he ſhall cauſe the ſacrifice and oblation to ceaſe*. Then thus the Reaſon ſtands:

If *Chriſt* died in the middeſt of the laſt week; then from the firſt yeare of *Cyrus* to the death of *Chriſt*, are not preciſely 490. yeares, but 486. and a halfe. The reaſon of the conſequence is plaine: For if *Chriſt* dyed in the middeſt of the laſt weeke, *i.e.* the ſeventieth weeke, then to the death of *Chriſt* from *Cyrus* the firſt, are but ſixty nine weekes and a halfe. Now ſixty nine weekes *cum dimidio*, make but foure hundred eighty ſix yeares *cum dimidio*; whereas ſeventy whole weekes make foure hundred ninty yeares.

But *Chriſt* dyed in the middeſt of the laſt weeke. This is manifeſt: For *Chriſt* then dyed, when ſacrifice and oblation ceaſed. This is proved by the ninth and tenth to the *Hebrewes*. But ſacrifice and oblation ceaſed in the middeſt of the laſt

laſt weeke. This *Daniel* expreſſely ſaith, *Chap.9.ver.27.*

Therefore from the firſt yeare of *Cyrus* to the death of *Chriſt*, are not foure hundred ninty yeares preciſely: and by conſequent, the ſeventy weekes are to be underſtood *figuratè* and *ſynecdochicè*: not *preciſè* and *tropicè*.

Chriſt was baptized about three yeares and a halfe before he dyed, and then (ſaith *Funccius*) was ſacrifice and oblation aboliſhed out of the place. *Matth. 3. ult. This is my beloved Sonne in whom I am well pleaſed.* And therefore God was pleaſed afterward with no other ſacrifice, but the immaculate Lambe *Chriſt*. But for anſwer: So God was onely pleaſed with the ſacrifice of *Chriſt* before his Baptiſme. For he was a perpetuall ſacrifice from the beginning: and the other ſacrifices pleaſed him onely as *Types* and *ſhadowes* of *Chriſts* ſacrifice of himſelfe. Secondly, *Moſes* ſacrifices and ſuch *Types* of *Chriſt* were acceptable unto God after his Baptiſme: which is plaine, *Matth.* 8.3. where Chriſt after his Baptiſme bids the Leper to *offer the gift, that Moſes commanded.* which was, *Levit.*14.10. *Two Lambes and an Ewe Lambe, for a treſpaſſe offering and a burnt offering.*

Object. The word חצי muſt be tranſlated *Dimidio* not *Medio*. So that *Chriſt* ſhall he ſaid to aboliſh ſacrifice and offering, not in the middle of the weeke, but in halfe of the weeke: and this halfe muſt be the laſt halfe, and not the firſt.

a Exod. 12. Medio noctis. Exod. 24.16. dimidium ſanguinis.

Anſw. Though the word ſignifie both wayes, [a] yet here it muſt be tranſlated *middle*, not *halfe*:

1. By the conſent of the Learned:

2 By this reaſon out of the Text. Chriſt is here ſaid, to Cauſe to ceaſe, or to aboliſh ſacrifice and oblations in the *middeſt* of the 70th. weeke. Now this Action is not *actio manens*, and *continuata*, but *citò tranſiens*. For it is meant of the death of *Chriſt*. Vnleſſe therefore we will make *Chriſts* death to be a continued action, and ſay, that *Chriſt* dyed in the halfe of the Seventy Seven; *i.e.* his crucifying and death continued for the ſpace of three yeares and a halfe (than which, what more abſurd?) wee muſt needs grant, that he died in the middle. Had it beene ſaid, that *Chriſt* ſhould preach the Goſpel in halfe the laſt 7. it had beene truly; becauſe preaching was a continued action,

Not onely in this laſt weeke, but in ſome of the former is this *Synecdoche* to be underſtood. For the 70. weeekes are divided into three parts: *ver.25. Know therefore, and underſtand, that from the going forth of the commandement to bring againe the people, and to build Ieruſalem ſhall be ſeven weekes* (there is the firſt part) and *threeſcore and two weekes*, (there is the ſecond) *and the Wall, and the Street ſhall be built againe, in a troublous time.* After threeſcore and two weekes *Chriſt* ſhall be ſlaine. ver. 27. *And he ſhall confirme the Covenant for many one Weeke* (there is the third part:) *and in the middeſt of the Weeke, he ſhall aboliſh ſacrifice and oblation.*

The Reaſon is this then:

Seven Weekes are ſaid to paſſe before the building of the Street and Wall: But before the building of the Streete and Wall, above fortie nine were paſt. And therefore by theſe ſeven Weekes more yeares are ment, than are preciſely ſet downe.

The *Minor* is proved by the Story of *Scripture*. For (*Ezr.*4.) the building both of the Temple and Citie, as appeares by the Letter of *Shimſhag*, was hindred all the dayes of *Cyrus*, till the ſecond yeare of *Darius*. And from the ſecond yeare of *Darius*, along unto the twentie of *Artaxerxes*, who ſucceeded him, was it ſtill hindered, as appeares, *Nehem.* 1.1. The Wall was built afterward, *Chap.*4.6. The Street, *Chap.*7. Whereby it is manifeſt, if we reckon the yeares from *Cyrus* the firſt, to *Artaxerxes* the 20. that the Wall and ſtreete could not be builded in the firſt ſeven Weekes. Therefore thoſe words [*In the other*] are falſely ſhuffled into the Text.

Euſebius, Iunius, and *Tremelius* ſay, That the Temple was built in the firſt ſeven Weekes.

CHAP.

CHAP. IV.

Obſervations and explanations on ſome places of Ezra, *and* Nehemiah.

THe reſolution is; That we muſt reade on: for that nothing [b] is to be contemned in theſe holy writings; no nor to be skipped over. Say it be but the repeating, and cataloguing of names. There is no Booke, no Chapter, no line in the Word of God, but *is profitable, given by inſpiration of God, and written for our learning*. And if wee underſtand it not in ſome places; yet thoſe places have in them an *immanent* power to edifie: though as yet it be not *tranſient*, conveighing the profit of it to us, till in ſome meaſure we doe underſtand it.

2 The way to come to the underſtanding of them, is, not to paſſe thoſe places over; but to reade them. And when we are buſie in reading places which we conceive not, [c] God opens the heart, and ſends us in, the interpretation, as he did *Philip* to the *Eunuch*, Act. 8.

3 There is much to be had out of the *Genealogies*, to a wiſe, and diligent Reader. We learne the increaſe and decreaſe of the Church, the ſtrange holding out of ſome Families, as the *Servants* of *Salomon*, and the *Gibeonites*, called in theſe Bookes, the *Nethinims*: They were made drawers of water to the *Temple*, as a kinde of puniſhment. God made this croſſe, a mercy. Their employment ſo neere the houſe of God, gave them fit occaſion to be partakers of the things of God. And the Lord, we ſee, did wonderfully honour them. The nearer they were to the Church, the neerer to God. In a word, he ſees little, that ſees not many things of excellent uſe, to be gathered out of Chapters full of names.

4 Say, that as yet we can picke nothing out of ſome ſuch Chapters; yet muſt we not ſtep over them in our courſe of reading them: but we are in any hand to take them along in our reading, if it be but to ſhew our obedience to God in reading over all his ſacred Word.

Obiect. But doth not *Paul*, 1 *Tim.* 1. 4. warne *Timothy*, that hee ſhould not give heede to Fables, and endleſſe Genealogies, which miniſter queſtions rather than edifying?

Reſp. He doth. But he meanes Genealogies that were fabulous, not ſuch as doe edifie: Now *all the Scriptures tends to edifying*. *Cajetan* notes, that he meanes by *endleſſe Genealogies*, ſuch as are not in the Word, which *gender queſtions*, that the Scripture doth not end and determine. [d] No queſtion, the Apoſtle findes fault with ſuch fabulous Genealogies, as in thoſe dayes were too common among the Iewes, and after were written in the Bookes of *Talmud*. Saint *Paul* [e] 1 *Tim.* 4. 7. calls them *Old wives Tales*. And when men begin to be giddy, and to be ſicke of fooliſh pride, they ſtuddy much in doting pedegrees. *Paul* to *Timothy* and *Titus* both, meanes ſuch Genealogies as doe move and not end queſtions. Which *miniſter queſtions* (ſaith *Paul* to *Timothy*) not which end queſtions. What queſtions? *fooliſh queſtions*. And for thoſe Genealogies which had any pith in them, they became alſo uncertaine and endleſſe, when *Herod* had burnt up the Records, as *Iosephus* notes. Now [f] of ſuch queſtions there is no end: And we may alſo obſerve, that to be full of impertinent queſtions, comes from a weake underſtanding: as wee ſee in children, who will even tire one with babling queſtions. So the Apoſtles in their ruder time, before the paſſion of Chriſt, and after too, before the comming downe of the Holy Ghoſt, were asking queſtions ſometime not ſo profitable, as, *When the day of Iudgement ſhould be?* But when they were filled with the gifts of the Holy Ghoſt, *Act.* 2. wee heare no more of ſuch queſtions. No, no: They then found fault with ſuch curioſitie. The ſame holy Father doth obſerve, that *Thomas*, *Iudas*, and *Peter* were full of queſtions. But *Iohn* whom Chriſt loved, and who might be moſt bold

b In ſacris Libris nihil contemnatur, aut obiter præteratur: etiamſi nomina recenſeantur. *Chryſoſt. hom.* 21. & 24. ſuper *Gen.* Et in *Rom.* 16. *See* 3 1.

c *Chryſoſt. Ser.* 3. *de Lazaro.*

d *Auguſt.* contra Aduerſarios Legis & Prophet. lib. 2. cap. 1. tom. 6.

e *Aquinas* in 1 Tom. 1. 4. Tit. 3. 9.

f *Chryſoſt.* hom. 23 in Act. Quæſtionum multis finis.

beene moſt bold with him, was very ſparing that way. In a word, the *Geneologies* of the Word are of great uſe, and doe ſatisfie the doubts of men, and not move queſtions that can have no end.

Ezra Chap. 1. ver. 1. *Now in the firſt yeare of* Cyrus *King of Perſia, that the Word of the Lord by the mouth of* Ieremiah *might be fulfilled: the Lord ſtirred up the ſpirit of* Cyrus *King of Perſia, that he made proclamation throughout all his kingdome.*

This was not in his firſt yeare of his *Kingdome* of *Perſia*, but of his *Monarchy*, when he had conquered *Babylon*. Now how long he reigned after his Conqueſt, preciſely we cannot ſay. *Dan.* 10. 1. We read of the *third yeare of Cyrus*, and ſome Chronologers thinke that he lived not much above five or ſixe yeares longer.

It is ſaid, *The Lord ſtirred up the ſpirit of Cyrus*. There be that ſay, that *Cyrus* was converted, becauſe he is called *The Lords annointed* and *his ſervant*.

But *Saul* was the annointed of the Lord: yet none of the beſt men, or of the beſt Kings: He that doth looke over the Stories of *Cyrus*, ſhall finde that hee lived and died a meere Heathen. And the Prophet *Eſay*, *Chap.* 45. 4. ſaith in the Name of God, *That Cyrus had not knowne him*. And therefore, it was in reſpect of his office, and the worke the Lord did deſigne him to; though he never were really annointed with oyle, as *Saul* and *David* were. I ſay, in regard of his place, and this great worke of the Lord in his hand, he was called, *The annointed of the Lord*. Out of which we may ſee, that the Lord doth many times doe great and famous matters for his Church, by the hands of wicked men. And their divinity is not ſound, who hold the contrary Tenet. It was the mighty worke of God to bring this wiſe and great Prince in the very firſt entrance into his Monarchy, before things were fully ſetled, to diſmiſſe ſo great and ſo united a people, as the Iewes were, into their owne Countrey with ſuch a faire and ample patent as he did; they being held among the *Barbarians*, a People given much to inſurrection: But God muſt and will have his wayes take place. There is no reſiſting of his will by any: The will of men muſt goe after his decree. Which decrees of God, manifeſted no leſſe than 170. yeares before, did not leaue this fact of *Cyrus* contingent, but made it neceſſary.

g In reſpect of their cuſtome and Religion.

They write, that he was made to ſee the *Prophecie of Iſaiah*, where he finding his very name, ſo long before he was borne, was thereby moved to this great worke. That might be a perſwaſion: but the cauſe, we ſee, was; becauſe the Lord by a potent worke of his ſpirit ſtirred up the heart of *Cyrus* to ſend forth ſo gracious an Edict. And yet we muſt not thinke, that this his being made acquainted with the will of Gods decrees, gave to this his Act the Nature of *Obedience*; Obedience being properly an act of ours, when we doe obey the will of Gods command; hee by it impoſing on us and requiring of us, the worke as a duty. In the firſt of *Kings* 11. *Ieroboam* had it cleered to him, that Gods Will was, he ſhould be King over the ten Tribes: yet becauſe it was a will of Gods decree, not of his command, as of a duty to be done by him, he goes among Divines for an intruder, and an uſurper, in and for that fact of his. h It is *Obedience*, when we obey a *divine precept*: but not ever when we follow a *divine inſtinct*. i It is a worke belonging immediatly and only to God to work effectually on the Will, and thus to ſtirre up the heart of a man. *Kings hearts are in Gods hands.*

h Vid. 23. q. 5. cap. 45. in annot.

i Davenant. in Col. 1. v. 2. p. 15, 16.

Ezr. 8. v. 7. *Alſo Cyrus the King brought forth the Veſſels of the houſe of the Lord: which* Nebuchadnezzar *had brought forth out of Ieruſalem, and had put them into the houſe of his God.*

This ſhewes us, that nothing that is, once appointed by God in his worſhip, ſay it be after uſed in Idolatrous worſhip, as theſe veſſels were, can be defiled, but it may and muſt returne to its ancient uſe; and be had in the worſhip of God againe. Whereas we reade, 2 *Kings*, 24. 13 that *Nebuchadnezzar did cut in pieces all the Veſſels of gold, which Salomon King of Iſrael had made,*

in

in the Temple of the Lord: The meaning is, that he did [k] curtaile, as it were, the Temple. For it is plaine, he did reſerve thoſe Veſſels whole. For *Belſhazzar* did after drinke in them, *Dan.*5.2. And there we find, that they were reſtored, and brought backe to the houſe of God againe.

k Heb. קצץ truncavit.

Ezr.1.8. *Even thoſe did Cyrus King of Perſia bring forth by the hand of* Mithridath *the Treaſurer: and numbred them unto* Shazbazzar *the Prince of Iudah.*

This *Shazbazzar*, the Prince of *Iudah* was *Zerubbabel*, called ſo in *Chaldea*. *Iunius* denies it: but our Engliſh Annotations, and that of *Deodate*, in the *Italian*, doe with more likelihood affirme it. He was by the King ordained Head and Conductor of thoſe of his Nation, who would be willing to returne. Thus God kept the *ſeignorie*, and the chiefe ſtaffe of Authority in the line of *Iudah*. *No length nor change of time can eat out, and breake off the decrees of God.*

Chap. V.

This Chapter containes a liſt of ſuch as returned to Ieruſalem, at the firſt going up; and chiefly, of thoſe, who offered preſents for the reedifying of the Temple of the Lord.

Ezra 2.

IN the Numbers you may finde ſome differences from that *Catalogue* we have, *Nehe.*7. As for example: Here v.5. the Sons of *Arah* are ſaid to be 775. There, v.10.652. Reconcile the places thus: 775. gave their names in *Babylon*, that they would return: onely 652. mentioned in *Nehemiah*, came up into *Iudea*; the reſt changing their mindes, or dying by the way. And where *Nehemiah* hath more, it might be by joyning with them in the way.

The [a] Anſwer that is made, I thinke, is found: That ſith in *Ezr.*2. the ſumme of the Principles of the whole Body, that returned, beſides their followers, were 42360. But now reckon we the numbers of *Iudah* and *Benjamin* by the pole, which are punctually ſet downe, *Ezr.*2. and they come ſhort of the totall ſumme, a matter of 12000. Now theſe 12000. are thoſe of other ten Tribes, beſides *Iudah*, and *Benjamin*. We reade, that ſo many went over of other Tribes to *Rehoboam*, that, (as it is ſaid) *His Crowne was ſtrengthened by them*, and many of *Iſrael* came over to *Aſa*: and in *Hezekiahs* dayes, ſundry of *Aſher*, *Zebulon*, and *Manaſſe* joyned themſelves with *Iudah*. And who can doubt, but that in Captivity, being Countrey-men in forraine parts, much of the ten Tribes incorporated themſelves into the two Tribes? And no other but this is the meaning of the firſt *ver.* of the firſt *Chap.* of *Ezr.* *Then roſe up the chiefe of the Fathers of* Iudah *and* Benjamin, *with all them whoſe ſpirit God had raiſed to goe up*: That is (ſaith *Deodate*) all thoſe of other Tribes; according as wee reade, 1 *Chron.* 9.3. *In* Ieruſalem *dwelt of the children of* Iudah, *and of the children of* Benjamin, *and of the children of* Ephraim, *and* Manaſſe; who no queſtion, in the Captivity for very conſcience and Religion, joyned themſelves to *Iudah*.

Queſtion is made, whether one, or they of Iudah and Benjamin returned.

a Sanctius in Zachar.8.13. ſect.32.

Ezr.2.ver.1. *Now theſe are the children of the Province, that went up out of the Captivity.*

By *Province*, our Engliſh Annotations meanes *Iudea*: but *Iunius* and *Deodate* doe ſeeme to me with more reaſon, to underſtand by *Province*, *Babilonia*, that is, ſaith *Iunius*, thoſe who inrolled their names in *Babylonia*; called here a *Province*, ſaith the *Italian*, becauſe the other *Iſraelites* were diſperſed in ſundry other Provinces.

Ezr.2.v.2. *Which came up with Zerubbabel, Ieſuah, and Nehemiah, Seraiah, Reelajah, Mordecay, Bilſhan, &c.*

* Mat.1.12. m Chryſoſt. Hom.7. in Mat.2.

Zerubbabel was ſon of * *Salathiel*; borne in *Babylon*, and accordingly he had a *Babilonian* [m] name. He was a Chiefe in the firſt yeare of *Cyrus*, and we finde in

O. *Zerubbabel*

in ſacred Story, that he lived to ſee the building of the *Temple*, about the ſixe yeare of [n] *Darius Nothus*. Now ſay he was but 14. [o] yeares of age, the firſt of *Cyrus*, yet to *Darius Nothus* is a matter of 100. yeares, as appeares by the *Chronologie*. Hence we ſee, that the Lord gave him a life much longer than ordinary. Wee reade nothing when hee died after the edifying of the Temple. This cleares that in *Zachary* 4.9. *The hands of Zerubbabel have laid the foundation of this houſe; his hands alſo ſhall finiſh it.* The very phraſe doth tell us, that the Lord did draw out his life of purpoſe, that hee might live to make up that goodly worke. Like as *Moſes*, *Deut. ult.* had a longer life than uſuall given him, that he might bring the People of God out of *Egypt*. In that place of *Zachary*, the Lord doth promiſe *Zerubbabel* ſome ſingular matter, in that the Prophet affirmeth, that *the hands of Zerubbabel that laid the foundation*, the ſame *hand ſhall finiſh it*; meaning an exceeding long life. Thus we ſee how God doth cauſe ſome to live to be wondrous old, above others, becauſe he hath ſomething to be done by them. Then age is a crowne indeed, when it is thus found in the wayes of *Righteouſneſſe*. Neither hath it a good ſavour, for men to ſay of an old *Zerubbabel* when he is going hence, What matter is it to heare of ſuch an aged man dying, or dead? What? Doth not the Lord threaten it as a curſe, that hee will take away? whom? the youth? No, *the prudent and the ancient, Eſa.*3.2.

n *Scaliger de emendat. temporum. lib. 6.*

o *Great men under ſome tutors are put in places of imployment yong. Alcibiades held men began about that age to be wiſe, And the Civill law ſaith, that men at 14. are fit for action. Vid. Tertul. de anima, cap. 38. Zach. 4.9.*

Ezra 2.v.2. *Of Nehemiah.*

This *Nehemiah* was not *Nehemiah* the famous, but another of the ſame name: as there were ſundry of the ſame name. One, *Ezra* 3. Another, *Ezr.*8.10. For this *Nehemiah* came up with *Zerubbabel* in the firſt of *Cyrus*: and *Nehemiah* the great lived till the time of *Darius* the laſt, beaten by *Alexander*; which is two hundred yeares and upwards. Now that in thoſe dayes *Nehemiah* ſhould live above two hundred yeares, ſounds not likely. *Nehemiah* was the penner of the Booke called *Nehemiah*, and in the booke mention is made of *Iaddua* the *Prieſt*; of whom wee reade in *Ioſephus*, that hee did meet *Alexander* the great in his *Formalities*, and ſtaid him from doing hurt to the City, and the Temple. Againe we reade, that *Nehemiah* was cup-bearer to [p] *Artaxerxes*, and the *Perſians* uſed to have young men for their Gentlemen about them. But this *Nehemiah*, comming up the firſt yeare of King *Cyrus*, muſt needs be ſtricken in yeares, in *Artaxerxes* time.

p *Scal de emend. lib. 6. Wolph. in tit. lib Nehem c. 12. Dion. Carthuſ. in Ezr. 2.*

Ezra 2.v.2. *Of Mordecay.*

He was not *Mordecay*, *Eſters* Vncle: but another of the ſame name. For this *Mordecay* came up with *Zerubbabel*. Now if *Eſters Mordecay* had returned with *Zerubbabel*, hee would not have dwelt at *Suſis*, and trained up *Eſter* among the Heathen, but rather in the holy Land, among the people of God. And it is plaine, that this *Mordecay* did returne into *Iudæa*, *Nehe.*7.7. But that ever *Eſters* Vncle came into *Iudæa*, is unlikly. We muſt know, that it was a common thing among the *Iewes*, to have more names than one or two. Which we muſt conſider, leſt it breed miſtakes in reading the *Scriptures*.

הפת־
יחשים
q i.e. Genealogizatorum.
r i.e. *kept from the Prieſthood.*
Heb.
וינאלו
& elongati ſũt: ſo Steph. poluti à ſacerdocio. i.e. ut poluti abſtenti ſunt à Sacerdotio. Iunius. Apparati del Sacerdotio come perſone non conſecrate, *Deo dat. i.e. put from the Prieſthood as perſons not conſecrated.* Gen. 11.4.

Ezr.2.v.61. *And the children of the Prieſts, the children of Habaja, the children of Koz, the children of Barzillai, which tooke a wife of the daughters of Barzillai, the Gileadite, and was called after their name.* [s] Ver.62. *Theſe ſought their Regiſter among thoſe that were reckoned by Genealogie: but they were not found, therefore they were, as polluted, put from the Prieſthood.*

In the Captivity, the Prieſts being in a ſtrange Land, were not to offer any other ſacrifices, except it were ſpirituall ſacrifices of praiſe: Whereupon there being not that commodity made of it, as was uſed to ariſe out of their ſlaine ſacrifices; ſome Prieſts, who had [s] married themſelves into the Noble Family of *Barzillai*, tooke ſcorne to be in the *Regiſter of the Prieſts* in the time of the Captivity of *Babylon*; and took the name of *Barzillai* after the Family of their wives, now after the returne from the Captivity, the Prieſthood growing into fame, again, and requeſt again, and there being holy things to eate of, theſe degenera-

tee

nerate Prieſts would faine have taken place among the Prieſts of the Lord; but the Magiſtrate would not ſuffer them: becauſe, when time was, they did ſcorne the Prieſthood, the Prieſthood ſhould now ſcorne them. A juſt reward of God and man for ſuch proud and inſolent kinde of people. It is common when men by their wit goe about to get a name, that they loſe their name. After the flood they would needs build a towre to get a name to themſelves, and not to God; and it is their reproach to this day. And this was all the uſe that thoſe Creatures made of the late deluge, the greateſt judgement of God that ever was.

Verſ. 63. *And the* Tirſhaſha *ſaid unto them, that they ſhould not eate of the moſt holy thing, till there ſtood up a Prieſt with* Vrim [s] *and* Thummim.

[*The Tirſhaſha*] it is a name of office, *viz. the Governour* or *Deputy* of the King: We ſee he was a man of power that could keepe thoſe great men from the Prieſthood, and forbid them to eate of the moſt Holy things. By *Tirſhaſha* I conceive the ſame; who, *cap.* 1.8. was called *Shazbazzar*: as *Daniel* was called *Ballbazzar*: An uſe among the *Chaldees* to change the name of *Iewes*. Now *Shazbazzar* was *Zorobbabel*, as we have ſhewed before.

[*Till there aroſe up a Prieſt with Vrim and Thummin,*] *viz.* to aske the Lords advice and counſell. By *Prieſt*, is meant the *high Prieſt*, for hee had the *Vrim* and *Thummim*, and none but hee. So when *Saul* murthered the Prieſts of the Lord, *Abiathar* fled to [t] *David* with the *Ephod* (ſaith the Text) that is, with the *Ephod* of the *high Prieſt*; and preſently *David* began to enquire by the *Ephod* of the Lord. A great providence of God for the comfort of his poore Servant *David*! And hence it is that wee reade, that the Lord anſwered not *Saul* by [u] *Vrim* and *Thummim*: for it was now with *David*, not with *Saul*.

This *Vrim* and *Thummim* was either loſt or burned, together with many other things, when that the *Chaldees* tooke the City of *Ieruſalem*, and was never found againe. How then doth he here ſay, *Vntill there ſtand up a Prieſt with Vrim and Thummim*?

1 It may be that *Zerubbabel* did not know but that *Vrim* and *Thummim* might by the providence of God be had againe.

2 Vntill, that is, Never. An uſuall Phraſe in Scripture (*q. d.*) You ſhall never come to the Prieſthood againe, except God ſhall reveale his minde to be otherwiſe by *Vrim* and *Thummim*, which will never be. [*Vntill*] is thus taken in the word in many places.

Was it not a great decay to Religion, that Vrim *and* Thummim *were loſt? Did not the Church now want a rule of certainty?*

1 No; for the Word of God was before *Vrim* and *Thummim*, the lively Oracle, the Rule of Rules, that was the ſacred Canon, For the old Teſtament was even compleate; and when there was ſo much of the word written, there was the leſſe uſe of *Vrim* and *Thummim*. And therefore after the loſſe of *Vrim* and *Thummim*, the Church was to keepe the cloſer to the Law of *Moſes*: as *Malachy*, who lived after the loſſe of *Vrim*, and wrote laſt of all the Prophets, did command. *Mal.* 4. 4. *Remember the Law of* Moſes *my ſervant, which I commanded unto him in* Horeb, *for all* Iſrael, *with the ſtatutes and judgements.*

2 For ought I ſee, the *Vrim* and *Thummim* was not to decide matters of doctrine, but events, and facts, and ſucceſſes in warre and peace, as we ſee in *David* often, *vid. Numb.* 27.18. And this was in [x] extraordinary caſes: In things ordinary, the Prince was to have the Law before his face, *Deut.* 17. *Ioſ.* 1. but in extraordinary Accidents, he was to ſeeke anſwer from God by the *Vrim* and *Thummim* of the Prieſt.

3 The *Church* was in as good caſe for certainty in things of ſalvation under the ſecond *Temple*, when the *Vrim* and *Thummim* was not, as under the firſt Temple when it was. That of * *Rabbi Talmud in Ioh. cap.* 1. *fol.* 21. that not only *Vrim* and *Thummim*, but the Holy Ghoſt was wanting in the ſecond Temple, is blaſphemous. For, had not Chriſt and his Apoſtles the Holy Ghoſt? and did not

[s] *What* Vrim *and* Thummim *was*, vid. Phag. in Exod. 18. & Delr. diſquiſit. Magicas. l. 4. q. 2. ſect. 1.

[t] 1 Sam. 23. 6.

[u] 1 Sam. 28. 6.

Or, unleſſe you be able to bring forth ſome expreſſe revelation like unto Vrim *and* Thummim.

Mal. 4. 4.

[x] 1 Sam. 23. 11, 12. & 30. 7, 8. Ioſeph. Antiq. l. 3. c. 9.

* Henry Ainſworth in Exod. 28. 30. *ſeemes to like too well this* Rabbinicall *Blaſphemy, as he doth in his anñot. dote on the Rabbins too often.*

not they live under the second Temple? Nay: Is not more and more full revelation promised in the second Temple, than in the first? *Haggai* 1. 8. & *cap.* 2, 4, 10.

4. Besides, after *Vrim* and *Thummim* was gone, they had some Prophets; as *Haggai*, *Zachariah*, and *Malachy*. I confesse, that Prophets by office and commission ended in *Malachy*: yet [y] there be that hold, that after him there were now and then some Prophets onely by the Spirit. I know there was a great silence of Prophets after *Malachy*, to prepare the people for to expect the comming of that great *Prophet*. For though it were *vox populi*, and a tradition among the Priests [z] and *Levites*, that the great Prophet was one distinct from the Christ the *Messias*, yet I doubt not, but the Church did understand the great *Prophet Moses* prophesied of, to be no other than the expected *Messias*: And therefore the dampe that was of Prophets after *Malachy*, turned to the good of the godly. It taught them, that *Christ Iesus* was now at hand. And upon his comming, wee finde, that the Lord stirred up two Prophets in a line, [a] *Zachary* the Father, and *Iohn* the *Baptist* his Sonne, to point out him; *Prophets* by grace rather than by office. And so I may say, that the want of *Vrim* and *Thummim* did teach the Church, that they were shortly now to expect the true *Vrim* and *Thummim*, Christ Iesus, the high Priest of their profession. And besides, it should have taught them to cleave the more to the written Oracles of God.

y Drus. 2 Pet. 1. 21.

z Ioh. 1. 20, 21. & 7. 40, 41.

a Maldonat. in Ioh. 1. 21.

Chap. 3. v. 16. *They shall say no more, The Arke of the Covenant, &c.*

This *Ieremy* seemes to me to shew in the losse of the Arke: *viz.* That that losse should be no losse. The people of God should not care to looke after the Arke any more, but set their hearts on the true Arke Christ Iesus, the Arke of Arkes. This then the Church got by it; that by the want of *Vrim* they learned, that the Ceremonies were going, and the *Messias* comming; that salvation was not to be placed in the ordinances of *Moses*, since *Vrim* and *Thummim* it selfe was utterly gone.

Lastly, wee see that the Church did stand, and was the *pillar of truth* without *Vrim* and *Thummim*. The [b] Argument is loose, that is made to prove the infallibility of the great Bishop of *Rome* from the *Vrim* and *Thummim*, of the high Priest; For besides, that the Argument may follow from the [c] *Levitical* high Priest to Christ our high Priest, of whom that high Priest was a Type, and not of the Pope; yet wee see that the Church stood to the word, when there was no *Vrim* and *Thummim*, from the taking of *Ierusalem* to the comming of Christ Iesus; for in that *interim* the *high Priest* had no *Vrim* and *Thummim*. And for that slender voyce called *Bath-col*, mentioned by *Tremelius* in *Act.* 11. 22. which *Henry* [d] *Ainsworth* would have to make some supply for the defect of *Vrim*, it hath no ground; and is to bee turned back to the foolish *Rabbins*, from whom it came. And therefore the *Law* and the *Prophets* was the *standard*, and not the *Vrim* and *Thummim*. I doubt not but the people had by some meanes perfect notice of the *Revelation* made to the *Priest*, and they were absolutely to stand to the *Oracles* given by *Vrim* and *Thummim* from the mouth of God: Yet me thinkes, it is hard to prove that the *Priest* did use it for matters of *Religion* and doctrine, and not onely for matters of fact and event: Nor that the *Priest* had answer when he would, though he himselfe were never so wicked: Or lastly, that the sinnes of the people did not hinder the giving of the *Oracle* sometime. It is enough that for some 550. yeares the *high Priest* was destitute of *Vrim* and *Thummim*; and yet I hope the Lord did not leave his people all that time without a sure and certaine rule of faith and direction of life, which is the holy Word of God. And *Malachy* doth tell us, that though *the Priests lips* by their place and office should have *preserved knowledge*, yet often they did not: And though, while *Vrim* lasted, it never gave any false or fallacious answers; yet many times, what for the sinnes of the Priest, and what for the sinnes of the people, the Lord refused to give any answer at all; and

b Bellarm de Rom. Pontif. lib 3. cap. 4. sect. quarto probatur.

c Heb. 4. 14. & 8, 1.

d On Exod. 28. 30.

and the anſwers that were given, were rather in matters of [e] fact than of doctrine and of faith.

The Argument is too weake, that the Cardinall doth draw from the *Iewiſh* Church, to prove, that the Pope hath the deciding Spirit and Voyce in matters of Faith: ſith from the deſtruction of *Ieruſalem* to *Meſſiah* the Prince (a ſpace of ſome 550. yeares) there was no Oracle by *Urim* and *Thummim*, no [f] ſucceſſion of Prophets, nor but a few Prophets at all from *Malachie* till *Zacharie* the Father, and *Iohn Baptiſt* the Sonne: No miracles (except the Poole of *Betheſda*, granted to the *Iewes* to ſtrengthen them in the true worſhip of God, under the perſecution of *Antiochus*) till the dayes of *Zachary* and *Iohn Baptiſt*, and the Lord *Ieſus*. And yet the providence of God did not leave the Church for all that time without ſufficient and ample meanes of their ſalvation. In a word, the loſſe of *Vrim* and *Thummim*, the Arke, and other Ceremonialls, taught them to looke off from the ſhadowes, and to looke for the Truth, the [*Lord Ieſus.*]

e Numb. 17. 21 1 Sam. 23. 11, 12. & 30. 7, 8.

f Pſal. 74. 9. *Wee ſee not our ſignes; there is no more any Prophet.*

CHAP. VI.

THey hired counſellers againſt them, to fruſtrate their purpoſe all the dayes of Cyrus *King of* Perſia, *even untill the reigne of* Darius *King of* Perſia. Ezr. 4. 5.

Cyrus after the edict made in behalfe of the *Iewes*, was called abroad to the warres. Hee left his ſonne *Cambyſes* the power of a King at home; and *Cambyſes* hindered the execution of his Fathers Proclamation.

1 Not *Darius Medus*, as *Ben-Gerion* ſaith; for he was predeceſſour to *Cyrus*. Now it is plaine by this Text, that our *Darius* ſucceeded *Cyrus*: And by the tenor of this fourth Chapter wee finde, that the building was letted the dayes of *Cyrus*, *Aſſuerus*, *Artaxerxes*, even untill the ſecond yeare of this *Darius*: therefore our *Darius* was not onely after *Cyrus*, but after *Aſſuerus* and *Artaxerxes* alſo.

Queſtion is made, who this Darius *King of* Perſia *was, which of the* Darii.

2 Not *Darius Hiſtaſpis*, as [a] *Ioſephus* thought: For, *Ezr.* 4. 6. 7. there is mention of *Aſſuerus* and *Artaxerxes*, who went betwixt *Cyrus* and our *Darius*. But *Darius Hiſtaſpis* was the immediate ſucceſſor of *Cambyſes*, and *Cambyſes* ſucceeded *Cyrus* his father: therefore our *Darius* cannot be *Darius Hiſtaſpis*. For, betwixt *Cyrus* and our *Darius*, *Ezra* mentions two: but betwixt *Cyrus* and *Darius Hiſtaſpis* there was but onely *Cambyſes*. As for the *Magus*, he is not in account among the Kings of *Perſia*; either for that he was a Tyrant, or elſe for that he ſtood but ſeven moneths.

[a] Ioſeph. antiq. l. 11. c. 3.

3 Therefore this our *Darius* was *Darius Nothus*, the ſonne of *Artaxerxes Longimanus*, named *Ezr.* 4. 7. the father of *Artaxerxes Mnemon*.

CHAP. VII.

THe ſonne of Amaziah, *the ſonne of* Azariah, *the ſonne of* Merajoth. Ezr. chap. 7. v. 3.

Here are ſix Generations left out betwixt *Merajoth* and that *Azariah* who was the Prieſt, as it is 1 *Chron.* 6. *viz.* *Amariah*, *Ahitub*, *Zadok*, *Ahimaaz*, *Azariah*, *Iothanan*. Theſe were omitted here for brevity ſake, becauſe haſte is made, to ſhew onely, that *Ezra* came from *Aaron*, to honour *Ezra*, and to give him the more authority. And likely it is, that thoſe are paſſed over who were borne in the time of the *Babylonian* Captivity; and thoſe ſet upon record here, as though they had beene the very

next, whoſe memory was freſh and moſt famous, as being Prieſt about the time the Temple was ruinated. Wee may ſay, that he did ſet downe by name the Catalogue of thoſe his Anceſtors onely, who flouriſhed during the ſtanding of the Temple. And it is a truth, that *Ezra* was not the immediate, but the mediate ſonne of *Seraiah*; and ſo *Ezra* uſeth the word *Sonne* in a many of places.

CHAP. VIII.

Ezr. 10. 11. *Give therefore make confeſſion unto the Lord God of your Fathers, and doe his pleaſure, and ſeparate your ſelves from the people of the land, and from the ſtrange wives.* Cap. 9. 1. *Now when theſe things were donne, the Princes came unto me, ſaying, The people of* Iſrael, *and the Prieſts, and the Levites have not ſeparated themſelves from the people of the land, doing according to the abominations even of the* Canaanites, *the* Hittites, *the* Perizzites, *the* Iebuſites, *the* Ammonites, *the* Moabites, *the* Egyptians, *and the* Amorites Ver. 2. *For they have taken of their daughters for themſelves, and for their ſonnes; ſo that the holy ſeed have mingled themſelves with the people of thoſe lands; yea the hand of the Princes and Rulers hath beene chiefe in this treſpaſſe.* Cap. 10. 44. *All theſe had taken ſtrange wives, and ſome of them had wives, by whom they had children.*

The queſtion is, Whether in caſe a man marry an *Ammorite*, now an infidell, he be to put her away by vertue of this Law?

No, by no meanes; he muſt keepe her, if ſhee will ſtay with him: as *Paul* ſhewes, 1 *Cor.* 7. 12. And *Peter* inferres, 1 *Pet.* 3. 1. where hee ſhewes, that Chriſtian wives muſt by their converſation labour to winne their husbands, that obey not the Word, (that is) that are Heathens. Therefore they are not bound to part a beleeving man from an unbeleeving wife, or a beleeving wife from an unbeleeving and infidell husband. Wee muſt ſay then, that this Law in [h] *Ezra* was a part of *Moſes* policie, which did binde them then, but not us now.

The Queſtion is, whether in caſe a man marry an Amorite, now an Infidell, he be to put her away by vertue of this Law?

Next I ſay, It did not binde them ſimply neither: but in caſe ſuch wives were not *Proſelites*, but did remaine in their ſuperſtition. For *Salomon* did marry *Rahab* a convert *Canaanite*, and did well in it: but theſe in *Ezra* did perſiſt in their infidelity and ſuperſtition. And if *Pharaohs* daughter were a *Proſelite*, *Salomon* did not ſinne againſt [i] that Law of *Moſes* then; much leſſe was hee bound to put her away. * Hee is deceived, who writes, that *Salomon* did not ill in it, not on this ground, becauſe ſhee was a *Proſelite*, but becauſe ſhee was none of thoſe ſeven curſed Nations, named, *Deut.* 7. 4. This evaſion is not currant: For, though thoſe ſeven be onely named, yet other the like are meant; And *Ezra* 9. 1. the *Egyptians* are ſet downe by name, and the *Moabites* (being none of thoſe ſeven Nations, mentioned *Deut.* 7. 4.) Yet *Boaz* did his duty in marrying of *Ruth* the *Moabiteſſe*, ſhee being now in faith and religion united to the people of God. The ſumme is: That it was a Law of *Moſes*, binding during the time of his policie, that if an *Iſraelite* ſhould marry an Infidell, remaining an Infidell, ſhee was to be put away, and it ſeemes her children too: which Law is not in force now; Chriſtians are not bound to it, but doe ſinne if they divorce ſuch wives (very Infidels) that are willing to live with their Chriſtian husbands.

[h] Chytræus in Levit. 18. 28. qu. 1. cap. etiam citantur.

[i] Salomons *firſt wife was an* Egyptian, *but a* Proſelyte, Iunius in 1 King. 3. 1, 2, 3.

* è verisimile che prima la facceſſe ammaeſtiar nella vera religione è renunciare alle ſue Idolatrie. i. e. *It is like hee cauſed her to be inſtructed in the true Religion, and to renounce her Idolatry.* Deodat. Italian. Altramente haurebbi peccato contra alla Legge. Deut. 7. 3. 4. i. e. *Elſe he had ſinned againſt the Law.* Ibid. La quale benche riguardi principalmente à populi Cananei male detti, ha pure una ragione generale del periculo de eſſer indotto ad Idololatria. i. e. *Though the place in Deut. 6. 7. be chiefly meant of the Canaanites, yet it hath a generall reaſon from the danger of being drawne to idolatry:* Deodat ibid. * Piſc. in 1 King 3. 1.

CHAP.

Chap. IX.

THe words *of* Nehemiah, *the ſonne of* Hacheliah, *&c.* Nehem. 1. 1. This ſhewes, that *Nehemiah* was the penner of this Booke: and therefore it is a miſtake in [k] thoſe, who make *Ezra* to bee the writer of this Booke of *Nehemiah*. And this appeares further, in that he ſpeaketh often of himſelfe in the firſt perſon (I *Nehemiah*) and not in the third perſon. For though ſome that are makers of a Booke doe ſometime ſpeake of themſelves in the third perſon (as *Matthew* and *Iohn* do in their Goſpels and *Moſes* in his hiſtory) [*Matthew ſaid, Iohn ſaid, Moſes ſpake*] yet hee that is not the Author of a Booke never ſpeakes of himſelfe in that Booke, in the firſt perſon; as in this Booke often *Nehemiah* doth. Neither is it any argument, that *Ezra* wrote it, becauſe in the *Hebrew* editions it is called *Ezra*; ſith the *Hebrewes* did this, to tell up the juſt number of twenty foure Bookes of the old Teſtament. Both the Bookes of *Samuel* ſtands under his name; yet *Samuel* was not the writer of all, but part was written by [l] *Samuel*, ſome by *Nathan*, and ſome by *Gad*.

k Genebrard. lib. 2. *The Engliſh Argument on the Booke of* Nehemiah.

l Sixtus Senenſis Bibl. lib. 1.

Ver. 6. *Both I and my Fathers have ſinned.*

The Concluſion is cleare, That *we ought to confeſſe the ſinnes of our Fathers*: but Firſt, [m] not to have a pardon for them when they are dead and gone.

m Vid. Fewerborni diſputat. An Deus poſteros puniat ob Majorum ſuorum flagitia?

2 Nor that God pardons us their ſinnes, *The* [n] *ſoule onely that ſinneth, that ſhall dye.* No guilt neceſſarily paſſeth from the father tō the ſonne, but that of *Adam*, together with the ſinne. There is but one onely Originall ſinne.

n Ezek. 18.

The ſonne is not guilty of the fathers ſinne, any further than hee doth make it his owne ſinne alſo, by ſome conſent; either affirmative, by doing or liking what his father hath done in point of ſinne; being glad of the broth wherein the abominable thing was ſodden, and ſo ſubſcribes to it by a tacite and interpretative conſent: Or

2 Negative, when wee doe not diſſent. A childe is bound to humble himſelfe for his fathers ſinnes upward, as farre as ordinarily hee may come to the certaine knowledge of them; which ſometimes is, to the third and fourth generation. Now if he be not humbled, and doe not take them to heart, there is a ſecret conſent, becauſe he doth not by this act of humbling ſhew his diſſent: And had ſuch a child the occaſions and tentations his forefathers had, he would doe as they did. And thus he ſets his fathers ſinnes on his ſcore, and makes them his owne. According to that of *Daniel* to *Belſhazzar*, *cap. 5. ver. 22. And thou his ſonne, O* Belſhazzar, *haſt not humbled thine heart, though thou kneweſt all this*, viz. *Nebuchadnezzars* ſinne and puniſhment. In the Legall Covenant of workes, the guilt, together with the fault and corruption, did convey it ſelfe to the poſterity. Originall ſinne deſcends by force of that Covenant: and that commination to viſit the ſinnes of the Fathers, hath an eye to the Covenant of the Law. But now in the Evangelicall Covenant of grace, the ſinne, and the wrath of God goes no further than the very perſons offending: onely God doth ſometimes make the fathers ſinnes an *occaſion*, never a *cauſe* of puniſhing the childe with ſome greater meaſure of puniſhment. Should perſonall ſinnes in the guilt, deſcend from fathers to the children, we ſhould have more Originall Sinnes than one.

When then in the Word they [o] were commanded to confeſſe, together with their owne ſinnes, the ſinnes of their forefathers, it was not that their forefathers ſins, that went no further any way than their forefathers perſons, ſhould be remitted to their forefathers being dead, or to them being alive; but that ſuch ſinnes which they themſelves had alſo in their owne proper perſons by occaſion of the example of their forefathers, committed by act or ſome conſent, might be forgiven unto them. So *Pſa. 79. 8.* [*Remember not*] againſt whom?

o Levit. 26. 40.

עונת ראשנים iniquitates præcedentium. Rainold. (which we and our Fathers have committed)

whom? Our Forefathers? No, But, Remember not [*againſt us former iniquities;*] that is, ſuch ſinnes as we have committed through the example of our Forefathers, at leaſt have one way or another made our owne. The Tranſlation reades it [*former iniquities.*] Word for word it is in the originall, [*The iniquities of thoſe that were before us;*] *i.e.* of our Anceſtors.

Genev. note. [Le iniquita depaſſati Ital.] *i.e.* de noſtri maggiori, e predeceſſoni, le quali noi halbiamo ſeguitate. *Deodat. i.e. the ſinne of our predeceſſours which we have imitated.*

Chap. X.

q 1 King. 5.6.

And a letter unto Aſaph *the keeper of the Kings* q *foreſt, that he may give me timber to make beames for the gates of the Palace, which appertaines to the Houſe, and for the Wall of the Citie, and for the houſe that* **I ſhall enter into.* Neh. 2.8.

That is; * For the Houſe that he himſelfe was to have, being made Governour by the King.

It appeares by *Ezr.* 6.15. and *Nehem.* 2.1. that the Temple was built before the walls of the Citie. The walls of the Citie were firſt broken downe, and laſt built up, and that 14. yeares after the Temple. And one reaſon hereof is given, for that before in all the former edicts made in behalfe of the *Iewes* by *Cyrus* or any other, there was no word as touching the reedifying of the Citie, but onely to build againe the Temple. *Pareus* rather is in the truth, who holds, that *Cyrus* did by edict give leave to build the Citie: *Orat. de 70. hebdom. Dan.* but by reaſon of ſo great reſiſtance, they could doe little or nothing to the Citie. And therefore *Nehemiah* gets Letters Patents to build the Citie, and the walls of the Citie. And the truth is; That the *Iewes* after their returne grew ſecure and careleſſe, fell to r marrying ſtrange wives, and other diſorders, till the Lord ſtirred up the ſpirit and zeale of our *Nehemiah*, and he never gave over till he had finiſhed the worke. So much good may one man of place, power, and zeale, and courage doe for the Church. Neither was the Lord wanting to him in his bleſſed enterprize; but he ſent in *Haggai* and *Zachariah*, a paire of noble Prophets, to encourage the people in the worke of the Lord: Neither will the Lord be wanting to any of us in things that are good, if we be not wanting to him and our ſelves.

r Vid. Calvin in Zach. cap. 1. v. 3.

Nehem. 6.11. *Should ſuch a man as I flie? and who is there that being as I am, would goe into the Temple to ſave his life? I will not goe in.*

As if hee ſhould ſay; It is not for me that have a calling from God to doe what I doe, which calling is a ſufficient teſtimony of his aſſiſtance and protection, for feare to leave the worke begun, and ſo to diſcover diſobedience and diffidence toward God. *Iunius* is of opinion, that hee being a ſtranger, (*i. e.*) not a Prieſt, was not by law to goe into the Temple: as it is *Numb.* 3.38. but I rather follow *Deodate*, who ſeemes to like better to ſay, That he would not flee to the Temple, becauſe it was for *maleſactors*, who uſed to take ſanctuary there to ſhift for their lives. *Exod.* 21.14. 1 *King* 1.51. & 2.28. *Semajah*, who perſwaded him to runne to the Temple, was a Prieſt, and he did put a colour of retired Religion on it too. So that even Prieſts were found ready to hinder the building of the Walls. But *Nehemiah* did looke to God and not to Man, and therefore in the next verſe hee ſaith: Hee perceived that God had not ſent him, for that hee went about to draw him from his vocation, which had a ſure foundation. We muſt not ſuffer, no not Divines themſelves, to turne us out of our callings, places, and duties.

Chap.

CHAP. XI.

AND *all the people gathered themſelves together as one man into the ſtreet that was before the Water-gate; and they ſpake unto* Ezra *the Scribe, to bring the Booke of the Law of* Moſes, *which the Lord had commanded to* Iſrael. Nehem. 8. 1.

Here wee ſee how forward the people were: they called upon *Ezra*, and *Ezra* thought it not much to be ſtirred up by the people to doe his duty. The winde of Gods Spirit bloweth where it liſteth, and ſometimes beginneth with the common people. The duty that they preſſed *Ezra* unto, was a plaine Text, *Dent.* 31. 10, 11. where God commanded in the feaſt of Tabernacles, that the Law ſhould be read unto the people. Where the people have Scripture for it, they muſt ſay to *Archippus*, *Doe thy duty.*

Ver. 8. *So they read in the Booke in the Law of God diſtinctly, and gave the ſenſe, and cauſed them to underſtand the reading.*

The people were too many to bee taught by one; and therefore they made ſundry companies and congregations, and had many Doctors of the Law to teach them: there fore it is ſaid, [*They read*] *in the Booke.* And having read, they gave the ſenſe, and made the people to underſtand the reading. The meaning is, That by [f] comparing places of the word of God, they did clearly expound to them the meaning. Reading and expounding, or preaching have beene uſed of old to goe together. So in the caſe of *Philip* and the Eunuch. And *Act.* 13. 15. *After the Lecture of the Law and Prophets, the Rulers of the Synagogue ſent unto them, ſaying; Men and brethren, if yee have any word of exhortation for the people, ſay on.* We ſee more Scriptures were read than were preſently expounded: yet when reading of the word was, there uſed, to be expounding of ſome portion. 'Tis a poore conceit to ſay, That before the Captivity, there was nothing but bare reading; but after, when the people had loſt much of their Language, and did hardly underſtand the Tongue, that then literall expounding came in by learned men that had the skill of the Tongue: As though [*giving of the ſenſe*] had beene nothing but a *Grammaticall* interpretation of the Word. Preaching is ancienter than ſo; *Noah* was a Preacher of righteouſneſſe: And *Act.* 15. 21. *Moſes of old time hath in every City them that preach him; ſeeing he is read in the Synagogue every Sabbath day. Moſes of old*, (*i.e.*) from the firſt time, from the very beginning ἐκ γενεῶν ἀρχαίων, *ab ætatibus antiquis.* A phraſe never uſed onely of the Ages ſince the Captivity. And that it is ſaid, *Moſes*, and not *Moſes and the Prophets*, as *Acts* 13. 15. it ſeemes to me to note the times of *Moſes* Law before the Prophets were.

The word tranſlated *Reading*, is [t] מקרא which doth properly ſignifie an Aſſembly, or Convocation: and here the Scripture is named by that name, to ſhew us, That the holy Scripture ought to bee read in the Congregation and Aſſembly. Take it then for a truth, that before and after the Captivity, the Church of the Iewes had their Teachers, who did expound and preach unto them the meaning of the Scriptures: And *Ezra* with the reſt here are ſaid to interpret, not the words but the meaning. They gave the ſenſe, that is, not the literall ſenſe of the *Hebrew* words, which the Iewes underſtood full well, but the ſpirituall ſenſe. I cannot beleeve, that the Iewes in Captivity loſt the uſe of their native * Tongue; and I thinke it not credible, that the Iewes in the ſpace of ſeventy yeares, ſhould ſo forget their mother Tongue, they being a people ſo ſcrupulous as they were, to have no more commerce with ſtrangers than needs muſt. And laſtly, *Haggai*, *Zachary*, and *Malachy*, who lived and

[f] Nehem. 8. 8. וַיְבִינוּ בַּמִּקְרָא *i.e.* *& dabant intelligentiam per ipſam Scripturam; They gave the ſenſe by the Scripture it ſelfe.* Συναβίβαζον, *collatis teſtimoniis, by conferring of places.* Aug. q 83. juxſt 69. tom 4.

As Schoolemaſters doe, when they conſtrue leſſons to their boyes in Grammar Schooles. Brerewood *in his* Enquiries. Chap. 9.

Vid. Syrum Paraphraſtem.

[t] Vid. pag. nin. lon 3 ↵

2 Chron. 17. 9. Ichoſaphat *ſent Levites and Prieſts, who taught in* Iudah, *and had the Booke of the Law of the Lord with them, and went about through out all the Ci*

ties of Iudah, *and taught the people. This teaching was our preaching, not onely conſtruing the words to the people: for in thoſe dayes, it is confeſſed, that the common people had not loſt any of the language, but underſtood the Hebrew perfectly.* * Daniel *indeed hath a tincture of* Chaldee, *writing in the Captivity, and he being a courtiour in* Chaldæa

wrote

wrote after the Captivity, did ſpeake and write to the people in the pure *Hebrew* Language; which they would not have done, but that the people underſtood the Language. The *Hebrewes* were in *Egypt* 220. in *Chaldea* but 70. In *Egypt* they were held to greater bondage [1] than in *Babylon*; yet they brought with them the purity of the Language out of *Egypt*. What? kept it 220. yeares in *Egypt*, and not 70. yeares in *Babel*?

[1] Daniel ſtiles the Chaldæan Monarchie Golden, by reaſon of the kinde and free uſage the people of God found in their captivity there.

CHAP. XII.

And foundeſt his heart, (i. e. Abrahams) *faithfull before thee, and madeſt a Covenant with him*. Nehem. 9. 8.

That is, hee gave him a faithfull heart firſt, and then findes his heart faithfull, not by nature, but by grace, and makes a Covenant with him: So * *Auguſtine*, *Prævenit hominis voluntatem, nec eam cujuſquam invenit in corde, ſed facit.* God doth at firſt, not finde, but make our wills and heart good. So *Aquinas*, [y] God is ſaid to give grace to the worthy, not that they are worthy before he gives them grace; but becauſe he by grace maketh them worthy, who onely can cleanſe that which is uncleane.

* Epiſt. 107. y Aquin. 1. 2. q. 114. art. 5. ad. 2. Non tamen ita quod priùs digni fuerint, ſed quia ipſe per gratiam eos facit dignos: qui ſolus poteſt facere mundum de immundo conceptum ſemine.

Verſ. 20. *Thou gaveſt alſo thy good ſpirit to inſtruct them.*

Hee then doth abuſe plaine places of Scripture, who doth hold, that the Spirit teacheth not, but ſtirres up motions to learne. It doth both. It followes not to inferre: that if we ſay, the Spirit teacheth, we muſt grant Anabaptiſticall Revelations. Did wee ſay, that the Spirit did teach by rote, without the Booke, that were to joyne with the *Anabaptiſts*: but to hold that the Spirit teacheth by the Word, is to ſpeake with the Scripture, *Epheſ.* 1. 17. the Spirit is called *the Spirit of Revelation in the knowledge of him*: 1 *Cor.* 2. 13. *Which things alſo we ſpeake, not in the words which mans wiſdome teacheth, but which the Holy Ghoſt teacheth.* That men pretend the Spirit, is no Argument againſt the teaching of the Spirit: for men doe as much pretend the Church, and doe father their fancies on the Church. As for inward teaching without the Word, we leave that to the Anabaptiſts and to the Papiſt, who doth affix and appropriate an infallible teaching to the private ſpirit of the Pope. Which ſpirit, the Papiſt in the Pope, and the Anabaptiſt in his Enthuſiaſt, make the Standard of all truth, and ſuperior to the Word. But to ſay that the Spirit teacheth in and by the Word, by [z] enlightening us, and caſting a cleering light on the Word alſo, is that which here we reade in *Nehemiah*, and hath gone for good and ſound doctrine, till of late it hath beene otherwiſe taught without ground.

[y] V. Daughty, of Divine myſteries p. 24. *Inſpirations* (ſaith he) *examined by the touch of ſacred writ, may be a rule: but I meane not new revelations*, reſpectu doctrinæ revelatæ, *but new* reſpectu actus revelandi, *enlightning both the Organ and Object.*

CHAP. XIII.

Then Nehemiah, *which is* Tirſhaſha, *and* Ezra *the Prieſt and Scribe*. Nehem. 8. 9.

Tirſhaſha is a *Perſian* word, and ſignifieth a man in high Office about the Prince; and ſuch an one was *Nehemiah*. Other there were that did beare the like office: as *Nehem.* 7. 70. it is ſaid; The *Tirſhaſha* gave to the Treaſure a thouſand drammes of gold. But this *Tirſhaſha* is ſome other Officer, and not our *Nehemiah*. We ſee the great goodneſſe of God, who did preferre to great place and favour ſome of his ſervants about Heathen Princes: And it is a comfort, that if God ſend us or ours into the Countries or Courts of Pagans, yet hee can preferre us then, and preſerve us there. *Nehemiah* is very great, and holds his goodneſſe. And *Daniel* with the reſt, were in as high place of dignity and command as ever they could have beene,

beene, had the Court and Common-wealth of *Iſrael* ſtood. Doubt nothing: as long as wee follow God: God can keepe us to our conſciences, and our conſciences to him in *Babylon* it ſelfe. Let us teach our poſterity to pray and beleeve: and though they have not one penny in their purſes, yet faith and prayer will carry them all the world over. And if God in his providence make them great in a land of *Perſians*, in the houſes or Courts of Pagans; faith will keepe them good.

Verſ. 17. *And all the Congregation of them that were come againe out of the Captivity made Boothes, and ſate under the Boothes. For ſince the time of* Ioſhuah *the ſonne of* Nun *unto this day, had not the children of* Iſrael *done ſo; and there was very great joy.*

This Feaſt of Boothes, was a Feaſt of ſeven dayes: and it had theſe uſes:

1 That all Generations might by it underſtand, that when *Iſrael* came out of *Egypt*, the Lord made them to dwell in Boothes.

2 To remember their miſery paſt.

3 To looke for redemption by the death of Chriſt. And therefore *Zachary* makes the ſignification of this holy feaſt to be, to ſhew us, that the memory of Chriſt redeeming us by his death, is to bee kept with all manner of ſpirituall joy. Zach. 14. 16, 17, 18, 18.

4 Of thankfulneſſe for their fruits, it being kept at this time.

Verſ. 18. *And hee read in the Booke of the Law of God every day, from the firſt day unto the laſt: and they kept the feaſt ſeven dayes; and on the 8. day a ſolemne Aſſembly according to the manner.*

But was this Feaſt diſuſed ſince *Ioſua*'s time? What? for a matter of 10000. yeares; ſuch a Feaſt as this, ſo expreſſely commanded by God, ſo utterly omitted in the times of ſo many godly Princes and Prieſts? I thinke not, rather that it had not beene kept with ſuch devotion and celebration from *Ioſuah* till now, which I thinke is the reaſon why mention is here made of the Feaſt of *Boothes*. For here we finde, *v.* 18. that all the ſeven dayes, day after day, the Booke of the Law of God was read, and they had Congregations to that purpoſe each day, and then they had a ſolemne Aſſembly on the 8. day according to the *manner*. By which word wee ſee, that the *manner* had beene to have a ſolemne aſſembly on the 8. day. But it ſeemes, the *manner* had not beene to have Aſſemblies and reading from the firſt day to the laſt day, no not from *Ioſua*'s time, as it was now: So that in *Ioſua*'s time, they did uſe to reade the Law in ſuch order and manner as they did now. In *Levit.* 23. 35, 36. there is required a holy Convocation, onely the firſt day and the 8. day. Did they more now in this Feaſt, than the very Law it ſelfe required? If they did, they muſt have warrant from the Spirit of God by ſome revelation made to *Nehemiah*, *Ezra*, or ſome other for it; which appeares not: or elſe, who required this at their hands, to doe more than God commanded? And therefore I leave *Iunius* and *Deodate* in this, and doe rather thinke, that in the Feaſt of Boothes, by the very Law, reading of the Word, was required all the dayes, though that the firſt and laſt were *dayes of reſtraint*, more ſolemne Convocations and great holy-dayes, in which they might doe no worke, as they might in the *interim* dayes. And ſo *Ioh.* 7. 7. the laſt is called the great day of the Feaſt, a Deut. 31. 11.

I thinke there had beene an omiſſion of (ſuch) reading of the Law, *viz.* day after day, which was required by the inſtitution in the Law, and had beene in uſe till *Ioſua*'s time, but was diſcontinued from his time till now, and now was brought into uſe againe. The manner had beene continued to reade on the 8. day, the ſolemne day: but now it was done every day of the Feaſt of *Tabernacles*. And therefore mention is made of the ſolemnizing of this Feaſt of Boothes in this place; to ſhew, that there was a great reformation of a diſuſe which crept in ſince upon *Ioſua*'s dayes, and had continued in the Church in very godly times now 1000. yeares. Wee ſee, that a neglect in Divine worſhip

ſhip may continue long in the Church, in the times of the beſt men.

2 Though it have laſted ever ſo long, yet it is our duty to doe what we can to ſet it right againe at the laſt.

This Feaſt was celebrated in Boothes made of the boughes of greene trees, in remembrance of Gods favours to them in the wilderneſſe; at which time they had their dwelling in Boothes. The chiefe ſort of trees are named: and for Palmes, it is obſerved, that they carried them in their hands; it being an old wont, that branches of Palmes were carried as ſignes of [b] *victory* and great *joy*. Hereby, ſaith *Henry Ainſworth* on *Levit.* 23.40. wee may ſee the reaſon, why at Chriſts comming to *Ieruſalem* (though at another time of the yeare) the people and children ſtrawed the way with branches of trees, and tooke branches of *Palme-trees*, and went forth to meete him, and cried *Hoſanna*, *Mat.* 21. 8. 9. *Ioh.* 12. 13. For all the Legall Feaſts (ſaith he) had their accompliſhment in him, and to him the honour and ſolemnity of every Feaſt did by right appertaine: So he. But what if theſe did it onely to teſtifie their joy and exultation? it being a cuſtome in all Nations to ſhew their joy with boughes: And they being to entertaine Chriſt, a King, did it with garments and boughes, ſuch things as came next to hand. Beſides, the boughes in the Feaſt of the *Iewes*, were more for their remembrance of dwelling in Boothes in the wilderneſſe, than for joy. Againe, this was not at the Feaſt of Tabernacles and Boothes, that Chriſt came to *Ieruſalem*; and were it not better to ſay, that theſe *Iewes* old and young did what they did by ſome inſtinct from heaven, than onely to imitate a cuſtome of a Feaſt, performed at another time of the yeare, that all might underſtand, that that which *David* had propheſied of the *Meſſias* to come, was now fulfilled in Chriſt? For certaine, neither humane counſell, nor imitation of a cuſtome, but onely a *divine inſpirement* could make infants to doe as here in *Matthew* wee reade that they did.

[b] Pauſanias in Arcadicis. Plutarch. Συμποσιακῶν. lib 4.c. 5.

Mat. 21.15,16

Chap. XIV.

Compare the eleventh Chapter with 1 *Chron.* 9. 2, and you ſhall finde, that the number is greater in the *Chronicles*, than here. The anſwer is, that here onely thoſe are reckoned, who inhabited *Ieruſalem* by lot: But in the *Chronicles* wee have thoſe alſo recorded, who went willingly and of their owne accord, and therefore the ſumme is greater.

Chap. XV.

And one of the ſonnes of Iehoiada, *the ſonne of* Eliaſhib *the high Prieſt, was the ſonne in law of* Sanballat *the* Horonite; *but I chaſed him from mee.* Nehem. 13. 28.

By Sonne is here meant the Nephew of *Ioiada*, the brother of *Iaddua* the high Prieſt; his name was *Manaſſes* an *Apoſtata*: he did marry the daughter of *Sanballat* the *Horonite*, *i. e.* a *Moabite* * of *Horonaim*: And becauſe he could not continue in the Prieſthood by reaſon he had a ſtrange wife; he was minded to turne away his wife, that he might not bee turned out of his Office. Now to keepe him to his wife, *Sanballat* undertooke to build a Temple, every way as ſtately and as goodly as that at *Ieruſalem*; and, that it might have the more honour, on Mount [c] *Gerazim*, hard by the City *Sichem*; and that *Manaſſes* ſhould be chiefe Prieſt of the Temple. Which *Sanballat*, having firſt got leave of *Alexander*, did performe; and from this beginning

* Eſay 15. 5. Ier. 48. 3.

[c] Iudg. 9.7. Ioſeph. lib. 11. cap. ult. Antiq.

beginning came that famous ſchiſme as touching the place where ſacrifices were to be offered, betwixt the *Samaritans* and the *Iewes*. Before God had pointed out a place, they did worſhip on high places where they pleaſed: but, when once the Lord had choſen Mount *Moriah*, and ſet his name there, it was unlawfull to ſacrifice any where but there. And though before, *Abraham* and *Iacob*, and others did pleaſe God with the high-places; yet afterwards the Kings of *Iſrael* are ſhent for that they did not demoliſh the high places. Yet ſtill for other kinds of Worſhip which were not tyed to one place, as ſacrifices were, the *Iewes* and [d] Chriſt himſelfe (the policie of the *Iewes* being not buried) did uſe many times to goe up to a mountaine, an high place to pray. But ſacrifices, they were onely at *Ieruſalem*; and whereas the *Samaritanes* did pretend the Fathers, meaning by [Fathers] *Iacob*, and perhaps *Abraham* too; yet it was but a pretence; for they came not of *Iacob* but of the [e] race of the *Aſſyrians*: neither was the Temple on Mount *Gerazim* ancienter than the time of this *Manaſſes*. And this *Manaſſes* marrying the daughter of *Sanballat* the *Moabite*, a great man in place and power, bred this ſchiſme, *Iacob* did ſet up an Altar neere *Sichem*; but it was before God had confined his worſhip and ſacrifices to one place. As for a Temple, there was none beſides that at *Ieruſalem*, till *Sanballat* on this occaſion did build one: which Temple remaines in the Eaſt unto this day. [e] *They uſe to brag of moſt antiquity that have leaſt cauſe, and have no better arguments for themſelves than to follow their falſe or fooliſh Anceſtors.*

Ioh. 4. 20.

d Luc. 6. 12. Rainold. prælect. 186.

e 2 King. 17.

Gen. 33. 18. 20.

e Ame, & à vobis recedant, qui dicunt; Nolumus eſſe meliores quàm Patres noſtri Bern. ep. 93. Chryſoſt. 1 Cor. 2. Hom. 8. in morali.

Chap. 5. 19. *Thinke upon me, my God, for good, according to all that I have done for this people.* Chap. 13. 14. *Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the houſe of my God, and for the Officers thereof.*

The laſt cleeres all the reſt: * He produceth his good deeds as teſtimonies of his ſincerity, and of that willing minde that was in him to doe God ſervice: which Will of his notwithſtanding came from God, not from himſelfe. Hee prayes the Lord not to charge his ſinne upon him committed in other matters: and in the good hee did, he begs of God that he would regard onely his ſincerity, and thinke upon him in mercy. Hee brags not, but prayes; produceth the good which through the grace of God he had done, yet claimes nothing as due in juſtice, but ſues to God to remember him in mercy and goodneſſe.

* *Remember me, O my God, for good.*

Ver. 22. *Remember me, O my God, concerning this alſo; and ſpare me according to the greatneſſe of thy mercy.*

No thought of merit, where the ſuite is, to be ſpared according to the greatneſſe of *Gods mercy.*

CHAP. XVI.

An Appendix.

THe *glory of the later houſe ſhall be greater than the former, ſaith the Lord of Hoaſts: and in this place I will give peace, ſaith the Lord of Hoaſts.* Hag. 2. 9.

Saint [f] *Auguſtine* by the latter houſe underſtands the Church of the *Chriſtians*, whereof the latter houſe was a type: but this needs not; ſith it holds true in the hiſtory and the letter. For the latter Temple built by *Zerubbabel* did come to greater glory than ever that had which was built by *Salomon*. As for the opinion of [g] *Joſephus*, that *Herod* did demoliſh *Zerubbabels*, and built another in the place of it; it is exploded: and the truth is, that [h] *Herod* did not build a new, but beautifie the old.

f De Civitat. Dei. l. 18. c. 48. Cyril. lib. 5. in Geneſin. Ambroſ. lib. 3. cap. 12.

g Lib. 15. c. 14.

h Sanct. in Hag. c. 2. 10. 1 King. 6.

In outward glory the former Temple did excell the laſt beyond compariſon. Beſides, the exceſſive deale of gold that was in the former, there were five things in the Temple of *Salomon*, which were not in that of *Zerubbabel*.

1 The

1 The *Cloud*, an Embleme of Gods preſence.

2 *Fire*, which conſumed the ſacrifice.

3 *Urim* and *Thummim*: Though [i] *Ioſephus* ſay it laſted till 200. yeares before his time; but he is out in this.

4 The *Arke*.

5 The ſucceſſion of *Prophets*, which went on under the former houſe without any great interruption. Some little pauſe there was ſometimes: but God uſed to ſtirre up *Prophet* upon *Prophet*. In the Captivity, *Ezechiel* propheſied till about the 14. yeare of that Captivity when the Citie was ſmitten: After, we reade not of any till towards the returne. Then ſtood forth [k] *Daniel*, *Haggai*, *Zacharie*, who were whiles the Temple was in building; *Malachie*, when it was new built; as we ſee by his reproving of that ſinne in corrupting the holy ſeede, by marrying ſtrangers, (* *Sixtus Senenſis* cannot prove his opinion, who placeth him as low as about 500. yeares afore Chriſt) and therefore *Malachie* doth cloſe up all, by referring the Church to the written Law. Signes and miracles did weare out, and propheſies were no more. Now this great eclypſe was to tell the Church, that the great *Prophet* was to be expected, in whom all propheſies, ſignes, and miracles were to meete.

Beſides thoſe that were burnt, many of the things of the Temple were carried away in the firſt deportation under *Ioiakim*; many in the ſecond under *Ieconiah*, and the cleane riddance was made in the third under *Zedechiah*. The Scripture nameth thoſe of Braſſe and the leſſer, much more than thoſe of Gold and the greater were carried away. For it appeares by *Ezekiel*, 9.3. that the Arke was not carried away with *Ieconiah*, but under *Zedekiah*. For in that place we finde, that the Prophet had revealed unto him, that the time was now at hand, when the Arke and the Cherubins ſhould be deſtroyed, and the whole Citie made a prey. Now *Ezechiel* wrote in the 5. yeare of *Iehoiakim*, and lived untill the twenty fifth. And we finde, that ſhortly after in the dayes of *Zedechiah* all was loſt and gone. The Tabernacle and Altar of incenſe were carried away before. For, among the Treaſures of the Lords houſe there ſpoken of, were the Tabernacle and the golden Altar. Now in that there were ſo many ornaments of note and uſe in the former Temple, that were not in the latter; we conclude, that *Salomons* Temple did farre ſurpaſſe *Zerubbabels* in outward glory. And therefore, whereas the Prophet doth preach here, that the ſecond houſe ſhall put downe the firſt houſe in glory, and they by experience ſhould finde no ſuch matter in regard of outward pompe: (whether they reſpected frame and building, or furniture) they were then to looke to the perſon of the *Meſſiah*, who ſhould and did honour the ſecond houſe with his bodily preſence: which made it glorious ſpiritually; and ſhed his blood to reconcile all to himſelfe, during the ſtate of the latter Temple. And therefore it is in our Text; *And I will give peace*, meaning *inward ſpirituall peace*; peace in heaven, peace on earth: *Chriſt Ieſus* being our peace. Though this ſecond Temple was built by *Zerubbabel*, yet it was called commonly *Salomons* Temple. I am ſure that a *Porch* was uſually called *Salomons Porch*; whether becauſe *Salomon* built this *Porch* long after the finiſhing of the Temple; and others doing the like, this was for diſtinction called *Salomons Porch*: or rather (ſith queſtion may be made of the truth of that ſtory in *Ioſephus*) becauſe it was by *Zerubbabel* built in the very ſame place, and right after the ſame forme that *Salomons* was; that therefore it kept the old name. The gate of this *Porch* was called *Beautifull*; and the Prince onely did enter in thereat, and not the people; for the people entred in at the North gate, and at the South.

i Antiq. lib. 3. cap 9.

Ezek. 40. 1.

k *Theſe were but few: and they were rather writing than preaching Prophets.*

* Bibl. ſanct. 1. 1.

Ioh. 3.

2 Chron. 3. 18. 2 King. 24. 13. Ier. 25. 19. & 27. 19, 21.

2 King. 24. 15

Luc. 19. 38. Luc. 2. 14. Eph. 2. 14. Ioh. 10. 23. Act. 3. 11. & 5. 12. De bel. Iudaic. c. 6. l. 6. Deodat. annot. on Ital. Tranſl. Ezek. 44. 3. Ezek. 46. 9.

CHAP.

Chap. XVII.

But Daniel had determined in his heart, that he would not defile himselfe with the Kings meat: nor with the wine which he dranke, Dan. Chap. 1. ver. 8. Dan.c.1.8.

Why defile himselfe? Deut 14.3. Dan.5.4. Rom.14.21. Rom.14.21. 1 Cor. 10. 20.

Because, 1. It was often such as was against the Law of God.

2 Vsed so, as would defile them, being against the word of God.

3 *Daniel* saw that the Kings love and provisions were not single and sincere; but that he meant his owne profit: which his fellowes also *Ananias, Mishael,* and *Azarias* saw. Dan.1.7.8.

The Kings drift in training them up, that they might stand before him, was that they should attend him as *Courtiers* in his Palace: And (they being of the bloud royall, and seed of the Nobility) that he might thereby better assure the land of *Iudah*. Dan.1.12.

But did not *Daniel* afterwards eate?

He did, when he was in his greatnesse, and could command what sort of diet, he himselfe pleased; such as neither in nature nor in use, was against the Leviticall Law of God. The *Iewes* were not bound to the Iudiciall Law; but onely within the Kingdome of *Israel*: For *Daniel* and *Mordecay* were great Officers and Magistrates in forraine parts; and no question, they did minister justice according to the nationall lawes and customes of those Countries, and not according to the Iudiciall Lawes of *Moses*: But yet the *Iewes* were most strictly tied all the world over to an exact observation of the Ceremoniall Lawes of God: and therefore *Daniel*, though out of his Countrey, durst not eate, lest hee should defile himselfe by transgressing the Ceremoniall Law. Verse 4.19. Verse 3..

Dan.2.v.46.47. *Then the King* Nebuchadnezzar *fell upon his face, and bowed himselfe unto* Daniel, *and commanded that they should offer meat offerings and sweet odowres unto him. Also the King answered* Daniel, *and said; Of a truth it is, that your God is a God of Gods, and a Lord of Kings, and a revealer of secrets, seeing thou couldest reveale this secret.*

Nebuchadnezzar being amazed with the worke of *Daniel*, went about, in his person and by his command to make a god of him. Had he only bowed to him in reverence, in that affection which may well be towards a Prophet of the Lord, (as *Alexander* did to the high [k] Priest, and is indeed lawfull to be done,) *Daniel* might have accepted it: But the King went too too farre; and that act of his to command meat offerings and sweet odours to be offered to him, was flagrant Idolatry: and therefore it could not stand with the pietie of *Daniel*, who would not so much as eat of the Kings meat, to give the least entertainment to any such Idolatry. And though it be not expressed in so many words, yet it is plaine enough; that *Daniel* did reprove this fact of the King, and thereupon was nothing done. And the words themselves in *Nebuchadnezzars* reply give us this meaning. *The King answered unto Daniel* (saith the text:) therefore *Daniel* had spoken his [l] minde to the King, though the words be left out (*Of a truth it is, that your God is a God of Gods*.) This shewes, that *Daniel* had enformed, that there was but *One onely God*, and that Divine worship was due to that *One God onely*. We may receive Prophets and Preachers *as Angels*: but wee must not receive them *as Gods*. k Ioseph. antiq.l.11. cap.8. Gen.13. 29. 41. 1 Sam.10. l Lyran. Peter. Sanctius ad locum Tremel Deodat. è nostris. Gal 4.14. Act.10.25. & 14.13. & 28.6.

Dan.4.33. *The same houre was the thing fulfilled upon* Nebuchadnezzar: *and he was driven from men, and did eat grasse as Oxen; and his body was wet with the dew of heaven, till his haires were growne like feathers, and his nailes like birds clawes.*

Some have said that *Nebuchadnezzar* was metamorphosed into a very beast: but it is the truer opinion to say, that his malady was in mind not in body. God stroke him with a kinde of melancholy madnesse: Insomuch that he lost all Peik Casl.1. c.12.& 2 q. 3. Deod.in Dan. 4.25.

judgement, ſenſe, and uſe of reaſon; living and doing like a beaſt of the field. His life was a wild kinde of life, out of the communion of men. And they may as well ſay, he was turned into an Eagle, becauſe it is ſaid, that his haires were grown like Eagles feathers, as to affirme that he was changed into an Oxe, becauſe he is ſaid to eat graſſe like an Oxe. The concluſion would as well be, that he was converted into Oxen; becauſe as our Tranſlator reads it according to the originall, it is not ſaid [as *an Oxe*] but [*as the Oxen*] in the plurall number. *Pride hath beene puniſhed with the heavieſt hand of God*: The Angels through pride loſt their habitation, and are now in hell. It was Pride that made of an Angel a *Devill*, turned them out of Heaven into Hell. *Adam* through Pride loſt himſelfe, and all his Poſterity, as farre as lay in him, was caſt out and kept out of Paradiſe; and was the cauſe of all the ſinnes and ſorrowes, that have beene, are, or ſhall be in the world. *Nebuchadnezzar* a mighty Monarch, for his Pride made for ſeven yeares a wilde man, loſt the uſe of reaſon, and lived like a beaſt: and it is worſe to be like a beaſt than to be a beaſt (ſaith the Phyloſopher.) And *Herod* another King, as proud as he, for his very pride in onely admitting of the Acclamation (*It is the voyce of God and not of man*) he did not procure it: behold I ſay he was (for ſuffering divine honour to be given to him, and affecting to be a lowzie god) eaten up of wormes. The God of glory hath ever reſiſted the proud afarre off: what ever he gives to any, he will not give his glory to another. When Satan came once to looke after divine honour, *Chriſt* puts him off with a ſhort anſwer: *Avoid Satan.*

Act. 12. 22, 23. Ioſeph Antiq. l. 19. c. 7. Euſeb. Hiſt. l. 2. c. 10. Mar. 4.

Chap. XVIII.

THen I contended with the Nobles of Iudah, *and ſaid unto them, What evill thing is this that yee doe, and prophane the Sabbath?* Nehem. 13.17. Ver. 18. *Did not your Fathers thus? and did not our God bring all this evill upon us and upon this City? yet ye bring more wrath upon Iſrael, by prophaning the Sabbath.*

A chiefe ſinne, for which the children of *Iudah* were carried into Captivity, was, as ye ſee, becauſe their fathers had prophaned the Sabbath; Gods judgements ever following this ſinne, as the ſhaddow doth the body. And ſee! the hand of God was ſcarce off them; but this people are madde after their prophets, and doe abuſe the Sabbath as bad, if not worſe than ever. So, almoſt impoſſible it is for a man to caſt out of his heart and life, ſinnes that bring in profit; which, *Nehemiah* comming with authority from the great King, as a Lord Deputy, makes uſe of his Commiſſion to redreſſe. This was ſo grand an affront to the Ordinances of God; that ſuffer this, and ſuffer all: and therefore we finde him here round with them. And he works upon them firſt with words, and if that would not doe, then he threatens blowes; and found ſucceſſe.

Nehem. 13. v. 19. *And it came to paſſe, that when the gates of Ieruſalem began to be darke before the Sabbath, I commanded that the gates ſhould be ſhut, and charged, that they ſhould not be opened till after the Sabbath. And ſome of my ſervants ſet I at the gates, that there ſhould no burthen be brought in on the Sabbath day.* Ver. 20. *So the Merchants and ſellers of all kinde of ware lodged without Ieruſalem once or twice.* Ver. 21. *Then I teſtified againſt them, and ſaid unto them: Why lodge yee about the Wall? If ye doe ſo againe, I will lay hands on you. From that time forth came they no more on the Sabbath.*

Here we ſee, that as *Nehemiah* a Civill Magiſtrate; ſo Civill Magiſtrates now may and muſt take ſtrict courſes for the ſetting and keeping in order of the Service of God. They doe them the greateſt wrong, who would turne them over to the ſecond Table. The Kings of *Iſrael* were moſt curious of all in matters of Gods worſhip: and can wee finde that ever they went or ſent to *Ieruſalem* to know the pleaſure of the high Prieſt? And in their ſteppes did the Kings of Chriſten-

Chriſtendome tread for many Ages: Begin with *Conſtantine* and downe to *Charles* the *Great*, and ſome yeares after. The Emperours have ever tooke it, and uſed it, as the chiefeſt flower in their Crowne, and the *principall Verbe in their Office*; to carrie the ſway in diſpoſing of the things belonging to the managing of the worſhip of God; And that without once looking after any power *in* or *from* the *Biſhop* of *Rome*.

The matter we looke after is, That by this of *Nehemiah* we ſee, that it was not held by him a lawfull thing for them then to worke; or for him to ſuffer them to worke on the Sabbath in times of harveſt. Their treading of wine-preſſes doth evince, that the time was harveſt time; in that the worke was an harveſt worke. A cuſtome they had got to keepe a ſhambles, a faire on that day, and to labour at their harveſt. *Nehemiah* ſaw that Religion would ſoone die, if thus they might go on. And therefore he gave not over, till he had made them give over. Authority in the hands of a reſolute man is of great force and uſe.

As touching harveſt-worke, in my minde, the queſtion were at an end, if we did but diſtinguiſh betwixt ordinary and uſuall Caſes; (and then, as wee have moſt reaſon to ſerve God in harveſt, and moſt need of reſt, we and our people, when we uſe to labour moſt; common underſtanding will grant, that then there lies a *prohibition* againſt labour.)

And extraordinary and unuſuall occaſions. And ſo who doubts, but it is lawfull then to labour? Indeed when the caſe ſtands in *æquilibrio*, and one is as like as the other and no man can ſay, but the precious fruits of the earth are as like to be ſaved as ſpoiled: here my opinion is, That we are to put the matter into the hands of God. But when the caſe ſtands ſo, that either we muſt worke, or there is a morall certainty, that the fruits of the harveſt will receive a ſenſible hurt, to the prejudice of our life or livelihood; here I conceive it to be a dutie to worke: Here, I ſay, we breake the Sabbath, except we breake it. *Chriſt* ſaith, That the Prieſts labouring in the Temple, did prophane the Sabbath: [m] and yet were guiltleſſe. How ſo? prophane and yet guiltleſſe? Becauſe thoſe their Temple workes (had it not beene on ſuch occaſions) would have beene a profanation of the Sabbath. The ſenſe of a Law, is the Law: and in the ſenſe of the Law, the labour of the Prieſts was an hallowing of the Sabbath: But in the meere Letter; (which the *Phariſees*, with whom *Chriſt* did diſpute, did follow) it was, to ſee to, a profanation of the Sabbath: but in the true meaning they did ſanctifie, and not prophane it. Right ſo: In caſe of neceſſity, we prohpane the Sabbath, except we profane it: we periſh, except we periſh. For *neceſſity* herein hath no Law: and it doth adde a new relation to the worke we doe; no new *Ens*, but a *Modus Entis*. And there is not the greateſt toyle in the world; but in this ſenſe, it is a keeping of the [n] Sabbath holy. For the Sabbath was made for man (*i.e.*) not onely for the very being of Man; but for his wel-being. And therefore whatſoever by *neceſſity*, without fraud or covin, is to be done on that day for the comfort of man, that now is turned into a very Sabbath-worke. I binde not man in a *Mathematicall* manner to poynts of *Phyſicall* neceſſity. And therefore, if it ſtand for the convenience of Man, and there were nothing to the [o] contrary (*à parte ante*, nor *à parte poſt*,) I meane, that it might not have beene done as well before, or deferred till after the Sabbath: ſo I call it a *neceſſary Worke*. *Chriſt* cured ſome upon the [p] Sabbath day, whoſe life lay not upon it, but that they might have ſtaied till the morrow: And the Diſciples in that of plucking the eares of Corne (wherein they are juſtified by *Chriſt*) were not in that extremitie, but they might have put it off, till they came to Towne: and therefore they were to doe many corpotall workes on the Sabbath, and were yet guiltleſſe; nay guilty even of breaking the Sabbath, except they did doe them.

And as the Sabbath was made for man; ſo for the creature too, in reference to

m Matth. 12. 5. Marc. 2. 27. Vid. Maldonat.

n Vid. Bound. lib. 1. pa. 217. Walæ. de 4. præcept pag. 129.

o *When thou canſt not doe it before, nor well deferre it after the Sabbath.* So Zan. *in* 4. præc.

p Matt. 12. 1. *It appeares by* Luc. 6. 1. *that is was the* 7. *day of unleavened bread: which was a Ceremoniall Sabbath: but yet by Chriſts juſtifying of them from the Prieſts prophaning the weekely Sabbath guiltleſſely, it is plaine that the reaſon of both ſorts of Sabbaths in this was alike.* Luk. 13. 15.

man for the *Oxe*, the *Aſſe*, &c. And therfore when the creature, that is, a neceſſary creature, is in danger of receiving any notorious dammage, that may make it unſerviceable for man, did they breake the Sabbath if they did worke to ſave it? No, The Sabbath was broken, except they did work: Neither is it any thing to ſay, we muſt rather let our hay & corne fall into, and lie in the ſuddes, and accept therein the chaſtiſement of our ſinnes. What? and perhaps famiſh? And muſt we ſuffer our Oxe to ſtick in the mire, as a rod from God? What? not lift the poore Oxe out? And yet a man that is rich feeles no loſſe in an Aſſe or a Sheepe: In mercy then to the poore creature wee muſt let all lie and ſee it done. It is a concluſion held on all hands, That an houſe on fire is warrant enough for a whole Pariſh to lay about them on the Sabbath day, to quench it. And is not water as unmercifull an Element as fire? Yea to preſerve life, man did [q] fight and [r] flee on the Sabbath day; and did well. Then wee conclude, That in mercy to the creature, (to preſerve it) in mercy to our ſelves, (to preſerve that which doth preſerve us in good liking) and in both (to ſhew our obedience to God) worke at any *bodily worke* we muſt on the Sabbath; and are free. *Nehemiahs* caſe lay not in ſuch exigents: and therefore *Nehemiah* did like himſelfe, in reproving and reforming. Nothing is to be concluded againſt what I have ſaid, out of that in *Exodus*, That in harveſt, they were to ceaſe on the ſeventh day. I have read an anſwer, That this was a priviledge of that nation, that they had a *Writ of protection* againſt *all Inundations*: As God undertoke for them during their Iourney up to the *anniverſary Feaſts*, to keepe all well and ſafe at home the while; So the promiſe of the former and latter raine in ſeaſon, was a peculiar to the Iſraelites. But what needes this, ſith a reconciliation is at hand; that this prohibition is to be conſtrued with the exception ſtill of *neceſſity*? [s] *Tremellius*, a Iew by nature, is of the mind, that by the very *Talmud*, dangers of life, though not evident, were cauſe enough for a Iew to worke upon the Sabbath day. And [t] *Lyra* another Chriſtian of the ſame Nation, writing on the very words of the Law, is plaine, that for all the words of the Law, it was lawfull to doe thoſe workes which could not well be deferred to the next day, nor done the day before. Hee ſaith not, which could not ſimply be deferred; but, which could not well be deferred: His meaning is in [u] caſualties, as he himſelfe cals them.

A maine obſervation out of the words of *Nehemiah* is, touching the perſons with whom *Nehemiah* is ſaid here to conteſt. Our laſt and beſt Tranſlation reads it, *Nobles*: I have read, that it were fitter to tranſlate it, *Freemen*. And this is, to beare out an Opinion, that even among the Iewes a ſervant did not ſinne in working on the Sabbath day, in caſe his Maſter command him: As though *Nehemiah* had conteſted with all and with onely Freemen: and that therefore the ſervants were in no blame. [x] *Navarrus* to helpe this his Opinion, puts in two Clauſes of exception: One is, That the ſervant is to heare one *Maſſe*: the other, that the Maſter doe not enjoyne him worke on the holy day in contempt: If he doe, then the ſervant is rather to die the death, than to worke at his Maſters command.

Luk 14. 5. *Matth.* 12, 11.

q *Ioſh.* 6. 4. 1 *Kin.* 20. 29. Zanch. in 4. præc. Danæ. eth. Chriſt. lib. 2. cap. 10. Wilæ. in 4. præcept. pap 115.

r 2 *Kin.* 19. 1. Thom. 2ª. 2æ. q. 122. art. 4

s Tremel. in Marke 2. 1.

t Lyra in Exod 20.

u In Caſualibus.

x Manual. ca. 13. n. 7.

CHAP. XIX.

A Word of the Argument, and then more at large of the proofe of the Argument. Say, the word did ſignifie Maſters (which it doth not;) yet I deny the Argument: He conteſted with the Maſters; therefore the Maſters onely were in fault And the reaſon why I deny it; is becauſe I finde it granted, that the ſervants would have reſted with thankes, if they had not beene conſtrained to worke. What needs then to urge the ſervants to doe that, which of themſelves they would faine do? The Maſters were chiefe in fault: therfore he conteſts with them. The Maſters had in their power to reforme all: therefore *Nehemiah*, like a *wiſe* and *juſt* Prince deales with them. He

was

was a *Magiſtrate*, and his buſineſſe being not for correction of what was done, but for reformation, that they might doe ſo no more; whom in reaſon ſhould he ſpeake unto, but the Superiours? mend them, mend all. The ſervants would come in of themſelves: if they would not, the Maſters had power to force them to it whether they would or not. Me thinkes then, it is an argument to be pitti-ed, to fall from the penne of any learned man, as from this to conclude, That the Servants did not ſinne, becauſe in that *Sabbaticall* reformation *Nehemiah* did conteſt with the *Maſters*, and not with them by name. But what if wee prove out of this very Chapter, That *Nehemiah* did conteſt with all, Servants and all? Looke but into the 15. *verſe*, and there we reade, that *Nehemiah* ſaw ſome treading Wine-preſſes on the Sabbath day (and theſe are confeſſed to be Servants) and bringing in ſheaves, and lading Aſſes, as alſo wine grapes, and figges, and all manner of burdens which they brought into *Ieruſalem* on the Sab-bath day. All theſe, or the moſt of theſe, I am ſure were ſervants: For who uſed to beare burdens but the Servants? And were not theſe in fault? Elſe, why did *Nehemiah* conteſt with them? He was to deale *wiſely* and *juſtly*. The Text ſaith, That hee teſtified againſt them: and therefore not onely the worke was done by them; but a [x] ſinne was committed by them. As good an Argu-ment as the former might have aroſe to inferre, that onely ſervants were in the ſinne, becauſe hee teſtified againſt the Servants, and not the Maſters by name. But the thing we looke is not to be denied: and that is, Becauſe here, *verſe* 15. *Nehemiah* teſtified againſt the Servants that did beare burdens, that therefore *They* did ſinne. For we have it confeſſed, that they would not have troden the Wine-preſſes, nor carried the burdens, except their Maſters had commanded them. And therefore, albeit their Maſters did charge them to doe it: *juſt* and *wiſe Nehemiah* did teſtifie againſt thoſe Servants, for thoſe workes on the Sab-bath day; which workes they did in obedience to their Maſters. And out of this, he that hath halfe an eye may ſee, that the Servants did ſinne. Hee did looke beſides the Booke then, who did and durſt write, That *Nehemiah* did not re-prove the Servants, by whoſe employment and labour theſe things were done: For, the Text is expreſſed, That *Nehemiah* did teſtifie firſt againſt them; *viz.* The Servants that did tread the Preſſes, and beare the Burdens, *ver.* 15. and then the *Nobles*, *ver.* 17.

[x] *There was not onely* Volunt as facti, *ſed peccati.*

Once more from the very Text in hand, I prove That *Servants*, as ſervants were in the ſame ſinne with their *Maſters*; though not in the ſame point and degree of ſinning. I ſay in the ſinne as ſinne, to ſhut out all cavill. For it is a very riddle to me in a matter ſo expreſſe and evident, a ſervant ſhould concurre to the fact, and not to the fault. I meane ſo farre as to make them guilty as well as the Maſter, though not ſo much as the Maſter. Thus I argue.

Thoſe, whom *Nehemiah* did conteſt againſt, *ver.* 21. were in a ſinne (elſe hee dealt, neither *juſtly*, nor *wiſely* to contend with them.)

But (beſides the *Merchants*) *thoſe who were ſellers of of all kindes of ware*: I thinke, the moſt of them, I am ſure many were ſervants. For who be they that in all trades, places, markets, faires, ſell? What? not the ſervant as well as the Maſter? Therefore they did ſinne.

Againe, Thoſe whom *Nehemiah* threatned to lay hands on, were in a ſinne in *Nehemiah's* opinion; elſe neither his *wiſedome*, nor *juſtice* would, that he ſhould lay them up. But he ſaid, *he would lay hands on the ſellers of all kinds of ware*, who lodged about the Walls of *Ieruſalem*. And amongſt theſe ſellers, there muſt needs be many ſervants. Neither doth *Nehemiah* threaten ſome, but all, (indefinitely) the Sellers: for ſellers of all kindes of ware, is all one with all ſel-lers of wares. The tearmes are *æquipollent*: And therefore ſervants were in fault.

Now how poore and weake this kind of diſputing is, we will ſhew out of *Ne-hemiah* 5. v. 7. There *Nehemiah* is ſaid to rebuke the [z] *Nobles* and [a] *Rulers*, for that thee did exact *uſury* of *their* brethren. The word engliſhed *Nobles* is by the

[z] חרים
[a] סגנים

Septuagent (who being Iewes, are ſaid to know beſt the ſenſe of their own Language) I ſay the word is by them tranſlated ἐνδόξους [*men of renowne*] and it muſt meane ſuch, becauſe in order they are before Magiſtrates. Well then; Can any man once imagine, that men of fame and renowne onely did put their money to hire? And yet we ſee *Nehemiah* then and there is ſaid to conteſt with the Nobles and Rulers onely by name. Is it not now a ſimple piece of Logicke, thus to argue? *Nehemiah* conteſted with the *Nobles* and *Rulers* onely for Vſury: therefore Vſury was a ſinne onely in *Nobles* and *Rulers*; or that none were Vſurers then but tho *Nobles* and *Rulers*.

Doe but read *Nehemiah* 13.10. and there we find the portions of the Levites had not been given them. By whom? By the[b] *Iſraelites*: They to ſave their purſes brought in nothing. Whom doth *Nehemiah* reprove? The words be *verſe* 11. that he *contended with the* [c] *Rulers*, Did none refuſe to pay their portions but the *Rulers*? Yes, the whole body of the people: The corruption was generall. The *Levites* and the *Singers* were made to fight ſo low, that they were fled: the exigent was ſuch, that they muſt flie or famiſh. Which could not have been, if none had beene delinquents but the *Rulers*. Hee that runnes may read this to be ſo, *verſe* 12. *Then brought all Iudah* (*viz.* after *Nehemiah* had made the reformation) *marke* [*All Iudah*] *then brought the tithe of the corne*. And therfore all *Iudah* ſinned in not bringing the Portions of the *Levites* and *Singers*. [*All Iudah*] Out of the text it ſelfe I prove, that ſuch a concluſion as this holds not. *Nehemiah* reproved the *Rulers* onely; therefore the *Rulers* onely were in tranſgreſſion: For the words, as they lie, ſhew us that all *Iudah* offended: And yet *Nehemiah* cals onely the *Magiſtrates* to *eorum*: And why? they had power in their hands to reforme this in all. So here he contended with the *Nobles*. I ſay then, as the truth is, that *Nehemiah* dealt onely with the great ones, becauſe they were chiefe in the ſinne to ſuffer it; and it was in their power and place to reforme it: That ſo he and they joyning together to bring about the full reformation, the Lord might have his Sabbaths againe. Having cleered, as I take it, the weakeneſſe of the Argument, wee are now to ſhew, that the proofe is of no force.

b Vatablus in locum.

c i.e. הסגנים *Rulers. The proper ſenſe of the words, is a Ruler in* Heb. *and in the* Chaldee *alſo, as* סגנין Dan. 2.48. and סגניא Dan. 3.2. *A Governor, and nothing but a Governor* סגן Princeps Magnus: *A great Prince. Pagnine.*

Chap. XX.

IT is laid in the ſenſe of the word חרי, which our Tranſlation Engliſhed Nobles, and that rightly, The Word naturally, doth ſignifie a *Grandee*, a Chiefe as head over the reſt in Power, or Authority, or both. One that with his Countenance is able to doe much upon the reſt, whether they be ſervants or not. No man hath reaſon to ſay the contrary, ſith it doth radically ſignifie ſome great Men, whether Magiſtrates, or Magiſtrates fellowes. The Hebrew word which indeed doth ſignifie, and is commonly uſed to ſignifie a *Freeman*, is חרות. Which is up and downe tranſlated a *Freemen*, in all verſions that I know. But our word חרי comes from a roote, which ſignifies [d] *White*. Becauſe States uſed to be clad in *White* in thoſe times and places. But the *Septuagint*, who were naturall *Iewes* render it ἐλεύθεροι, which is properly *Freemen*. The thing I am to prove then, is. That the *Septuagint* underſtood by חרים, Men of *Quality*, *Nehem.* 4.v.14. 19. The words be [*I ſaid to the Nobles and Rulers, and to the reſt of the people.*] The word tranſlated *Nobles* is חרים: and ſo rendred it muſt be.

d Schindl. Penteglot. c ad חור quòd aulici Proceres olim candidis veſtirentur: quod de Ioſepho legimus Gen. 41.42. & de Mordochæo. Eſt. 8.15.

For reade it *Freemen*, and what a poore ſenſe doe we put upon the holy Text. *I ſaid to the Freemen, and Rulers and the reſt of the People.* What, *Freemen* put before *Rulers*. Again, *Freemen* oppoſed *to the reſt of the People*. Were not the *Commons* many of them *Freemen* now? Nay. The word *People* is ſo farre from being reſtrained to *Meane*, onely *Servants*; that *Servants* are rather exeluded than otherwiſe: not meant at all, rather than onely meant. *Nehemiah* had neither

ther need nor cauſe to ſpeake to the *Servants*, whoſe *Maſters* had power over them, to bring them in to his *Will*. How then doth the Text oppoſe them to *Freemen, and make them as two ſeverall diſtinct Branches*? But what ſay the 70 here? ἐνδοξοι, *i.e. Honourable men*. And therefore the 70. themſelves tooke *Nobles, Honourable*, to be the meaning of חרים. The like we have, *Nehe.* 5.7. Where *Nehemiah* deale in the matter of [c] Vſury. What be the words. *I rebuked*, ſaith he, חרים. *The Nobles and Rulers*, ſaith our *Engliſh*. Me thinkes it makes the holy Ghoſt to ſpeake backward to *Engliſh* it thus. *I rebuked the Freemen and Rulers*. And here we have the 70 for us againe, they tranſlate it ἐνδοξους, *honourable*. A third place we finde, *Nehem.6.17. The Nobles of Iudah ſent many letters to Tobija*. It makes a kinde of *Non-ſenſe* of it to reade it. *The Freemen of Iudah ſent many letters*. The word is, חרי. And muſt we make them a *Popular State*, and turne their Common-wealth into a *Democracy*, that Letters muſt be written in the name of every *Freeman*. And here (as before) the *Septuagint* have it ἐνδοξων. No no, They were the *Nobles* that wrote, whoſe Letters were like to carry ſome ſtroke with *Tobija*. And can it ſinke into any mans head, that all or moſt of the *Freemen* muſt meete many times, to write many Letters to *Tobija*? Thus wee ſee, how often in this very Booke of *Nehemiah*, which beſt of all opens it ſelfe, the word חרים is uſed, where it can poſſibly (both by the *Scripture* and by the *Tranſlation* of the ſeventie) ſignifie nothing but *Nobles*. And were not the *Septuagint Iewes*? Did not they beſt know how to give the right meaning of their owne *Language*? Now what ſay we to other places of *Scripture*! We reade, *Eſa.34.12. They ſhall call the Nobles to the Kingdome*. The word is חריהו. Reade the word *Freemen*: it is ridiculous. They ſhall call the *Freemen* to the Kingdome. And here, once more, the *Septuagint* are for us. The Greekes is ἀρχοντας, *i.e. Princes great Officers, men of place, power*: and the like we finde, *Ier.27.20*. The words be *Nebuchadnezzar carried away with King Ieconiah all the Nobles*. The Originall is, (כל-חרי) What? did he carry away all the *Freemen*? No ſuch matter. He left all the *Freemen*, or all almoſt behind him. They were not carried away in the deportation of *Ieconiah*. But the *Nobles* he did all, or as good as all. But we muſt conſult with the *Septuagint*. There it is, Ἀρχοντας, *Potentates*. And one place more, if you will in *Ier.39.6*. Where we reade, That after *Nebuchadnezzar*, had ſlaine the ſons of King *Zedekiah*: the text ſaith, That the *King of Babel* ſlew all the *Nobles of Iudah*. The Originall hath [חרי.] Tranſlate it *Freemen*, and there is as little truth, as good ſenſe in it. For he did not then kill all the *Freemen* of *Iudah*. So to *Engliſh* it, is to father untruth's upon the Booke of God. We muſt not leave out the *Septuagint*. They muſt be heard by all meanes. And how doe they *Greeke* it here? Why [ἀρχοντας] *Princes* againe. By all theſe places, we ſee how little truth there is in ſuch bold aſſertions as theſe, that חרי doth properly ſignifie *Freemen*. That the *Septuagint*, who were *Iewes* by Nature, and could beſt ſay what is the ſignification of the words in their owne *Language*, doe ſo underſtand it. Which we ſee, is neither ſo, nor ſo. But if a thouſand *Septuagints* had ſaid that *Freemen* is the proper and naturall ſignification of the word (ſith we ſee the contrary in almoſt all the places of the *Bible* where the word is uſed:) wee muſt crave pardon, if we be hard of beliefe in the point. But do not the 70 here, in the very place, *Nehem.13.17*, tranſlate the word חרי ἐυθυνους? They doe. Doth not ἐυθυνους naturally and Grammatically ſignifie *Freemen*? It doth. And did not the ſeventy know what חרי meant? They did. What will you doe now? No hurt done, I meane not: nor need to diſable the Verſion of the 70 (as a great [f] *Hebrician* and *Diuine* both doth. Nor am I about to ſay, that the Edition that we now have, is ſo vitiate, that one would thinke it were not the ſame, but ſome impoſtor rather.) Yet [g] *Bellarmine* is ſo bold with the 70. It is enough to carry it on our ſide, that in ſo many places (as above) the 70 themſelves conſtrue the word חרים by ſuch *Greeke* words as never can ſignifie a *Freeman*, as ſuch: but ever *A man of Eminency* and *Port*. And now, whereas in our place, the *Septuagint* doe tranſlate

[c] *Not that Nobles were all Vſurers: but becauſe it was their ſinne to ſee it and ſuffer, & in their power to redreſſe it. Neither can it be thought that all the Freemen were Vſurers: and therefore to render it Freemen cannot hold.*

[f] Hieronym. in Iſay 10. & paſſim.

[g] De Verbo Dei lib.2.c.6.

late

late חרי ἐλεύθερος. The meaning is, not to note out free men simply: but such *Freemen* as were also men of Note and Qualitie above the rest. And let the reason of this *Metaphoricall* use of the word be. Because such Men should be of a free and generous spirit. Or else. Because *Rulers* were taken and chosen (when chosen) never out of *Servants*: but of such, whose houses were free in *Israel*. We will not looke after other Authors: but (to leave this place till anon) prove out of some other places of *Scripture*, That the 70 cannot still meane *Freemen*, when they doe translate [חרי] ἐλεύθερος. Which they do, but rare and seldome. To begin with 1 *Kings* 21.8. Where we finde, That *Iezabel* wrote Letters in *Ahabs* name to the Elders, and to the *Nobles* that were in his City. The *Hebrew* word translated by our *English* (*Nobles*,) is our word חרי where it is by the 70 done into *Greeke* ἐλεύθερος. Now by the very Text it appeares, that ἐλεύθερος cannot be translated a *Freeman*. For it is not to be imagined that *Iezabel* did write and direct her Letters to the *Elders* and *Freemen* of that *City*. What had the *Freemen* to doe with her practise? Shee had a bloudy secret in hand, which she neither would, nor need to impart to every *Freeman*. But the Rulers and Nobles, they were the men, that were onely fit to be entrusted with her feat, and able to satisfie her wicked turne. Her drift was to put off the matter with a faire colour, and to cover it from the eyes of the Commons. Which shee could not doe nor meant to doe, if so be she had written to the *Freemen* in the Kings name. The *Freemen* except such and such *Freemen*, that were fit for her designe, were not to be made acquainted with that horrid plot? What? write that to the *Freemen*, which by all meanes her desire was to secret from the *Freemen*. And she might well thinke, That all the *Freemen* Would not have come in to her minde to massacre a man and his family, for nothing but his conscience. And therefore I take it as a cleare case. That by חרים here are meant *Nobles* and not *Freemen*. And yet the 70. have it in the *Greeke* ἐλεύθερος. Therefore in this place they doe not thinke that חרים signifies *Freemen*. Nor doe they by their ἐλεύθερος intend to expresse *Freemen* (*quâ talis*) but great men.

And the same is also proved by *Eccles.* h 10.17. (*Blessed* saith the holy Ghost there) *art thou Land, when thy King is the sonne of Nobles.*] The Hebrew is our word in question חרים, In the *Septuagint* it is ἐλεύθερος. What English is this? *Blessed is the Land when the King is the sonne of Freemen.* A wise blessednesse. And Translations agree in the best Linguists, to give the word חרים, such words in Latin, as can beare no good English, except by such a word as *Nobles*, Illustrous, Renowned, And in these places, it is not to be denied. That when the 70. translate חרים ἐλεύθερος; though ἐλεύθερος doe in the Grammaticall signification of it properly signifie any *Freemen* as *Freemen*: yet, the 70 doe by it understand a Potent, a Man of place, and accompt. As it is plaine and proved to be plaine by the places before cited, which are all the places I know, (except this in *Nehemiah* now in question) where in the 70 חרי is done into the Greeke ἐλεύθερος. And the reason was, as I said, because such should be of a free and noble mind. And doth not this make it plaine? That when ever the 70 are to translate חרי which is radically and properly a *Freeman* as a *Freeman* simply, as opposite to a *Bondman*, there they ever use to translate it by the, word ἐλεύθερος: but when they are to translate חרים usually they doe give it a word in Greeke which signifies a Gentleman, or rather one a size above a Gentleman. And in these few places where they put it into the word ἐλεύθερος (as in those places I have set downe, and in this of *Nehemiah*) the scope of the places doe shew, that they meane to note thereby nothing lesse than nakedly a *Freeman*. And if challenging were so fit among Scholliers, as I thinke I might put any man to prove, That in any place where חרים is used in the Originall, or where ἐλεύθερος is made by the 70. the translation of חרים that then and there in any one place it must yea, or may be rendred a *Freeman*, *Patronicè* a *Freeman* contradistinct to a servant. The briefe of all is in two words. In other places where ἐλεύθερος is made by the 70, the translation of חרים it cannot signifie *Freemen* and therefore

h Eccl. 10.17. Vulgar. Nobilles. Vatab. Filius Nobilium. So Pagnine, Tremel Clarissimi. Piscator. Cujus Rex natus est viris illustribus. His Scholiô. Heb. Cujus Rex filius Candidorum est Hebræi חרים candidos seu albos intelligunt viros principes, claros, & illustres: vel quòd gererent candidas vestes, vel quòd nomine sapientiæ, & virtutis illustres & clari essent. *The very word* ἐλεύθερος *in divers ancient Writers is taken metaphorically, applied to the mind, and not only for civill freedome. In the compound* ἀνελεύθερος *in the abstract* ἀνελευθερία, *meannesse, baseknesse. See plenty of instances, out of Greeke Authors, in* Scapula, *and* Stephanus.

fore it doth not follow that it *muſt* here, in our place of *Nehemiah*.

And now at laſt to come to the very place, I ſay, that here it doth not ſignifie a *Freeman*, and therefore the 70. who being Iewes borne knew beſt to tranſlate their owne Language, doe not here (tranſlating חרי ἐλεύθεροι) meane thereby a *Freeman*: but a man of Note and Name. It is a poore piece of Learning then to ſay, that it doth properly ſignifie, a *Freeman*, when there is no one place in all the Bible, where it *muſt*, ſay I? nay) where it *may* handſomely be tranſlated *Freeman*. And for this place I dare appeale to all Interpreters, where ever any did tranſlate it by a word that is ever uſed in any tongue to ſignifie a *Freeman*. Onely excepted this queſtioned tranſlation of the 70. now in hand. When I ſay all: I meane all [i] I have ſeene, and by them I judge the ſame of all the reſt, I have not ſeene. Divers words they have: but all the wit in the world cannot expreſſe what they all meane in a more full formall, and ſignificant terme than *Noble*, which is our laſt *Engliſh*. To ſay all in a word, the 70. tranſlate commonly חרים by ἔντιμοι and ἄρχοντες, which of force ſignifie *Nobles*: and in two or three places (where they render it ἐλεύθεροι, they muſt and did meane *Nobles*.) And ſo doe the circumſtances of the very place (*Nehem.* 13.17.) evince it to be underſtood here. Conſider that the ſame forme and manner of chiding and reproving which he followes here he uſed before, *Verſe* 11. Where he ſaith, he contended with the *Rulers* about the abuſe of the *Levits* portion. But there the men reproved were great men. For the word is סגנים which is there in the ſeventy [k] ἄρχοντες and that is nor can be nothing but *Rulers*. In regard of their place of Office, he cals them their *Rulers*. In regard of their Birth or other Titles and dignities he calls them here (*Verſ.*17) *Nobles*: in both, the ſame ranke of men. But becauſe the *Septuagints* tranſlation of the word in this place ἐλεύθεροι is by ſome made ſuch a matter: We will therefore ſhew, it is not for nothing, that we affirmed the 70. to meane by ἐλεύθεροι, A man of free and a noble ſpirit. Conſider we then that [נדיבים] properly and originally doth ſignifie Ingenuous men. Now an ingenuous man is defined in [l] Law to be one borne (not made) a *Freeman*. Yet a common uſe of נדיבים in Scriptures is to ſignifie princes, Potentates, Rulers, Nobles. The 70. who being Iewes, beſt know the uſe of their owne mother Tongue, doe [m] often tranſlate it by words, which doe and in very grammaticall etymology muſt ſignifie Rulers. And the [n] learned are in the right, when they teach us, That *Luke* (22.25.) by εὐεργέται *Beneficious*: *bountifull* doth expreſſe the Hebrew [נדיבים] and that Saint *Luke* doth import men of authority and place. Two of the *Ptolomej* Kings of *Egypt*, tooke to them this Title to be called *Ptolemeus Euergetes*. And why? But becauſe *Princes* and *Grandies* ſhould be men of a bountifull mind, and of a free and moſt ingenuous ſpirit. And [o] *Ariſtotle* ſaith, That Kings were created for their Beneficence. And gives this reaſon. For that good men are highly eſteemed for their vertue. As then the Hebrew and Greeke words, which ſignifie properly ingenuous, free, munificent, are uſed for Princes as common as may be, becauſe ſuch men ſhould have ſuch conditions; and he wrongs the Text, that ſhall tranſlate נדיבים Ingenuous: may I not in like manner ſay. That the 70. in our place uſeth the word ἐλεύθεροι, which thematically and properly ſignifies *Freemen* for *Noblemen*, becauſe men of quality, ſhould be endued with ſuch qualities. The very ſame we ſee in the word [p] πρεσβύτεροι, whoſe immediate and literall ſignification is an elderly man, a Senior. Yet how often in the old Teſtament is it uſed to ſignifie a Ruler in the State? And all over the new Teſtament very often for Rulers and Rectors in the Church. And why? Becauſe men are not uſually ſo fit to be put in place in either, till they come to ſome yeares. The reaſon

i Hieron. Optimates. Vulg. Optimates. Beda. Optimates. Pagn. in Theſauro, Magnates. Schindl. Primates. Buxd. Clariſſimi. Tremel. Clariſſimi. Interlin. Heroes. French. les gouverneurs. Spaniſh, a los ſennores. *Engliſh tranſlat. Geneva. Rulers. laſt, Nobles.* Ital. gli huomini Notabili.

k Vid Ariſt. polit. l. 6. cap. ult. *who having occaſion to treate of ſome Magiſtrates, ſaith,* καλουσι δὲ σπουδαίους.

l Inſtitut. Iuris. lib. 1. tit. 4.

m Pro. 19.6. Βασιλέως. King. Pſal. 118.9. & 47.10. 83.12. 113.7. ἀρχόντων. Princes 1 Sam. 2.8 δυναστῶν. Powers. Pro. 8.16. Τυράννους. Tyrants or Kings. *The word Tyrant was anciently of a good meaning.*

n Beza in Luc. 22.25 Ianſen. concordant. cap. 133.

o ἐκ τοῦ ἀνεργέτας εἶναι τοὺς βασιλεῖς. Ariſt. pol. l. 3. cap. 11 Quia magiſtratum ambiebant Boni dicebantur, quia munus non niſi a Bonis adminiſtrari vel ambiri fas erat. Seneca lib. 1. ep. 3. Sic. qui publica curabant Optimates, quia non niſi Optimis committi debebant publica negotia.

p 1 King. 21.8. ἀρχόντας τοὺς πρεσβυτέρους. *i.e. To the Elders, meaning the chiefe Magiſtrates and Maſters of the City, & paſſim.*

we have in the q Philoſopher. Becauſe a man is not fit for a Counſellour in the State,, till he be of ſome good experience, which a *Iunior* cannot have: Nor in the Church, till he be of compoſed manners, which is, not found every day among the younger ſort. Old in time, and old in manners uſually goe together. To come to the point then. Sith moſt an end the 70. doe tranſlate חרים by words expreſſing *Nobles*; and ſith in thoſe few places, where the 70 do make uſe of the word ἐλεύθεροι, the Circumſtances of the place, doe carry it, That ſimply *Freemen* as *Freemen* cannot be meant; but Noblemen, becauſe they ſhould be men of free mindes (as the word נדיבים δ' ἐρχόντες, πρεσβύτεροι are tranſlated in like ſort from the litterall ſenſe to ſignifie men of place and qualitie;) And ſith all tranſlations (I thinke,) I am ſure all that I have ſeene, do in the Nationall and learned verſions and tranſlations turne it by words expreſſing *Nobles*, Lords, Worthies, Heroicall perſons, Potentates, Illuſtrious and the like; Sith I ſay all theſe proofes meet, as moſt pregnant to evince the true and full ſignification of the word חרים to be *Nobles*; the concluſion is ours: That *Nehemiah* did conteſt not with all the *Freemen*; but with the *Nobles*, as men that were in place and power to redreſſe the Profanation of the Sabbath day.

q Πολιτικὴς οὐκ ἔστιν οἰκεῖος ὁ ἀκέραιος νέος Eth. lib. 1. c. 3. ἡδὺς ξένοις ἐν πρεσβυτέροις ἐστίν. Polit. lib. 7. ca. 9. Τέτους ἂν ἔσῃ ταῖς ἡφωσύναις ὑποδοτέον Ibid.

Chap. XXI.

THe Argument to prove the word חרים to ſignifie *Freemen*, from the uſe of the Chaldee word חורין was not worth the Printing. What? doth not that Chaldee come by etymology from the Hebrew word, and doth the Chaldee uſually ſignifie *Freemen*? and yet doe you ſay, the Argument thence is of no force? No. Of none at all. For to paſſe it over, that the Chaldee edition is but a Paraphraſe, no punctuall Tranſlation; neither is it, as it is, ſo exact; (ſo ſaith r *Bellarmine*) neither is it ſ ancient enough to carrie a concluſion for the uſe of a word (for in ſo many hundred of yeares as the Chaldee is latter then *Nehemiah*, it is uſuall for ſignifications of words to change; It is Vſe rather than Grammar that brings in ſignifications of words. (t Vſe is *Norma Loquendi*.) To paſſe over all this, what if the Chaldee חורין be uſed to ſignifie *Nobles*, as well as the Hebrew חרים? Where is all this boaſting then? Looke but in *Daniel*. 7,9. (and *Daniel* tived about the dayes of *Nehemiah*) and there onely, that I Know, we have the Chaldee word. It is חור. It ſignifies, and is tranſlated White, juſt as the Hebrew word. And Nobles uſing to apparell themſelves in white, thence they were both in the Chaldee and Hebrew words called חרים and חורין. Neither doe we ſpeake at randome. For u *Schindler*, (as great a Linguiſt as Chriſtendome hath know, diſpraiſe to none) doth aſſure us, That the Chaldee חורין doth ſignifie men of place; and he doth expreſſe the meaning of the Chaldee by three Latine words, *Principes*, *Magnates*, *Primates*, all which ſignifie great men. And if the Chaldee Paraphraſe may be heard for good; then looke *Ier*. 27. 20. where for our Hebrew word חרים which we tranſlate (*Nobles* of *Iudah*) The Chaldee hath רברבי, that is, The Princes. Both come to one.

r De Verb. Dei. l. 2. c. 3.
ſ Aquila *is thought to flouriſh under Adrian the Emperour after Chriſt.*
ſ Onkelos, *but forty yeares before the birth of Chriſt.*
t Horat. in arte poeticâ.
u in radice חור.

Therefore the *Chaldee* himſelfe being Iudge, the *Hebrew* is חרי is not *Freemen*, but *Princes*. But doth not חורין in *Chaldee* properly ſignifie *Freeman*? It doth. Is it not derived by etymology from the *Hebrew* חרים? I thinke ſo; I grant it: and yet all this comes not home to the point. For words have the ſignification from the common uſe, and the *Chaldee* comming in long after, had ſome alteration from the *Grammaticall* ſignification. And that I doe not onely ſay, but prove. For becauſe the *Chaldee* doth not uſe to expreſſe the *Hebrew* חרים by the *Chaldee* חורין (though חורין be derived from חרים,) but to ſhew a difference, the *Chaldee* paraphraſe is conſtant in uſing to render the *Hebrew* word חפשי, which is indeed preciſely a *Freeman*, by the *Chaldee* word

word חורין, which was in the *Language* when the paraphraſe wrote *Freemen*. As *Exo.* 21, 3. חפשי in *Hebrew*; in the *Chaldee* לבר-חורין, *i. e.* the ſonne of the *Freeman*. Sith then the *Chaldee* doth not expreſſe חרים by חורין, but by ſome other word ſignifying *Nobles*, [x] but חפשי he doth ever uſe to tranſlate by חורין; therefore I conclude, that in the judgement of the *Chaldee* Paraphraſt himſelfe, our word חרים doth ſignifie *Nobles*, and not *Freemen*.

To argue from a ſignification of a word, that it now hath, to prove the ſignification it had foure hundred, or five hundred yeares agoe, is of no force; ſith the uſe of words doe come and goe, almoſt as faſt as the faſhion of Cloathes. As it followes not that becauſe τύραννος doth ſignifie a Tyrant now, that therefore it did never ſignifie a King. Times doe change, and wordes doe alter with Time, both in pronunciation and ſignification. And ſo I thinke that the *Chaldee*, which in the Paraphraſt his dayes did ſignifie *Freemen*: long before, when it came firſt out of the *Hebrew* word חרים, did ſignifie *Nobles*. Howſoever men pleaſe to thinke of that Conjecture, I have my deſire in that the *Chaldee* himſelfe doth not tranſlate חרים by חורין, ſignifying *Freemen*; though radically חורין doth derive it ſelf from חרים. But חרים they doe conſtrue by words ſignifying *Nobles*.

Say then that *Nehemiah* had not teſtified againſt the ſervants, which the Text flatly ſaith he did, & ſay that חרים did ſignifie Maſters, which we have proved to be very falſe: yet thus to diſpute; *He conteſted with the Maſters*, Ergo, *the Maſters were onely in the ſinne*: And, *The Servants did not ſinne, becauſe not conteſted with*: This I ſay is ſuch an *Enthymeme*, that a *Freſhman* newly come from turning over *Brierwoods* Notes, can tell how at the firſt ſight with reaſon to denie the *Conſequence*. For *Nehemiah* did reprove the *Nobles*, becauſe they were in greateſt fault to ſuffer it. And in their hands it lay much to reforme it. And *Nehemiah* would not be ſaid in it, but threatens them all, rich and poore, mightie and meane, bond and free, Maſter and Man, one with another. And he had his Will. God gave him good ſucceſſe. For the Text ſaith, *That they went away, and from that time forth, they came no more on the Sabbath day*. And what a mercie were it, if the Lord would be pleaſed ſo to order the hearts, pennes, and tongues of the Learned, that from henceforth, they would give over and ſpeake, and write no more againſt the Sabbath Day.

x Chaldæus paſſim pro חפשי habet בר חורין Filius liberorum. So Pag. in Theſ. in radice חור

FINIS.

A SHORT AND SWEETE EXPOSITION VPON THE FIRST NINE CHAPTERS OF *ZECHARIE.*

BY WILLIAM PEMBLE.

No Propheſie of the Scripture is of any private interpretation. 2 PET. 1, 20.

Aug. de utilit. Cred. ad Honorat. cap. 7.

Nulla imbutus poetica diſciplina Terentium ſine Magiſtro attingere non anderes? Aſper, Cornutus, Donatus, & innumerabiles alii requiruntur ut quilibet Poeta poſſit intelligi: Tu in ſanctos libros ſine duce irruis, & de his ſine præceptore audes ferre ſententiam?



LONDON,
Printed by *T. Cotes*, for *John Bartlet*, at the gilt Cup in Cheap-ſide. 1635.



TO THE RIGHT WORSHIPFVLL, KATHARINE the Wife of *Nath. Stephens* Eſquire,

GRACE *and* PEACE.

Right Worſhipfull;

ALthough the Scripture be in it ſelfe moſt [a] perfect, both for [b] ſufficiencie and [c] perſpicuity; yet in reſpect of us, cleere and familiar Expoſitions have beene, even from anon after the Apoſtles times, held of uſe and profit in the Church of God. For the ſame God who gave the Scriptures to be the [d] Rule of Faith and Manners, gave alſo [e] Doctors and Paſtors, for the worke of the Miniſtery, to the edifying of the Church: the Scriptures to be as the materials, Paſtors as the [f] Builders. The Scriptures, I know, are darke to many, becauſe they are [*] blinde, to ſome becauſe they are [g] blinded, and to all in ſundry places, becauſe our ſight is dimme and but in [h] part. A darke eye (we know) hath need of a Spectacle, be the light ever ſo cleere, and the letter ever ſo plaine; and the explanations of the godly and learned on the Text, are as a ſpirituall ſpectacle, to helpe to perfect the imperfect ſight of our mindes. Now the Scriptures are opened to us, not onely by the publick Preaching of the Word, but, in its kinde and place, alſo by the Writings and Commentaries of the Learned; whoſe pens and hands are, I doubt not, guided by a ſweete influence of the providence of God, and ſome inſtinct of his holy Spirit: this difference being ever obſerved, That the Writers of the Scripture were ſo [i] moved by the Holy Ghoſt, that they could not erre; but Commentators and Expoſitors lye open to ſome errours, they ſometimes ſpeake as men, and not onely [k] may, but now and then they doe, and [l] muſt miſtake. 'Tis true, that the Word of God is ſo brieſe, that none can ſay he wants leiſure to reade it; and ſo plaine (in neceſſaries to ſalvation) that none can pretend hee cannot underſtand it: but withall it is moſt certaine, that as there are plaine places to feed us, ſo there are obſcure places to exerciſe us, which harder bookes and places the better to underſtand, its our wiſdome, firſt, to be qualified with a [m] ſimple and a [n] meeke heart, and then to acquaint our ſelves not onely with the publick Miniſtry, but alſo with the printed Expoſitions of ſuch Writers as are ſound and cleere. Now amongſt

a *Pſal.* 19.8.
b 2 *Tim.* 3.16, 17.
c *Prov.* 8.9. *Pſal.* 119.105.
d 2 *Tim.* 3.16
e *Eph.* 4.11, 12
f 1 *Cor.* 3.10.
* 2 *Pet.* 1.9.
g 2 *Cor.* 4.4.
h 1 *Cor.* 13.9.
i 2 *Pet.* 1.21.
k *Rom.* 3.4.
l *Rom.* 8.28. *Quia humiliores reddunt & doctiores.* Aug de correp. & grat. c. 9. cum *Rom.* 12.3. Rainold. Theſ. 2. teſt. 12.
m *Pſal.* 19.7.
n *Pſal.* 25.9.

the hardeſt Bookes of Scripture the Prophets may have place, and amongſt the Prophets *Zechary* is a Deepe wherein an Elephant may ſwimme, and therefore I cannot but commend the wiſedome of that man of God (the Author of this Booke) who beſtowed his learning and his paines to open the myſteries of this Prophecie. Death ended his dayes ere hee could quite finiſh his Worke, and great weakeneſſe hindered an intended ſupplement: it is even pitie the Church ſhould want it any longer, and therefore I make bold to publiſh it under your name, deſiring God to give a bleſſing to all that reade it, but chiefly to your ſelfe, whom the Lord in mercie hath made a ſincere lover of the Word of God.

Yours in the Lord Jeſus

RICH. CAPEL.

AN EXPOSITION VPON THE PROPHESIE OF ZECHARIE.

CHAP. I.

IN the eight moneth, of the ſecond yeare of Darius, came the Word of the Lord unto Zechariah, the ſonne of Berechiah, the ſonne of Iddo, the Prophet, ſaying;

2 The Lord hath beene ſore diſpleaſed with your Fathers.

3 Therefore ſay thou unto them, Thus ſaith the Lord of Hoſtes, Turne yee unto mee, ſaith the Lord of Hoſtes, and I will turne unto you, ſaith the Lord of Hoſtes.

4 Bee yee not as your Fathers, unto whom the former Prophets, have cryed, ſaying, Thus ſaith the Lord of Hoſtes, Turne you now from your evill wayes, and from your wicked workes: but they would not heare, nor hearken unto me, ſaith the Lord.

5 Your Fathers, where are they? And doe the Prophets live for ever?

6 But did not my Words and my Statutes, which I commanded by my ſervants the Prophets, take hold of your Fathers? And they returned, and ſaid, As the Lord of Hoſtes hath determined to doe unto us, according to our owne wayes, and according to our workes, ſo hath he dealt with us.

7 Vpon the foure and twentieth day of the eleventh moneth, which is the moneth Shebat, in the ſecond yeare of Darius, came the Word of the Lord unto Zechariah, the ſonne of Berechiah, the ſonne of Iddo, the Prophet, ſaying,

8 I ſaw by night, and behold a man riding upon a red Horſe, and hee ſtood among the myrrhe Trees that were in a bottome, and behind him were there red Horſes ſpeckled and white.

9 Then ſaid I; O, my Lord, what are theſe? And the Angel that talked with me, ſaid unto me, I will ſhew thee what theſe be.

10 And the man that ſtood among the Myrrhe Trees anſwered, and ſaid, Theſe are they whom the Lord hath ſent to goe thorow the world.

11 And they anſwered the Angel of the Lord, that ſtood among the Myrrhe Trees, and ſaid, Wee have gone thorow the World; and behold, all the World ſitteth ſtill, and is at reſt.

12 *Then the Angel of the Lord anſwered, and ſaid, O Lord of Hoſtes, How long wilt thou be unmercifull to* Ieruſalem, *and to the Cities of* Iudah, *with whom thou haſt beene diſpleaſed now theſe threeſcore and ten yeares?*

13 *And the Lord Anſwered the Angel that talked with me, with good words, and comfortable words.*

14 *So the Angel that communed with me, ſaid unto me, Crie thou, and ſpeake, Thus ſaith the Lord of Hoſtes, I am jealous over* Ieruſalem *and* Zion *with a great zeale,*

15 *And am greatly angry againſt the careleſſe Heathen: for I was angry but a little, and they helped forward the affliction.*

16 *Therefore thus ſaith the Lord, I will returne unto* Ieruſalem *with tender mercie: mine Houſe ſhall be builded in it, ſaith the Lord of Hoſtes, and a Line ſhall be ſtretched upon* Ieruſalem.

17 *Crie yet, and ſpeake, Thus ſaith the Lord of Hoſtes, My Cities ſhall yet bee broken with plenty: the Lord ſhall yet comfort* Zion, *and ſhall yet chuſe* Ieruſalem.

18 *Then lift I up mine eyes and ſaw, and behold, foure hornes.*

19 *And I ſaid unto the Angel that talked with me, What be theſe? And hee anſwered me, Theſe are the hornes which have ſcattered* Iudah, Iſrael, *and* Ieruſalem.

20 *And the Lord ſhewed me foure Carpenters.*

21 *Then ſaid I, What come theſe to doe? And he anſwered, and ſaid, Theſe are the hornes which have ſcattered* Iudah, *ſo that a man durſt not lift up his head; but theſe are come to fray them, and to caſt out the hornes of the* Gentiles, *which lift up their horne over the Land of* Iudah, *to ſcatter it.*

THis Booke ſeemes to containe the ſumme of five Sermons, delivered by the Prophet *Zechary* at ſeverall times; partly,

1. *Doctrinall*, as the firſt, *chap.* 1. to the ſeventh *verſe*, being a Sermon of Repentance, prefixed as a Preface to the other Prophecies both of Mercies and Iudgements: and that fitly; Repentance being the onely preparative to fit a people to heare of Mercy, and an onely meanes to eſcape Iudgement. In this Sermon we are to note,

1. The Circumſtances, which are three, *viz.*

1. The Time, [*In the eight moneth*] two moneths after *Haggai* began to prophecie, *Hag.* 1. 1. when as the *Iewes* were in ill ſtate through Famine, and the worke of the Temple but newly taken in hand, [*of the ſecond yeare of* Darius] There was no King in *Iſrael*, from whoſe reigne to date their Prophecies: And who this King of *Perſia* was, whether *Darius* the ſonne of *Hiſtaſpis*, or *Nothus*, wee'le leave to enquire, till wee come to the twelfth verſe of this Chapter.

2. The Preachers Authority and Commiſſion; and that is Divine, from immediate inſpiration [*came the Word of the Lord.*]

3. The Perſon, by whoſe Miniſtery the Meſſage is delivered: deſcribed unto us by his Name, Pedigree, and Office [*unto* Zechariah, *the ſonne of* Berechiah, *the ſonne of* Iddo, *the Prophet*] that [*the Prophet*] is to be referred to *Zechariah*, not to *Iddo*: Though there were one of that name a Prophet; yet that *Zechariah* was of his progenie, is utterly uncertaine. This *Zechariah* is the ſame that is mentioned, *Matth.* 23. 35. *Luke* 11. 51. who, after * the re-edifying of the Temple was ſlaine by the *Iewes*: Nor needs any long diſpute about it, ſeeing both the name of his Father is the ſame, *Berechiah*, here and in *Matthew*. And alſo the manner of Chriſts account eaſily perſwades to it: who reckoning up the innocent blood ſhed by the *Iewes*, begins at *Abel*, and ends even in the laſt of the holy Prophets. Whereas after that *Zechariah*, 2 *Chron.* 24. 22. many other Prophets and holy men were put to death. And moreover, What warrant is there to turne *Iehoiada*'s name into *Berechiah*? is it likely he was *tri-*

* Chap. 11. 1, 13.

nominis

nominis, Iehoiada, Berechiah, and Iohanan? for ſo he is called in the Catalogue of the High Prieſts, 1 Chron. 6. 9. Or what ground is there, to * ſay Zecharies progenitors were Iddo, Berechiah, Iehoiada, &c. when no ſuch thing appeares in Geanealogie? beſides, it is not unlikely, that that Zecharie, in the ſecond of Chronicles, was ſlaine in the Court of the People, after he had preached unto them, ſtanding in an high place among them, as appeares Ver. 20, 21. but this was ſlaine in the Court of the Prieſts, viz. betweene the Temple and Altar: whither, being aſſaulted, hee ran for ſanctuary, as others before him had done, though they were no Prieſts, as it may be our Zecharie was not. Some thinke, it was Zechary the Father of Iohn Baptiſt, Luke 1. that Chriſt ſpeakes of; but it is without all ground of good reaſon: and therefore I reſt on the firſt, as a truth.

* Genev. Note on 2 Chron. 24 22.

2. The ſubſtance of the Sermon; which is an exhortation to Repentance, briefly ſet downe, Verſ. 3. [Turne yee unto me.] This exhortation is,

1 Confirmed and enforced by three Arguments:

1 From Gods fierce anger againſt their forefathers: [The Lord hath beene diſpleaſed] not in an ordinary manner, but [ſore diſpleaſed] קצף with boyling or foaming anger, [with your Fathers] of former and later times, as ſtories of the one, and wofull experience of the other, ſhew you, ver. 2. Therefore turne and repent yee their poſterity.

2 From Gods Soveraignty and high power to command, or puniſh: [Thus ſaith the Lord of Hoſtes] and againe, [Thus ſaith the Lord of Hoſtes] againſt whom there is no hope to rebell, and proſper, ver. 3.

3 From Gods promiſe of mercie upon their repentance: [I will turne unto you] in pardon of ſinne, and delivery of them out of the ſcarcity and dangerous condition they were then in, into a better eſtate of peace and plenty, and outward proſperity. This promiſe alſo is ſtrengthened by the former attribute of Gods power [ſaith the Lord of Hoſtes] who have command over Man, and all other Creatures, to make your Enemies at peace with you, or to defend you from their force, and to cauſe the Earth to be fruitfull for your neceſſities, ver. 3.

2 Amplified, by a removall of one maine impediment of this peoples repentance; and that is, The bad example of their forefathers, and their good opinion of them: A point prevailing much with all, but very much with the Iewes, who were great admirers and ſtiffe imitators of their Ancientrie. From this the Prophet dehorts them, [Be not as your Fathers] No? Why not? The Prophet gives two reaſons, to perſwade them to the contrary.

Ier. 44. 17. Mat. 5. 21.

1 From their Diſobedience. Your Fathers were not ſo honeſt men as you may deeme them to be; they were Rebels: Which appeares by

1 The preachings of the Prophets in former times, convincing them of their wicked courſes, and calling upon them for repentance: [unto whom the former Prophets] as wee now to you their poſterity [have cried] ſpake loud enough to be heard and heeded [ſaying, Thus ſaith the Lord of Hoſtes, Turne you now from your evill wayes, and] that is, [from your wicked workes.]

2 The practice of the people of thoſe times, obſtinately refuſing to yeeld obedience. [But they] as you now, for all is ſpoken with reference to the preſent eſtate [did not heare;] that was much, when the Prophets ſpake ſo audibly; but it is God that opens the eare: [nor] [much leſſe [hearken unto mee] give attention, to lay up in their hearts what was ſpoken, but ſlighted all: or, they did not ſo heare, as to hearken, id eſt, obey what was ſpoken [ſaith the Lord.] And if any

ſtand

ſtand for them, and ſay it was not ſo, they ſpake a lye, *ver.* 4.

2. From their Puniſhment: which is here more largely amplified, as an enforcement of the firſt reaſon of the Prophets exhortation to repentance; *viz.* the Fathers were puniſhed, therefore the Children ſhall not goe ſcot-free. This the Prophet doth elegantly, preventing that Opinion which deeply poſſeſſeth the mindes of impenitent ſinners, *ſcilicet*, that Gods Iudgements in former times, and his Miniſters preaching to ages paſt, doe not a whit concerne poſterity; that which is paſt, is gone, and no more to bee heeded. This he refuteth,

1. By a Conceſſion in part: that it is true, their Fathers were but men, and dead they are; nor can they now tell us how it fared with them. [*Your Fathers where are they?*] *id eſt*, they are not. And for the Prophets themſelves, they were no more than men, and cannot live alwayes to teach and preach, or to ſee that fulfilled which they propheſie of. [*And doe the Prophets live for ever?*] They doe not: or, Shall the Prophets live for ever? [יחיו] *Zechariah* including himſelfe, and others then living in the ſame condition, with the former Prophets; and, if *Sanctius* be not deceived, ſecretly implying the defect of Prophecie ſhortly to enſue in the *Iewiſh* eſtate. Some expound this Verſe Dialogue-wiſe; as if the latter queſtion touching the Prophets, were made by the people in anſwer of Gods queſtion touching their Fathers. But ſo, the ſenſe and connexion of this Verſe with thoſe following, is obſcured; as it is likewiſe, if it be interpreted of the falſe Prophets. The former ſenſe is cleare, and drives at this, that the power of Gods Word depends not on any mens perſons, nor is limited to any one age, *ver.* 5.

2. By a vehement Inſtance and Oppoſition. Your Fathers are dead, yet their puniſhments are not to be forgotten: and the Prophets are dead too, but the truth of their Prophecies was not buried with them; but was in every point fulfilled, according to their preaching. Which appeares,

1. By the experiment, and manifeſt proofe of Gods Iudgements inflicted on them; ſo eaſily to be diſcerned, that poſterity could not chuſe but take notice and example of it. [*But did not*] He appeales to their owne conſciences and obſervation to judge of it [*my words and my ſtatutes*] my decreed and fore-appointed Iudgements חקי [*which I commanded by my ſervants the Prophets*] *viz.* to be publiſhed by them, and heeded by your Fathers, [*take hold on your Fathers?*] [תשיגו] overtake and catch them (as Huntſmen the prey, or one * Enemy another, in flight) though they ſought meanes to make their eſcape.

* 1 King. 18. 27. 2 King. 25. 5.

2. By their owne Confeſſion, which the feeling of Gods hand upon them, did draw from them: *viz.* That they were puniſhed according; firſt, as God threatned before; and ſecondly, as themſelves deſerved, [*And they returned*] it may be repented, or rather, were better adviſed, and came to the right knowledge of their ſtate, as *Malac.* 3. 18. [*and ſaid, as the Lord of Hoſtes, &c.*] *v.* 6.

So much of the firſt Sermon: Now followes the ſecond; which, with the reſt, for the moſt part, is

2. *Propheticall*: Conſiſting of eight diſtinct Viſions, touching the reſtauration and reformation of the Church and State. All which being, as it ſeemes, ſhewne unto *Zecharie* ſucceſſively without interruption, were likewiſe declared unto the people in one Sermon. Wherein, as the former, we have,

1. The Circumſtances, the ſame that before, *ver.* 7.

2. The Matter of it; namely, the Viſions themſelves: which, without any further Analyſis, and ſtrayned Coherences, we will conſider in order as they lye before us.

Viſion 1.

Viſion 1. The Scope of this Viſion, is, to let the *Iewes* underſtand the providence and care which God had of them in this their miſerable eſtate, when God ſeemed to neglect and caſt them off. Here we are to note,

1. The Deſcription of the Viſion, *ver.* 8. [*I ſaw by night*] I had a Viſion in the Night; a time fit and uſuall for ſuch revelations: [*and behold a Man riding*] an Angel in mans ſhape; even Chriſt, the Captaine of the Lords Hoſt, *Ioſh.* 4. 14. and formoſt of the Troupe; in likeneſſe of an Horſeman, ready appointed to make out for his peoples good: The ſame that *Dan.* 10. 13. 21. is called *Michael*, Prince of the *Iewes*. [*Upon a red Horſe:*] Why Red? In the ſame ſenſe, that this colour is given to his Garments, *Eſa.* 63. 1,2,3. *&c.* and to the Angels Horſe, *Revel.* 6. 4. *Iunius* interprets it *Fiery*, for protection of the Church, and conſumption of the Enemies. [*And he ſtood among the Mirtle Trees*] in a ſhady grove, and that [*that were in a Bottome*] not lying to open view: both ſhadowing out, how ſmall appearance of helpe there was at this time for the *Iewes*, who could hardly diſcerne where and whence ſuccour might ariſe for their reliefe; which yet was ready for them, though as it were lying in ambuſh, to breake forth upon opportunity. Interpreters conceive in the Mirtles a type of the Church, and the godly that were left among the *Iewes*, of whom God had a care, *ſed quære.* [*Bottome*] מצולה ordinarily taken for the bottome of Waters: and therefore *Ribera* underſtands by it, a River which had Mirtles on both the Bankes; alleaging that of *Virg. Georg.* 4. —*Et amantes littora Myrtos*. Further grounding upon the interpretation of the Paraphraſt, who here renders בבבל במצלה a flat Countrey, full of Rivers and low grounds; ſuppoſing this Viſion to have beene ſhewed, as in *Babylon*. But we neede not beleeve the *Chaldæan* here, more than in *Eſa.* 44. 27. where he likewiſe paraphraſes לצולה to be על בבל contrary to the meaning of the Text. It is not much materiall, whether there were a River there, or onely an hollow Valley and Bottome among ſome * Mountaines, where this Viſion ſeemed to appeare; it may be there was both. [*And behind him*] as the Captains, Attendants, and Curriers [*were there red Horſes, ſpeckled and white.*] Who theſe Horſemen were, is interpreted, *ver.* 10. *viz.* Angels waiting on Chriſt, deputed to ſeverall Offices and Executions for Iudgement, for Mercie, or both; ſhadowed by the divers colours of their Horſes. Not, as ſome, Angels, Guardians, and Governours of divers Provinces and State; ſome bloody, ſome peaceable, ſome wavering and changeable.

* *For there alſo Mirtles grow.* Plin. l. 16. c. 18.

2. The Interpretation and Application of it to the comfort of the preſent ſtate: Which is expreſſed Dialogue-wiſe. The Speakers are five:

1. *Zechary* the Prophet, confeſſing his ignorance of this Divine Revelation, and deſiring information from the Angel, by whoſe Miniſtery, this Viſion was ſhewed to him. [*Then ſaid I, O my Lord, what are theſe?*]

2. An inferiour Angel, ſent to inſtruct the Prophet about this Viſion; who willingly applied himſelfe to teach the Prophet where hee was ignorant. [*And the Angel that talked with me*] ſhewed mee, and bad me take notice of the Viſion [*with me*] בי not אלי within me, ſay *Rib.* and *Sanctius*. Hence diſputing, how Angels reveale things to men, by working on their phantaſies and ſpirits. For the manner how ſuch inward revelations are wrought, it is not neceſſary to enquire; the thing it ſelfe may well be granted, the Scripture elſe-where uſing like phraſe, *Heb.* 1. 1. λαλήσας ἐν τοῖς προφήταις, & 1 *Pet.* 1. 11. although ב doth ſignifie [*Ad*] as well as [*In*] as *Pſal.* 19. 5. & 91. 12. [*ſaid unto mee, I will ſhew thee what theſe be*] what is the meaning of this Viſion, *v.* 9.

3. The Prince and Captaine of Angels: who, being asked by that other

other Angel, gives him inſtructions touching the meaning of this myſterie; (for even Angels, in theſe things, get their knowledge from Chriſt) [*And the Man that ſtood among the Myrrhe Trees anſwered*] being asked by the foreſaid Angel [*and ſaid*] to the Angel in *Zecharies* hearing [*Theſe*] on the Red Horſes ſpeckled and white [*are they*] thoſe miniſtring Spirits [*which the Lord hath ſet to walke* * *to and fro thorow the Earth*] as Agents and Spies, to give intelligence of all things done in the World, and to receive and execute the Commands of God, for Mercies or Iudgements. Not that God, without them, is either ignorant, or weake; but it ſerves for the honour of his Majeſtie, and comfort of our infirmity, that he hath ſuch Miniſters. Hereby he teacheth the *Iewes*, that God was not idle, nor they forgotten; but that his providence was awake, and working for the Churches good: *verſ.* 10. After that Chriſt hath thus ſhewed what Office theſe his Attendants had, let us heare in the fourth place,

* *Heb.* 1.

4. The Angels waiting on Chriſt among the Mirtles, making report unto their Chiefe, of the Execution of their Office [*And they anſwered*] being commanded by Chriſt to make relation what they had found [*the Angel, &c. and ſaid*] their report is double: Firſt, of their Induſtrie and Diligence, [*Wee have walked to and fro thorow the Earth*] wee have tooke a ſurvey of the ſtate of every Countrey, [*the Earth*] eſpecially of the *Babylonians*, and other Enemies of the Church and ſtate of the *Iewes*, as appeares by *ver.* 15. *&* 19. *infra*. Secondly, of their Obſervation: They finde, that the Enemies of God are in better caſe than his people: [*and behold*] a thing very much to be pittied [*all the Earth*] the Adverſaries of the *Iewes*, further wee neede not extend it [*ſitteth ſtill, and is at reſt*] as of *Laiſh*, *Iudg.* 18. 27. Whether there were no Warres abroad at this time in any Countrey about *Iudæa*, Stories cannot informe us: it ſufficeth, we beleeve the Angels report, that the *Babylonians* and others abroad enjoyed more peace and ſecuritie than the *Iewes*. *ver.* 11.

This newes being brought unto Chriſt, hee is much moved with it, and as Mediatour prayes unto his Father for his afflicted Church. [*Then the Angel of the Lord*] *id eſt*, Chriſt, our Mediator and Interceſſor: though ſome thinke it was the Angel that talked with *Zecharie*; becauſe, upon this prayer, anſwer is made unto him, *ver.* 13. *ſeq.* Hence concluding, that the Angels pray for the proſperity of the Church. [*anſwered and ſaid*] This prayer is made in forme of a vehement and paſſionate expoſtulation (like that, *Rev.* 6. 10.) The petition is, that God would now at laſt put an end to the miſeries of the *Iewiſh* Church, [*O Lord of Hoſtes, How long wilt thou be unmercifull to* Ieruſalem, *and the Cities of* Iuda] *id eſt*, be at laſt mercifull, to repaire the deſolations of that Church and State. Which requeſt is fortified with a double reaſon, to move mercie and pitie.

1. It is *Ieruſalem*, and the Cities of *Iuda*, that favour is begged for; Gods owne people, and place of his worſhip: And what pitie, yea, indignity is it, to ſee the Heathen round about to flouriſh in plenty and ſecurity, and both Church and Common-wealth of *Iſrael* to lye waſte, troubled, and afflicted?

2. It is not yeſterday they came under this miſery; 70. yeares hath this burthen laine heavy on them, and that was the time prefixed for their puniſhment: which now being ended, it is time to fulfill the promiſe of reſtoring them to their former eſtate, [*againſt which thou haſt had indignation theſe 70. yeares*] according to the Propheſie of *Ieremie*, *chap.* 25. 11. *&* *chap.* 29. 10. *Verſe* 12.

But much adoe here is about this number of 70, how it may be ſaid at this

this time, that God had beene angry with *Ieruſalem* 70. yeares. The former expoſition ſeemes to give the ſcope of the place; but yet we may touch upon the doubts that are made, and ſo paſſe on. The Queſtion is, what account *Zecharie* here followes, and how the 70. here mentioned can agree with the Prophecie of *Ieremie*, and its accompliſhment. By which it is manifeſt, that the 70. yeares of Captivity had their ending in the firſt of *Cyrus* his reigne, whereſoever they tooke their beginning. Now from the firſt of *Cyrus* to the ſecond of * *Darius*, wherein *Zecharie* propheſied; if *Darius Hyſtaſpis*, there are 12. yeares; if *Darius Lothus*, there are 108. yeares paſſed betweene: Yet *Zecharie* in this verſe ſaith, that God had beene angry with *Ieruſalem* זה שבעים *jam* 70. *an.* now 70. yeares, as *Iunius* and the old Tranſlators render it; whereas it was at this time either 82. or 178. yeares that all had lyen waſte. *Ribera* and *Sanctius* unlooſe this knot, by diſtinguiſhing of a double 70, one beginning at the firſt of *Nebuchadnezzar*, and ending at the firſt of *Cyrus*, which *Ieremie* ſpake of; another, beginning at the 19. of *Nebuchadnezzar*, and ending at the ſecond of *Darius Hiſtaſpis*. Thus.

Nebuchadnezzar	45	Ex 2. King. ult. v. 8. cum v. 27. & chap. 24. v. 12.
Evilmerodach	23	Ex Seder Olam, c. 29.
Belſhazzar	3	Dan. 8. 1.
	71	According to *Ieremies* account.

Againe,

Nebuchadnezzar, beginning at his 19. yeare	26	
Evilmerodach	23	
Belſhazzar	3	
Cyrus	7	Xenoph. lib. 8. Cyrop.
Cambyſes	8	Herod. l. 3.
Darius Hyſtaſpis	2	
	69	According to *Zecharies* account. For the odde yeare, they ſtand not upon that.

But this account of the Ieſuites carries little ſhew of good reaſon with it: For firſt, they begin the Captivity at the firſt of *Nebuchadnezzar*, and the third of *Ieboiakim*, when the Citie was firſt taken, 2 *King.* 24. 1. *Dan.* 1. which ought with much better reaſon begin at the eight yeare of *Nebuchadnezzar*, when *Iechoniah* was carried away captive: or * beſt of all, at the nineteenth yeare of *Nebuchadnezzar*, when all, Temple and Citie was ruined, 2 *King.* 25. 2 *Chron.* 36. 21. Secondly, their Arithmetick is not good, for the reigne of the Kings betweene *Nebuchadnezzar* and *Cyrus*. That but only two ſucceeded betweene, *viz. Evilmerodach* and *Belſhazzar*, is plaine by *Ier.* 27. 7. but how long each reigned, is uncertaine: yet moſt agree, the former reigned 23. the next, not 3. but 17. as *Ioſeph. Antiq. l.* 10. *c.* 12. and ſo their reckoning, for *Zecharies* 70. falls out farre amiſſe. Thirdly, they take it for granted, that *Darius*, here ſpoken of in *Zecharie*, was the ſonne of *Hyſtaſpis*, which is very doubtfull: for firſt, How ſhall the order of ſo many Kings be ſalved up, who are reckoned betweene the time of *Cyrus* and *Darius*, in whoſe time the Temple was finiſhed? which Catalogue we have, *Ezra* 4. Secondly, What ſhall be ſaid to the *Iewes*, *Ioh.* 2. who affirme, the Temple was 46. yeares in building? ſpeaking of this Temple, not of *Herod*'s, which was but ten yeares in trimming, *Ioſeph.* 15. *Antiq. c.* 14. Now betweene their delivery, the firſt of *Cyrus*, to the finiſhing of this Temple, the ſixt of *Darius Hyſtaſpis*, is but 16. or 17. yeares. Shall we ſay boldly as *Ribera* doth, that the *Iewes* either told a lye of malice, or ſpake like ignorant fooles?

* Anno 2. Imperii Darii Hyſtaſpis ac 1. Olympiadis 65. repetitum eſt opus reædificationis Templi Prophetantibus Haggæo, & Zacharia Zorabeli Præſide & Iehoſhua ſummo Sacerdote: Poſtquam impeditum fuerat quaſi à 3. anno Imperii Cyr. pluſquam 22. annos, ac planè omiſſum ab Imperio Magi. Sunt enim à cœpta poſtrema obſidione Hieroſolymorum Babylonica ad hoc uſque tempus 70 anni juxta Zacharium, c. 1. v. 12. Lydiat. Emend. Temp. Anno Mund. 3485.

* Sir *W. R. Hiſt. l.* 3. *c.* 1. *ſect.* 3.

On

On the other ſide, if we take the account of *Iunius*, *Helvicus*, &c. who thinke, *Zecharie* propheſied in the ſecond of *Darius Nothus*; the difficultie is as great, ſeeing the Deſolation had continued at that time not 70. yeares onely, but even 180. yeares. Now there are preſumptions and probabilities againſt this alſo, that the time of this Prophecie was not in *Nothus* his reigne. Firſt, it ſeemes not likely, that the Temple ſhould remaine unbuilt, and the Citie unrepaired for ſo long a time as 108. yeares after the peoples returne home: Strange, that there was never a Prophet to admoniſh them: that *Zerubbabel* and *Iehoſhua* would for all that time be ſo careleſſe, and that the continuall plague of Famine and Penurie would not quicken them to their dutie. Secondly, *Nehemiah*, 33. yeares after the propheſying of *Zechary* and *Haggai*, comes to *Ieruſalem*, in the 20. yeare of *Artaxerxes Mnemon*, and then hee findes, *Neh.* 7. 4. that the Citie was large and great, the people in it few, and the * Houſes not builded. A very ſtrange matter, that in the compaſſe of an 140. yeares after their returne, the *Iewes* being at their returne * 42000, and upwards, had increaſed into no greater multitudes to people the Citie, conſidering the naturall fruitfulneſſe of that Nation, and thoſe infinite multitudes whereunto, notwithſtanding the continuall Warres that conſumed them, they grew within 400. yeares after this time, till unto the comming of Chriſt, and finall deſtruction of that State. Which is further manifeſted by *Nehemiah* 11. 1. where, by reaſon of the ſcarcity of Inhabitants, the tenth of the people were taken out of the Townes and Villages about, to dwell in *Ieruſalem*. This Tythe amounts to about three thouſand; which, deducting the Inhabitants that before this Tything might already dwell in *Ieruſalem*, is in a manner but the tenth of the whole Congregation which came up, in the firſt of *Cyrus*, with *Zerubbabel*. Thirdly, beſides, is it credible, that even halfe of thoſe that returned with *Zerubbabel* ſhould live till they were two hundred yeares old, and behold both Temples? Thus

* *And yet* Hag. *complaines of their too much forwardneſſe in brave Buildings for their private,* Hag. 1. 4. 9.
* Ezra 2. 64.

And Zerubbabel *muſt have beene, by this account, at leaſt* 140. *yeares old at the finiſhing of the Temple, ſuppoſing him to be* 20. *when he was Captaine of that Returne.* Vide Lyd. Emend. Temp. A.M. 3485. Vid. Can. Loc. Theol. l. 11. c. 5. ſect. Objicitur primum.

From the end of the Captivity, to the ſixt of *Darius Nothus*	112
The Captivity	70
Before the Captivity, we may well conceive them to be almoſt twenty yeares old, to obſerve the beauty of the firſt Temple. But ſay	15
	197, too

great an age for ſo many to live. Some one might have lived to it: but at the foundation of the Temple, it was hard to diſcerne which number or noyſe was the bigger, of thoſe that wept, or them that rejoyced, *Ezra* 3. 12, 13. But who will not loſe himſelfe in the Chronologicall Labyrinths of theſe times? It ſhall ſuffice me, till I meete with ſome *Ariadna's* thred, that the 70. yeares of the Captivity, determined upon this people, was now at an end when this Angel prayed: and therefore, that God, who before that time would by no meanes be entreated, might now be ſued unto, to ſhew favour to this people, according to his promiſe: Which perhaps is all that is here meant, *ver.* 12. Come we to the fift Speaker in this Viſion, and that is

5 God himſelfe; who heares the prayer of his Sonne in behalfe of his Church, and returnes him a gracious anſwer; which is here directed to the Angel that talked with *Zecharie*, and was to reveale it to him. [*And the Lord anſwered the Angel that talked with me.*] This Anſwer of God is ſet downe,

1. Summarily, in ſhort compriſing the nature of it, *viz.* that it was all of favour, mercie, and comfort towards this people, [*with good words and comfortable words*] thoſe for the future, this for the preſent neceſſity,

ceſſity, ſaith *Ierome*: or, good, *id.eſt.* comfortable words; ſuch promiſes as tended to the reliefe of the preſent miſeries they were in, *Verſe* 13.

2 Diſtinctly, and in the parts of it: And this is done by the Angel, who tels the prophet what God had anſwered him, and bids the Prophet publiſh it to the people. [*So the Angel that commaned with me, ſaid unto me, Cry thou and ſpeake, Thus ſaith the Lord of Hoſtes.*] The Anſwer conſiſts of two parts; both comfortable:

1. Touching his love to the Church: Which he was ſo far from caſting off, as that he bare an extraordinary affection to her, even as a man to his Wife [*I am jealous for Ieruſalem and for Zion*] and that in more than an ordinary manner [*with a great jealouſie*] and therefore muſt needs be offended, if either ſhe offer me any diſhonour, unbefitting an obedient Spouſe; or the enemy offer her any injury, which may redound to the impeachment of my glory. *verſe* 14.

2. Touching his anger againſt the enemies of the Church [*I am ſore diſpleaſed with the Heathen*] or, the Nations [*that are at eaſe*] that have and doe moleſt the Church, and are at quiet themſelves, according to the Angels report, *Verſe* 11. They proſper and live at eaſe, yet I am extreamely diſpleaſed with them (as proſperity no ſigne of Gods favour;) and *per tacitam antitheſin*, You are troubled, yet I love you (as adverſitie no token of Gods hatred.) The reaſon of Gods juſt diſpleaſure is added, drawne from the ambitious, covetous, and over-cruell execution of Gods judgement upon his people [*I was a little diſpleaſed*] meaning to correct in judgement and meaſure, [*and they helped forward the affliction*] but they, beyond all meaſure, enraged with hauty, revengefull, and malicious deſires, did what they could to lay on more loade, and bring my people to the utmoſt extremity. This made God as angry with thoſe he ſet a worke, as them againſt whom they were imployed; ſo hatefull is cruelty and ambition to him, and ſo different is his mind, and mans, in inflicting the ſame puniſhment. Compare with this *Eſay* 47.6. *Eſa.* 10.5. *&c.* 2 *Chron.* 28.9. *Pſal.* 69.26. Alſo with *Ezek.* 25. of the Ammonites, Moabites, Edomites, and Philiſtims, eſpecially. *Verſe* 12. *&* 15. *Obad. verſe* 10. *& ſequen.* Of Tyrus likewiſe, *Ezek.* 26.2. All theſe, beſides the Babylonians, added to the afflictions of the Iewes, and were in the end all plagued, *Verſe* 15.

Now both theſe affections in God towards his Church and the Enemies thereof, are here further amplified by their ſeverall effects.

1. Of his Love and favour to the Church: the effect whereof is in generall, the reſtoring of his people to their former eſtate, out of the deſolations and diſtreſſe they were then in [*I am returned to Ieruſalem with mercies:*] I went away; and hid me from it, in my anger, *Hoſ.* 5.15. but am come againe with many comforts and tender mercies רחמים to relieve it. This generall is ſet forth in three particulars:

1 Re-edification of the Temple, and reſtoring of the Worſhip of God [*My Houſe ſhall be built in it.*]

2. Reparation of the Citie, and reſtitution of the forme of the Common-wealth, ſet out figuratively by the Inſtrument of Architecture [*a Line ſhall be ſtretched forth upon Ieruſalem*] to deſcribe the Streets, to raiſe up the Walls, &c. *Verſe* 16.

3. Proſperity and Abundance, both of Men and Maintenance. Which ſeemes to be ſet downe by way of prevention, to an Objection the people might make: Well it may be, that the Temple and Citie may be repaired; yet for all that, wee are brought ſo low, our number is ſo few, our poverty ſo great, that there is no hope of any flouriſhing and proſperous eſtate to be looked for. To this the Angell bids the

Prophet anſwer as it were with another Proclamation [*Cry yet*] moreover, [*Thus ſaith the Lord of Hoaſts : My Cities, through proſperitie, ſhall yet be ſpread abroad :*] [*My Cities*] not this onely of Ieruſalem, but others alſo round about, of inferior marke, [*through proſperity*] מטוב plentifull encreaſe of men, cattell, and all manner of fruites of the earth, as *Chap.* 2. *v.* 4. [*ſhall yet*] notwithſtanding the meane and poore eſtate of the whole Countrey is now in [*be ſpread abroad*] תפוצינה *diffundentur*, diffluent or effluent. *Targum* יתמלין *replebuntur*: a Metaphor from Veſſels; ſo filled, that they run over; or Fountains, that ſwell over and run abroad, *Prov.* 5. 16. *Junius* underſtands this, of the ſpreading of the Church beyond the limits of Iudæa, to all Countries of the Gentiles, *ex Iſa.* 49. 19. *& ſequitur. Sed quære.*

Now the meanes of procuring all this good unto this people, depends not on mans either

Power, [*and the Lord ſhall yet comfort Zion*] He only will and can doe it. No State ſtands on ſuch deſperate tearmes, but he can ſet all to rights; and will doe ſo for his people.

or Worthineſſe. God reſpects himſelfe, and his owne free election of Grace: And becauſe he hath choſen the Iewes to be his peculiar People, therefore he meanes them all this favour, [*and ſhall yet*] neither their Sinne, nor their Miſery, ſhall make void his Election [*chuſe Ieruſalem*] above all other places, wherein to be honoured and worſhipped, and whereupon to beſtow his favours, *Verſe* 17.

2. Of his wrath and indignation againſt the enemies of his People: the effect whereof, is their overthrow and deſtruction; deſcribed unto us in the ſecond Viſion ſhewen unto our Prophet, which we are next to conſider of.

Viſion 2. Which hath two parts.

1. Concerning the Enemies themſelves; repreſented unto *Zechary* under the ſimilitude of foure Hornes. [*Then I lift up mine eyes, and ſaw, and behold, foure Hornes.*] *Verſe* 18. Who theſe were, is interpreted by the Angel, *Verſe* 19. [*And I ſaid, &c. Theſe are the Hornes*] *ideſt*, Enemies, figuratively from fierce Beaſts, whoſe ſtrength and wrath lies in their Hornes, [*which have ſcattered*] זרו *Ventilarunt*, toſſed them up in the ayre, as furious Beaſts doe with their hornes [*Iudah, Iſrael, and Ieruſalem.*] Why all three? And Iſrael, as well as Iudah? And why Iudah and Ieruſalem? *Quære.*

2. Concerning the meanes of their Deſtruction; here ſhadowed by foure Carpenters, or Smiths, [*And the Lord ſhewed me* 4. *Carpenters*] חרשים, any kind of Artificers, but here moſt likely, Smiths; as 1 *Sam.* 13. 29. where alſo the word is uſed, without any Epithite of diſtinction. And wee may well thinke, that as thoſe Hornes were of Iron. So theſe Smiths came with iron Inſtruments to batter and breake them. Whether one or other, we have in the next *Verſe* 21. the Imployment they came about, declared unto *Zechary*, upon his queſtion and deſire to know what they were. [*Then ſaid I, What come theſe to doe? And he ſpake, ſaying,*] The interpretation of the Viſion is ſet downe by oppoſition of both parts, foure to foure, on the one ſide, [*Theſe are the Hornes which have ſcattered Iudah, ſo that no man did lift up his head:*] He continues the Allegory, from ſtrong Beaſts, that ſo gore and beare downe the weaker, that they dare not turne head againſt them: And in ſuch ſort had the Nations round about oppreſſed and over-run this People, as they had no meanes to make reſiſtance, On the other ſide, [*But theſe are come to fray them*] to repreſſe and to reſtraine their violence: He goes on in the Allegorie, [*to caſt out the Hornes of the Gentiles*] ſo to terrifie the Enemies, as to breake their power, and to drive them out of the Incloſurs of the Church; over which they had broken in, like wilde Beaſts, to devoure and diſturbe all: [*Which had lift up their Horne over the Land of Iudah, to ſcatter it.*] *Verſe* 21.

CHAP.

CHAP. II.

I *Lift up mine eyes againe, and looked and behold a man with a meaſuring Line in his hand.*

2 *Then ſaid I, Whether goeſt thou? And he ſaid unto me, To meaſure Ieruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.*

3 *And behold, the Angel that talked with me, went forth: and another Angel went out to meet him,*

4 *And ſaid unto him, Runne, ſpeake to this young man, and ſay, Ieruſalem ſhall be inhabited without Walls, for the multitude of men and cattell therein.*

5 *For I, ſaith the Lord, will be unto her a Wall of Fire round about, and will be the glory in the middes of her.*

6 *Ho, ho,* come forth, *and flee from the Land of the North, ſaith the Lord: for I have ſcattered you into the foure Windes of the Heaven, ſaith the Lord.*

7 *Save thy ſelfe, O Zion, that dwelleſt with the Daughter of Babel.*

8 *For thus ſaith the Lord of Hoſtes: After* this *glory hath he ſent me unto the Nations, which ſpoiled you: for he that toucheth you, toucheth the apple of his eye.*

9 *For behold, I will lift up mine hand upon them, and they ſhall know, that the Lord of Hoſtes hath ſent me.*

10 *Rejoyce, and be glad, O Daughter Zion: for loe, I come, and will dwell in the middes of thee, ſaith the Lord.*

11 *And many Nations ſhall be joyned to the Lord in that day, and ſhall be my people: and I will dwell in the middes of thee, and thou ſhalt know that the Lord of Hoſtes hath ſent me unto thee.*

12 *And the Lord ſhall inherite Iudah his portion in the holy Land, and ſhall chuſe Ieruſalem againe.*

13 *Let all fleſh be ſtill before the Lord: for he is raiſed up out of his holy place.*

Viſion. 3. THis Viſion, as the former, containes matter of comfort to the now-diſtreſſed Iewes; promiſing unto them the reſtauration of their State, the re-edifying and re-peopling of Ieruſalem, and the reſt of the Countrey. In ſcope, it differs not much from the firſt: And ſurely, great need there were, by ſtrong and often-repeated Comforts, to ſtrengthen this peoples faith, and bring them to ſome good hope and courage, who even deſpaired for their forlorne eſtate at this time. The ſcope is, to ſhew, That how ſtrait and miſerable ſoever the condition of the Iewes was now, yet they ſhould be reſtored to an Ample, Peacefull, and Glorious Eſtate. A doubt is made, when this was performed, and whether it be at all to be meant of the Temporall Ieruſalem, or onely of the Myſticall, the Church, and Evangelicall promiſes thereto belonging. But I ſuppoſe there is nothing hinders us, why we may not take it literally and Hiſtorically touching the preſent ſtate of the Iewes; for the Comfort of whoſe preſent Diſtreſſes, this Viſion was ſhewed. Yet if, under this, there be alſo a Typicall prefiguration of the Church, not long after this, to be collected among the Gentiles, wee may take that too, and both ſenſes may have their due place. To come to the Viſion; we are to conſider of,

1 The Declaration of it, what it was, in the firſt and ſecond Verſes, [*I lift up mine eyes againe, and looked, and behold, a Man with a meaſuring Line in his hand.*] A Maſter Builder paſſing along, ready furniſhed with his Implements, to take the Plot of ſomething, *Verſe* 1. What he went about, himſelfe being asked by the Prophet, tells us, [*Then ſaid I, Wither goeſt thou? And he ſaid to me, To meaſure Ieruſalem, to ſee what is the breadth thereof, and the length thereof*] to lay out the Plot of the Citie, and the *Ichnographia* of the building thereof; or to ſee whether the Citie had roome enough, in length and wideneſſe, to containe the Inhabitants that ſhould re-people it; as the *verſe 4. ſeq.* gives the ſenſe.

2. The Interpretation of it: which is, M in 2 1 Set

1. Set downe in briefe and plaine termes, *verſe* 3.4.5. containing,

1. The perſons, by and to whom this Interpretation was made: which are three; two Angels, and *Zecharie*. [*And behold, the Angel that talked with mee*] that attended on *Zechary* all this while, to inſtruct him in theſe Viſions, [*went forth*] to meet that other Angel which came towards him: [*and another Angel, &c.*] Chriſt, (as is very probable, both here and in the firſt *Verſe*) who being the Architect, and the Maſter-workman of his Church, after hee had meaſured the citie, comes backe to tell *Zechary*, who ſtood afarre off looking on, what hee meant by it: But *Zecharies* Angel ſeeing him come againſt him, goes forth, preſents his ſervice, and receives inſtructions to give unto the Prophet. *Verſe* 3. [*And ſaid unto him, Runne*] Chriſt commands, and Angels doe it with ſpeed [*Speake to this young man*] it may be *Zechary* was now a young man, though a Prophet; nor doth Youth hinder the beſtowing of Gods favour in this or other kindes: Albeit wee may take it in that other ſenſe which is alſo uſuall in * Scripture for a Servant or Miniſter (נער *pro* בעד) becauſe young men are moſt apt for ſervice; or, becauſe the leſſe ſerves the greater. But there is no need to go from the plaine meaning of the Word.

The Angel tels the Prophet, but the Prophet muſt tell the people: God uſing not the Miniſtery of Angels but men, (Ear then Veſſels) to deliver his Meſſages to his People. *Vid* Act. 8. 26 Act. 16. 9. 9. 6.

* Eſay 37. 6. Eſt. 22. Luk. 1. 69.

2. The Interpretation it ſelfe; which conſiſts of three Promiſes.

1. Of a Populous and plentifull State. [*Ieruſalem ſhall be inhabited as Townes without walls* (פרזות) *for the multitude of men and cattel therin*] For the underſtanding of this place, we are to know, that the Iewes were at this time few in number, their cities barely and nakedly inhabited, even Ieruſalem it ſelfe; the Countrey deſtitute alſo of cattell as well as of men. Which came to paſſe, by reaſon of the ungrateful ſlacknes of the greateſt part of the Iewes; who refuſing the benefit of their deliverance, choſe rather to remaine at eaſe in Babylon: ſo that of great multitudes, onely betweene fortie and fiftie thouſand returned: A poore number to repleniſh a large Countrey, and great cities, which in the time of the Captivity had beene utterly waſted and over-run at pleaſure by all the neighbouring Nations. For as touching that Report which *Ioſephus* makes ἀρχαιολ. *l.* 11. *c.* 4. and *Sanctius* approves, *viz.* that τῶν ἀπερχομένων ἐτῶν ἑβδ. πάνυ ἡλικίαν γεγονότων ἐκ τῆς Ἰούδα φυλῆς καὶ Βενιαμίν ἐν μυριάσι τρισὶ καὶ ὀκταχοσίαις, *id eſt*, that of the Tribes of *Iuda* and *Benjamin*, there returned 4628000. of ſuch as were at leaſt fourteene yeares of age; beſides of Levites, Women, and the promiſcuous multitude, a great number, which he there reckons up. I dare ſay of this Relation, that it is alowd lye, as many other in the ſame Writer are; no way agreeable either to Scripture, or likelihood of reaſon. Who can beleeve, that the two Tribes, waſted and conſumed by their Captivities, (wherin we find but ſmal numbers carried away neither) ſhould in 70. yeares multiply to almoſt 8. times as many as the whole twelve Tribes were, at their comming forth out of *Ægypt*? Had not an Armie of almoſt five Millions of men beene able both to over-run the *Babylonians*, and all parts of the Eaſterne world beſides, and alſo to re-people not only two, no very great Provinces, *Iuda* and *Benjamin*, but even all from *Dan* to *Beerſheba*, had the countrey of *Canaan* beene as bigge againe as it was? And why then doth *Nehemiah* after this time complaine, *Chapter* 4. that the Citie was naked of people? and tells us, that they gave thankes to ſuch as upon the Tithing were willing to dwell in *Ieruſalem* the Head citie, *Chap.* 11. *verſ.* 2. Beſides, the Scripture is plaine, that the number

2 King. 24.

ber of men which returned with *Zerubbabel*, was but 42360. beſides ſervants, &c. *Ezr.* 2. 64. Now among many other diſcouragements this people had, this their thinne and ſmall number, joyned with the deſolation and waſtneſſe of the countrey, was a maine cauſe to quaile their courage, and daſh their forwardneſſe in building the Temple, or any other publike enterpriſe. Wherefore in theſe words God promiſeth, that there ſhall be ſuch increaſe both of men and cattell, as not onely Ieruſalem and walled Cities; but villages and unwalled Townes ſhall be repleniſhed with them. Ieruſalem is found by the Angels meaſure to be too little to containe ſo great multitudes. So that the meaning of the words lyes plainely, as I conceive, thus [*Ieruſalem*] *i.e.* by a common Metonymie, the citizens of Ieruſalem, and people of the Iewes [*ſhall be inhabited*] תשב taken many times paſſively, as *Ezech.* 26. 20 but here reade it actively, as properly it ſignifieth, *ſhall inhabite*, [*as Townes without walls*] *leg. in*, or, *the*, [*ſhall dwell in Townes without walls*, or, *Villages*] This cannot be meant of the ſafetie of their Habitation, ſeeing walled Townes are more ſecured from enemies, than Villages; nor can it be taken properly of Ieruſalem, which was not inhabited in this ſort: For though all lay open now, yet ſhortly after, by *Nehemiah*, and in ages following, the walls were repaired double and treble. Therefore underſtand it, as the reaſon following enforceth, of ſuch an encreaſe of men and cattell, as they ſhould ſpread over the whole countrey, and inhabite as well the Villages as the walled Townes, though now they lay unfrequented and deſolate, as they did, *Iudg.* 5. 7. and do alwayes, in times of Warre and common danger [*for the multitude of men and cattle therein*] which muſt have more roome, &c. But why makes he mention of cattell in Ieruſalem? Do men feede Heardes and Flockes in Cities, eſpecially capitall Cities, as Ieruſalem? I ſuppoſe he aimes at that cuſtome which is uſuall in all countries infeſted with Enemies and Boot-halers; where, in the day-time they feede their cattle abroad about the cities, and at night drive them within the walls, for ſafe-gard. This of the firſt Promiſe. The ſecond is,

2 Of a ſecure Eſtate, through Gods protection over them. Which is alſo brought in as an encouragement upon the former Promiſes, not to be diſmaied, although they ſhould dwell in undefenced and unfortified Townes; God would make them dwell in ſafetie, though other meanes failed. [*For I, ſaith the Lord, will be unto her a Wall of Fire round about*] Ieruſalem, the Wall whereof at this time was not built, and other undefenced places, ſhall be ſafely inhabited; God will be inſtead of all Munition, he will be a Wall, and that of Fire, to conſume the Enemies, as well as to defend his owne People; and a Wall round about; no place being left open, for invaſion. He alludes, I take it, to the cuſtome common in thoſe Eaſterne parts, and elſewhere; where, by reaſon of the great number of wilde beaſts, Shepheards and Travellers doe guard themſelves, by making great fiers round about their Night-lodging, to keepe off the approach of wilde Beaſts. Pſal. 125. 2. Eſa. 26. 2.

3. Of a Glorious Eſtate [*and will be the Glory in the middeſt of her*] Not only that Ieruſalem ſhould bring glory to God, but alſo God beſtow honour upon her. His Preſence, his Worſhip, his Grace, his Protection ſhould be that, which ſhould make Ieruſalem honourable and admirable in the ſight of the world. *Verſe* 5.

If it be now demanded, When theſe Promiſes were fulfilled? Stories ſhew unto us, That in the 500. yeares paſſing betweene their returne from Captivity, and their finall deſolation, the Iewes did grow both a populous and potent

People; ſuch as were mightily defended from the extreme rage of all neighbouring Nations, eſpecially the Oppreſſion of the Kings of *Syria* and *Egypt*; and among whom the Worſhip of God and true Religion being eſtabliſhed, together with the re-building of a beautifull Temple, made the Iewes truly honourable and renowned.

His of the Interpretation of the Viſion: Wee are to ſee in the next place, how it is

2. Amplified and applied. Which is done in a triple *Apoſtrophe*.

1. To the Iewes remaining in Babylon, who made little haſte to returne into their owne Countrey. To theſe upon the former Promiſes, Proclamation is made, that they ſpeedily haſten their returne home. [*Ho, ho, come forth, and flee from the Land of the North, ſaith the Lord*:] A ſtrange Exhortation: And one would wonder the Iewes ſhould be ſo backward, to come home out of Captivity. But ſo it was; not halfe, as may be probably thought, returned: and the reſt, by tarrying behinde, were no ſmall prejudice to the Iewes returned; as condemning them of raſhneſſe and weakeneſſe, in putting themſelves upon needleſſe hazards, and attempting ſuch things as they were not able to effect. We may gueſſe, ſome Reaſons of their backwardneſſe were theſe. Firſt, the continuance of Time: Seventy yeares had, by degrees, worne out the remembrance of their former State and Countrey, and made a forraine Countrey even as naturall to them; eſpecially in ſuch as were carried Captive very young, or borne in Babylon afterward. Secondly, the Riches, Pompe, and Pleaſures, of thoſe Eaſterne Kingdomes, together with the ſecuritie and quiet wherein they lived, made their Captivitie ſeeme leſſe burthenous unto them. They were at quiet, enjoying their Religion and Cuſtomes, got Wealth, had Favourites at Court; and what ſhould they trouble themſelves to remove? Thirdly, their Vnbeliefe, and Opinion, that things were now in ſo ill a caſe, that they could not be ſet to rights. For Propheſies and Promiſes, they tooke no great heed to them: It was ſeventie yeares agoe; all was loſt; the Countrey lay deſolate; the Nations about, were their bitter Enemies, and would plot all miſchiefe againſt them: and therefore they would even ſit ſtill, and ſee what would become of thoſe that were ſo venturous, to returne. Theſe, with other Cauſes, made moſt of the Iewes to abide in Babylon; whom God here calls home, by a threefold perſwaſion.

Ier. 29. 5. 6. 7

1 Babylon was the place of their Captivitie; whether God had baniſhed them in his Wrath, out of the Land of Promiſe. And would they live in Thraldome and Baniſhment, bearing on them the Markes of Gods Vengeance, rather than returne to their former Eſtate? [*For I have ſpread you abroad as* (*leg.* in, בארבע *into*) *the foure Windes of heaven, ſaith the Lord*] *id eſt*, I have ſcattered you into all Quarters of the World, out of your owne Land. And if it be a judgement to be baniſhed, it is a Mercy to be reſtored. Here is to be noted, that although the Iewes, at the ruine of their State, were, for the greateſt part, carried captive into the North, to Babylon; and ſo, are from thence principally recalled: yet were they alſo diſperſed at that time into other parts, according to the Propheſie of *Ezekiel. Chap.* 5. Nor could it be, but in ſo generall a diſturbance of the whole State, every man would ſhift for himſelfe, when they ſaw how matters were likely to goe; ſome into one * Countrey, ſome into another, rather than ſtand to the Enemies mercy. And after the taking of the Citie, we ſee how they ſhifted into *Egypt*. *Iunius* underſtands the words thus, [*I have ſpread you abroad, &c.*] *id eſt*, I have made way for you, who were as a Bird in a Cage, to flie away and eſcape. *Sed q Verſe* 6.

* Ier. 40. 11.

1 King. ult.

2. Hee puts them in minde of the excellency of their Vocation: They are the Inhabitants of Zion; of the Church. And what fellowſhip

ſhip hath Zion with Babel; the Church of God, with the Synagogue of Satan; the People of God, with Infidels and Idolaters? [*Deliver thy ſelfe, O Zion, that dwelleſt with the Daughters of Babylon*] *id eſt* among the Babylonians, in the Territories * ſubject to that Empire. *Verſe* 7.

Pſal. 147. * Ezek. 16. 49. 57.

3. He promiſeth them ſafetie and deliverance from thoſe that had beene and were likely ſtill to be their Enemies. It is true, might they ſay, wee would gladly be at liberty, but we runne upon inevitable hazzards: Wee ſee in what diſtreſſe our Brethren, returned, are; the Samaritans, and others about them, vexe and diſquiet them; the Kings of Babylon are incenſed againſt them: and how ſhall we or they, be able to make our party good? Wherefore Chriſt, the Angel that interpretes this Viſion, declares, for their comfort, that he hath a double Commiſſion given him of God: firſt, for the Church, and its advancement and protection: ſecondly, then againſt the Enemy, for his ruine and juſt puniſhment. [*For thus ſaith the Lord of Hoſtes: After the Glory*] *id eſt*, the Church and People of the Iewes (as *Eſa.* 4. 5. *Rom.* 9. 4. & alibi) whom God in the firſt place, is mindfull of, for to give comfort and reliefe unto them: in the next, [*He hath ſent me to the Nations*] or, againſt the Nations; for it is a ſending in judgement, as the deſcription of them ſhewes [*that ſpoiled you.*]

This, in ſumme, is Chriſts Commiſſion: Which is further explained by certaine particulars.

1. The cauſe moving God to ſend, and him to come upon this Errand: and that is, Gods ſingular love and care over his People, ſet forth in a rare ſimilitude, of that care which a man hath in preſervation of his bodily eyes. What part is more ſenſible of the leaſt touch, than the Eye? Or, being hurt, cauſeth greater ſmart and rage? Or, if put out, brings more deformitie to the Face? God is as tender of his Church, as we can be of our Eyes, [*For hee that toucheth you*] *id eſt*, to doe you harme and wrong *Pſal.* 105. 15. [*toucheth the apple of his Eye*] aymeth not at any inferiour part, but ſtrikes God in the Face, and ſeekes to hurt the tendereſt piece of the moſt precious part thereof, his eye, and the apple of his Eye. בבת the ſame that אישון *Pſal.* 17. 8. *Deut.* 32. 10. *Pupilla*, the Chryſtall humor or blacke little Ball in the Eye, the proper Inſtrument of Seeing, ſtrongly guarded by Nature in that place. *Verſe* 8.

2. The Effect of it, upon the Enemie. He will ſo quell them, that they ſhall not prevaile [*For behold, I will ſhake my hand over them*] wherein there is a Rod of Iron, to rule and cruſh the Nations, *Pſal.* 2. [*and they ſhall be a ſpoile to their ſervants*] The Iewes, that were brought in Thraldome by theſe Nations, ſhall get the upper hand, and ſpoyle thoſe that ſpoyled them. But when was this fulfilled? Story is defective: Yet it is apparant enough, in the times betweene the Captivity and Chriſt, how many glorious victories the Iewes had over all their Enemies, on every ſide. Beſides, in Babylon the Story of *Eſter* ſhewes, how notably they were avenged of their Maſters that held them Captives, and conſpired their utter extirpation, *Eſter* 9. For, touching the Iewes taking the Gentiles Captives, as it were, and ſpoiling them of Gentiliſme, by the preaching of the Goſpell, it is a harſh and unwarrantable interpretation.

3. The Event of it. Howſoever they were now incredulous, and could not beleeve that God would bring to paſſe all this good for them; yet they ſhould then plainely ſee, that theſe Promiſes were not vainely made, [*and ye ſhall know, that the Lord of Hoaſtes hath*

hath ſent mee] to declare and performe theſe Promiſes, as Mediator and Protector of the Church. *Verſe* 9. This of the firſt *Apoſtrophe*. The ſecond,

2 *Apoſtrophe*, is to the Iewes at home in their owne Countrey: whoſe afflicted eſtate he againe comforts by more Spirituall conſolations, as hee did before with Temporall. Though their Brethren, the Iewes in Babylon, ſhould refuſe to returne home to them; yet for all that, let them take comfort, they ſhould not be left alone, and forſaken; God himſelfe would take up his dwelling amongſt them: and in ſtead of their owne Countrey-men, people of other Nations ſhould joyne themſelves unto their ſocietie, and both together ſhall be favoured as his peculiar People. Wee have then, in this *Apoſtrophe*,

1. An exhortation to the Church of the Iewes, to rejoyce and take courage, notwithſtanding their preſent calamities [*Sing and rejoyce*] *id eſt*, Sing for joy, be joyfull, and ſhew it [*O Daughter of Zion*] O Church and People of the Iewes.

2. The Reaſons to perſwade them to joyfulneſſe; which are three.

1 From the promiſe of his ſpeciall preſence and abode with them. Whoſe company ſoever they wanted, and how naked ſoever the Cities were of inhabitants, yet God would dwell amongſt them; whoſe preſence and favour would countervaile all other ſcarcities and inconveniences. [*For loe, I come, and I will dwell in the middeſt of thee, ſaith the Lord.*] He had forſaken them, and was as a ſtranger that paſſed by, or lodged among them but for a Night; but now hee would returne, and be as an inhabitant and dweller amongſt them. But how, and when was this fulfilled? I anſwer: It was fulfilled partly preſently, partly in time ſucceeding. Preſently, upon the building of the Temple, the Houſe of Gods dwelling; and the re-eſtabliſhment of his worſhip, the manner of his entertainement. For, although this Temple wanted both the Arke and the * Cloud, the two chiefe viſible tokens of Gods preſence; yet was the Place, and Worſhip therein, a ſufficient teſtimony, that God was in a ſpeciall manner preſent, to favour and aſſiſt this People. But much more was this fulfilled, when, in the fulneſſe of time, the Sonne of God taking Fleſh, dwelt amongſt Men, and for 33. yeares ſpace graced this People with his bodily preſence. *Verſe* 10.

* Ezek. 10. 4. & 11. 22. 23.

2. From the aſſociation of Forreiners unto the Church of the Iewes. Their Eſtate and Religion ſhould ſo flouriſh, that many of the Nations round about ſhould be wonne over, to joyne with them. [*And many Nations ſhall be joyned to the Lord in that Day*] In what Day? Whether the time before Chriſts Death, or that afterward; when the Partition-Wall being broken downe, the Gentiles were admitted to the Societie of the Church? Of the former time, there is no doubt, but that after the eſtabliſhing of all things, untill Chriſts Death, the number of Proſelytes, out of divers Nations, was not ſmall; both for that by reaſon of the many diſperſions of the Iewes, and commerce with other Nations, their Cuſtomes and Religion was more commonly knowne; and becauſe theſe Times were to be as a Preparative to the generall Calling of the Gentiles. We ſee, that upon the good eſcape of the Iewes in Babylon, [a] many turned to their Religion; and the Stories of the Evangeliſts, and [b] Acts, ſhew us many examples: yea, it ſeemes the Iewes, eſpecially the [c] Phariſes, tooke a pride in converting others to Iudaiſme. And *Sanctius* inclines hereto: becauſe the Text ſpeakes not ſimply of the Nations, but many Nations; not imploying a generall Converſion as yet. If we underſtand it of the generall converſion of the Gentiles to the Goſpel, it

a Eſt. 7 17.
b Act. 2. 10.
c Mat. 23. 15.

it may be demanded, How this could make for the comfort of the Iewes now, who were alwayes ſtiffe in the maintenance of *Moſes* Ceremonies; all which, with the Temple and State, were to be taken away at the Gentiles converſion? *Ergo Quare.* [*and ſhall be my People*] as well as the naturall Iew, according to the Law, *Exod* 12.49. [*and I will dwell in the middeſt of thee, and thou ſhalt know, that the Lord of Hoſtes hath ſent me*] as before, *Verſe* 9. & 10. here repeated for their further aſſurance. *Verſe* 11.

3 From the Covenant of Grace and Election made with this people. They are Gods Inheritance of ancient Deſcent, his onely Portion, and ſuch as belong to his Election: And though there were ſome interruption, in ſhewing of favour for a time, yet was there no interciſſion and utter breach of Covenant, nor is to this time, as the Apoſtle ſheweth, *Rom.* 11.28.29. [*And the Lord ſhall inherite Juda*] And who can put him by the claime and poſſeſſion of his own inheritance? [*His Portion in the Holy Land*] It implies a double Prerogative: Firſt, Other Nations there were that dwelt in the land of *Canaan*, but *Juda* onely is his Portion; they are under his generall juriſdiction, his Church enjoyes his ſpeciall and gracious protection. Secondly, God will have his poſſeſſion lye not in Babylon, or other forraine lands of their captivity, but in *Canaan*, the Holy Land, the ancient Seat of their Fathers, and of his holy Worſhip. [*and ſhall chuſe Ieruſalem againe*] therein to eſtabliſh his Service and Worſhip after he hath ſo long time ſeemed to reject it *Verſe* 12.

3. The third *Apoſtrophe* is generall to all: whether Enemies, that might boaſt of their power, and threaten the perpetuall overthrow of the Iewes happineſſe; or unbeleeving Iewes, that would diſtruſt Gods Promiſes, and argue unlikelihoods and impoſſibilities of their performance: Both theſe have their mouthes ſtopt by an awfull command, that enjoynes alſo their hearts to reverence and obedience, as well as their tongues to ſilence. [*Be ſilent, O all Fleſh, &c.*] הס *ſt*, brag not, threaten not, diſpute not, doubt not. The reaſons are three:

1. They are but Fleſh [*O all Fleſh*] weake and ignorant men, who may not compare their wiſedome, or oppoſe their ſtrength to Gods.

2. He is IEHOVAH [*before the Lord*] able and well-skill'd to bring to paſſe all his Promiſes.

3, He is already come forth, to ſhew himſelfe, for the ſalvation of his People: And who dares quatch in his preſence, how-ever they durſt make bold, when he ſeemed to be abſent, and out of hearing? [*For he is raiſed up*] נעור awaked, as a man out of ſleepe, *Pſal.* 44.23. [*out of his holy Habitation*] *id eſt*, Heaven; as it is interpreted, *Deut.* 26. 15. from whence, God would now ſend helpe for his people: Or, the Temple; which was likewiſe Gods * Habitation (מעון) And though now it were contemptible, not halfe built, &c. yet was it holy: and thence, as out of a ſtrong Fort, God would ſhew himſelfe, for the defence of his Church. *Verſe* 13. That place of *Habacucke* 2. 20. carries another meaning with it.

* 1 Sam. 2. 29.

CHAP. III.

AND *he ſhewed me* Iehoſhua *the High Prieſt, ſtanding before the Angel of the Lord, and Satan ſtood at his right hand, to reſiſt him.*

And the Lord ſaid unto Satan, The Lord reprove thee, O Satan: even the Lord that hath choſen Ieruſalem, reprove thee. Is not this a brand taken out of the Fire?

3 Now

3 *Now* Iehoſhua *was clothed with filthy Garments, and ſtood before the Angel.*

4 *And he anſwered and ſpake unto thoſe that ſtood before him, ſaying, Take away the filthy garments from him. And unto him he ſaid. Behold, I have cauſed thine iniquitie to depart from thee, and I will cloath thee with change of rayment.*

5 *And I ſaid, Let them ſet a faire Diademe upon his head. So they ſate a faire Diademe upon his head, and cloathed him with Garments, and the Angel of the Lord ſtood by.*

6 *And the Angel of the Lord teſtified unto* Iehoſhua, *ſaying,*

7 *Thus ſaith the Lord of Hoſtes, If thou wilt walke in my Wayes, and keepe my Watch, thou ſhalt alſo judge mine Houſe, and ſhalt alſo keepe my Courts, and I will give thee place among theſe that ſtand by.*

8 *Heare now, O* Iehoſhua *the High Prieſt, thou and thy fellowes, that ſit before thee: for they are monſtrous Perſons: But behold, I will bring forth the Branch my Servant.*

9 *For loe the Stone that I have laid before* Iehoſhua: *upon one Stone ſhall be ſeven Eyes: behold, I will cut out the graving thereof, ſaith the Lord of Hoſtes, and I will take away the iniquitie of this Land in one day.*

10 *In that Day, ſaith the Lord of Hoſtes, ſhall yee call every man his neighbour under the Vine, and under the Figgetree.*

Viſion 4. WHat the ſcope of this Viſion is, is ſomewhat doubtfull. Some thinke it to be propoſed as a comfort to the people, who tooke diſcouragement at the meaneneſſe and baſeneſſe of the Prieſt-hood, whoſe outward pompe and dignitie was not like unto that, before the Captivity. True it is, the Prieſts in the Temple wanted ſome Ornaments they had in the firſt; but yet it may be queſtioned, whether all things conſidered, their ſtate and ſplendor were not as much in the laſt, as the firſt Temple: But of this wee ſhall ſee further in the ſixt Chapter. Meane while, the Circumſtances of this Chapter being laid together, the maine ſcope of the whole ſeemes to be this: That whereas there were many outward Enemies and corporall Diſtreſſes that hindered the peoples proſperitie, whereof they much complained, and againſt which, they received comfort by the former Viſions; there are, beſides them, ſpirituall and inviſible Enemies, leſſe ſenſible indeed, but much more powerfull to procure the hurt of the Iewiſh State: Theſe are, the ſinnes of People, and Prieſt; and Satan, the Accuſer, vehemently urging them againſt both, to the hinderance of any bleſſing they might expect, and furtherance of their puniſhments. Againſt theſe, God gives the Iewes comfort by this Viſion; namely, That although their ſinnes might be objected againſt themſelves and their Interceſſor, the High Prieſt; yet they had another High Prieſt, who would pleade their cauſe, pardon their ſinnes, build up the Temple, and give peace to his Church. This Viſion hath two parts.

1. Touching the Type; *Iehoſhua*, the Iewiſh High Prieſt: againſt whom principally, Satan bends his Accuſation, as that Perſon who ſtood betweene God and the people, to make interceſſion and attonement for them; though alſo, through his ſide, he ſtrike at the welfare of all the Church. In this part therefore we have to conſider,

1. The party accuſed; *Iehoſhua* the chiefe Prieſt. [*And he ſhewed Iehoſhua the High Prieſt.*]

2 The party to whom he is accuſed; that is, Chriſt. [*ſtanding before the Angel of the Lord*] What? as a Priſoner, arraigned and brought to the Barre by Satan? That may be: But rather [*ſtanding*] *id eſt*, * executing his Office, in offering Sacrifices and Prayers for the people. Such is Satans malice and impudency, to hurt and hinder us moſt in our beſt imployments, and to accuſe the Saints even to their beſt friend, Chriſt Ieſus: For he is here meant, by the Angel of the

* 1 Kin. 18. 5.

the

the Lord; not any inferiour Angel, deputed as a Iudge in this buſineſſe, as ſome needleſſely imagine.

3 The party accuſing; that is the Divell, [*and Satan*] the Enemie, the Adverſary and Accuſer of the Brethren [*ſtood at his right hand*] Why? Becauſe the Accuſation was as true, as vehement; and ſo Satan had the upper hand: So, ſome. But rather metaphorically, Satan was as ready to hinder, as *Iehoſhua* to ſet forwards the proſperity of this poore people; preſent at all turnes, to croſſe his endeavours, and to make the advantage of him. Now, the right hand being the proper inſtrument of doing any thing well and orderly, that ſide beſt fits him who is minded either to hinder or helpe* forward ones buſineſſe [*to reſiſt him*] to fruſtrate his prayers and interceſſion, by interpoſing his moſt bitter Accuſation againſt him and the Iewes. *Verſe* 1. What this Accuſation was, appeares plainely by the third and fourth Verſes. Pſal. 109. 6. * Pſal. 16. 8. & 109. 31.

4. The Apologie and Defence that is made in behalfe of *Iehoſhua*; which conſiſts of three parts.

1. A ſevere rebuke of Satans malicious importunity. [*And the Lord*, IEHOVAH] *id eſt*, Chriſt, the Patron as well as Iudge of his Saints [*ſaid unto Satan, The Lord reprove, or rebuke thee, O Satan*] יגער ἐπιτιμήσαι, reſtraine thy malice and fury, and ſtop this thy malicious Accuſation. He doth not vouchſafe to argue the cauſe with Satan, but cuts him off ſhort, with a vehement checke and reproofe. For, how-ever the Accuſation might be true, yet by him it was maliciouſly and unſeaſonably urged. Which appeares by two Reaſons Chriſt uſeth, why this Bill of Indictment ſhonld be preſently throwne out of the Court of Heaven. * Matt. 8. 26.

1. From Gods Election of this People, amongſt whom to eſtabliſh his Church; which Satan moſt eagerly ſought to annihilate, and ſo to worke their finall rejection at this preſent. [*even the Lord that hath choſen Ieruſalem, reprove thee.*] A moſt emphaticall ſpeech, and powerfull, to cut the ſinewes of Satans Accuſation. God had choſen Ieruſalem, notwithſtanding the many ſinnes thereof: And ſhould then their ſinnes now make that void, which could not at firſt hinder Gods Choiſe?

2. From the Puniſhment which *Iehoſhua* and Ieruſalem had already borne for their Iniquities, Had they ſcaped Scot-free? Nay: They have beene throrowly puniſhed for their ſinnes, by ſeventie yeares miſery, whence they are but newly eſcaped. [*Is not this a brand plucke out of the Fire?*] halfe burnt and waſted by the heat of Gods wrathfull diſpleaſure; but yet a Piece, a Remnant preſerved in mercy, from utter conſumption. How cruelly then, and unjuſtly, doeſt thou, O Satan, ſeeke to re-kindle the fire of Gods Anger againſt this People; and to throw them againe into the Flames, who were but now pluckt out of the Burning? *Verſe* 2. Amos 4. 11.

2. The Abſolution of *Iehoſhua*, from Satans Accuſation. He did truely lay many ſinnes to his charge; but Chriſt acquits him, by pardoning him. *Iehoſhua's* guiltineſſe is ſet downe in the third *Verſe*, [*Now Iehoſhua was clothed with filthy Garments*] בגדים צואים Vnderſtand it, not of courſe and meane attire, not ſo glorious as the Garments of the Prieſts before the Captivity; for homely apparrell may yet be handſome: but of uncleane apparrell, defiled with dirt, and other filth; for ſo צואים ſignifies: under which ſimilitude was figured the ſinnes and corruptions of *Iehoſhua* himſelfe, and the People, which alſo lay upon the High Prieſt. And as filthy, ſtinking, rotten Ragges make the company of one man loathſome to another; ſo Satan hoped to render *Iehoſhua* and his Office abhominable before Chriſt. Notwithſtanding yet, that he was ſo ill clad, we may ſee that [*Hee ſtood before the*

the Angel] Chriſt did not abhorre his preſence, nor reject his ſervice: ſo gracious is he to reſpect his Saints, notwithſtanding their many infirmities; and to accept their obedience,, though mingled and ſtained with much corruption. The Chaldee paraphraſes this place thus, ויחושע חיו לכהונתא: ליח בנין דנסבין להון נשין דלא כשרן that is; *Iehoſhua* had ſonnes who tooke unto them Wives, that were not lawfull for the Prieſts to take. And accordingly, in the next Verſe, hee expounds the taking away of the filthy Garments, the putting away of thoſe Wives ויפיק נשין &c. But this is not all, though it may very well be one of thoſe filthy Ragges and principall Sinnes objected by Satan, whereof both Prieſts and People were guiltie; as appeares in *Ezra*, *Chap.* 9. & 10. And in the 18. Verſe of the tenth *Chaper*, it is plaine enough, that the ſonnes of *Iehoſhua* had married ſtrange Wives: a fault in the father to ſuffer them; if not much more a fault, that hee himſelfe had one: which, as *Ierome* ſaith, is the opinion of the Hebrewes. Thus we ſee *Iehoſhua* is not guiltleſſe: we have therefore his Pardon in the next, *Verſe* 4. whereof there is no double declaration made unto him

1. In a Type and ſigne of it: As the ſins were ſhadowed out by the filthy Garments; ſo the Pardon, by the taking of them away, [*And he anſwered and ſpake to them that ſtood before him, Take away the filthy Garments from him.*] Chriſt commanded the Angels that waited on him, to ſtrip *Iehoſhua* of his Ragges.

2. Plainely, and in the Truth. Now the favour ſhewed him, is two-fold:

1. Remiſſion of Sinnes, [*Behold*] *viz.* by that viſible ſigne, [*I have cauſed thine iniquities*] the guilt and puniſhment of ſinne [*to paſſe from thee*] to be done away.

2. Sanctification, in the beſtowing of all ſufficiencie of Grace, [*and I will clothe thee with change of Raiment*] מחלצות *mutatorias*. *Targum* וכוד *puritatibus, juſtitiis*, following the ſenſe: inſtead of the filthy Garments of Sinne, the pure and cleane Robe of Holineſſe ſhould be given unto him. Now in Scripture, the Graces of Sanctification are often compared to a Robe, or Garment. Some here, by change of Rayment, underſtand the Prieſts Garments, which were put on *Iehoſhua*: but it ſtands not with the Antitheſis in this place, nor with the next Verſe, where his inveſtiture in the Prieſtly Robes, is expreſſed.

מחלצות differs not much from חלפות בגדים This ſignifying more generally any Sute of Apparell, or, as we ſpeake, Holy-day apparell, more coſtly than others worne but ſeldome. *Gen.* 45. 22. *Iudg.* 14. 14. That properly ſignifies cleane and new raiment, put on when others are put off.

3. The eſtabliſhing and re-inſtalling of *Iehoſhua* in the Office of High Prieſt. He is not onely pardoned, and furniſhed with Grace for himſelfe, but hath a further favour beſtowed on him, to be inveſted in the Robes of his Office; and therewithall endued with ſuch abilities, as might fit him for the execution therof, to the cõmon good. And ſo, is Satans accuſation quite fruſtrate, and takes no hold on the Prieſt, or People, to their hurt. Here we are to note,

1. The Ceremonies of his Inveſtiture: which are performed,

1. At the motion of *Zechary*: who wiſhed, that unto the former Graments, the Prieſtly Robes might alſo be added. [*And I ſaid*] ואמר *Iunius* renders it, Therefore I ſay; as a continuation of the Angels ſpeech: and Piſcator, to the ſame ſenſe, reading ויואמר here for ויאמר as on the contrary, *Chap.* 4. *verſe* 2. ויאמר for ויואמר But the Prophet taking occaſion on the laſt words of the Angel, *verſe* 4. might well interpoſe his heartie wiſh and deſire, for the beſtowing of the Prieſtly Ornaments: And the Angel graciouſly yeelds unto it [*Let them ſet a faire Mitre upon his head*] The former Tranſlators read, Diademe; but that is an Ornament for a King, the Mitre צניף is for the Prieſt.

2. By the Miniſterie of Angels, [*And they ſet a faire Mitre upon his*

his head and clothed him with Garments] *viz.* the reſt of the High Prieſts attire.

3. In the preſence of Chriſt, who is Maſter of theſe Ceremonies, the giver of this Honour to his Servant, the effect of this Leviticall Office, [*and the Angel of the Lord ſtood by*] to give order for what was to be done, to allow and ratifie the doing of it, to protect and aſſiſt his Servant againſt Satans furie. *ver.* 5.

2 The Patent of his Office: which is here declared and delivered to him before Witneſſes, [*And the Angel of the Lord teſtified*, or *proteſted to* Iehoſhua, *ſaying*,] ועד called * Witneſſe upon his words, the Angels, and the Prophet there preſent, before whom hee makes this declaration to the High Prieſt. *ver.* 6. *at Gen. 43. 3.

The Patent conſiſts of three Heads.

1. The Dutie and Condition to bee performed on *Iehoſhua*'s part; which hath two Branches:

1. The Obſervation of the Morall Law in generall duties of piety and holineſſe [*Thus ſaith the Lord of Hoſtes, If thou wilt walke in my wayes.*]

2. The Obſervation of all Leviticall conſtitutions and ſpeciall Services of the Prieſthood, [*and if thou wilt keepe my Charge*] * משמרתי all things belonging to the Office of High Prieſt. A Miniſter muſt looke equally to himſelfe and to his charge. * 1 Chron. 9. 27. Num. 8. 16.

2. The Dignity which *Iehoſhua* ſhould enjoy; that is, the government of the Temple, and chiefe adminiſtration of all things belonging to Gods Worſhip, [*then thou ſhalt alſo*] or, even thou alſo ſhalt [*judge my Houſe*] *id eſt*, rule in the Temple; the inferior * Prieſts being to doe every thing according to the command of the High Prieſt, who was to looke that every one did his Office. Whether the authority of the High Prieſt in civill matters, *Deut.* 17. bee here intimated, or no, *Quære*. [*and thou ſhalt alſo keepe my Courts*] The ſame that the former, *Synecdochicè*; the Courts of the Prieſts and people being accounted a part of the Temple. How great a Dignity the Office of the High Prieſt was, both before and after the Captivity, eaſily appeares by * Scripture, and other Stories. * R. D. Kimchi, & Targ. תרין לרמשפטין * 1 Sam. 2. 27. Heb. 5. 4. 2 Chron. 12. 11.

3. The Reward of *Iehoſhua*, for the faithfull execution of his Office: and that is, Eternall Life; a place among the Angels in Heaven. [*And I will give thee places to walke*] מהלכים * *Itinera, Ambulationis*; alluſively, to the Walkes and Galleries that were about the Temple. Not מהלכים *Ambulantes*, as many reade it, making the ſenſe thus; I will give thee, from among theſe Angels, ſome to bee thy Companions and Guardians, [*among theſe that ſtand by*] *i. e.* as the *Chald. Paraph.* בין סרפיא among theſe Seraphins, or glorious * Angels, here preſent. * Targ. רגלין מהלכן *Matth. 22. 30. Heb. 12. 22.

Thus of the typicall part of this Viſion: we come to the ſecond part of it.

2. Touching the Antitype. After *Iehoſhua*, thus impleaded by Satan, is not onely pardoned, but moreover, ſingularly graced with many favours, for his private and the common good; the Angel proceeds to declare unto him, what was the Fountaine of all this Mercie, whereunto tended this his office, by whoſe meanes both Prieſthood, Temple, and people ſhould bee reſtored and preſerved. Now, this perſon is our great High Prieſt Ieſus Chriſt, the *Meſſias*; of whom *Iehoſhua*, and every Leviticall High Prieſt was but a ſhadow: Hee it is, by vertue of whoſe interceſſion, the materiall Temple and myſticall Church ſhall be reared up, and defended. In this the Angels Propheticall enarration touching the *Meſſiah*, we are to note,

1. The perſons to whom it is made: they are *Iehoſhua*, and the other

Prieſts. Who, though they are not ſaid to appeare in this Viſion; yet, ſeeing the matter concerned them alſo, and for that *Zecharie* was to publiſh this Viſion in the hearing of all the Prieſts and people, the Angel therefore directs his ſpeech to the whole Colledge of Prieſts, though onely the Chiefe now ſtood attired before him. [*Heare now, O Iehoſhua the High Prieſt, thou and thy fellowes*] רעיך *Amici*, as *Iunius*; *Targum* חבריך *Socii tui*: that is, as *Kimhi*, שאר הכהנים the reſt of the Prieſts; who, though inferiour in Office, yet were fellowes in ſervice, and types of Chriſt too. [*that ſit before thee*] in Aſſemblies and meetings, as Aſſeſſors before the preſident. The reaſon why hee ſpeakes unto theſe, is expreſſed in the next words, [*for they are men wondered at:*] A difficult Clauſe. אנשי מופת: Some conſtrue it thus; Men that ſeeke ſignes and wonders; others, Men that are ſignes and types of future things; others, Monſtrous perſons, *id eſt*, Men wondered at, as Monſters; for that contemning the opinion of the World, they beleeved God, and obeyed his Word in thoſe deſperate times: as *Pſal.* 71. 7. *Eſa.* 8. 18. Others, Men that have the gift of Prophecie, and foretelling things to come. The third opinion ſeemes probable: and ſo, this ſhall be for the ſtrengthening of their faith. Haply it may be thus interpreted: theſe Prieſts were אנשי מופת, that is, ſuch as ſhould be, by reaſon of their place and calling, skilfull in the knowledge of Figures and Types of things to come, and well to underſtand the meaning of thoſe Ceremonies they were frequently buſied about. And then wee muſt take מופת for אות not *Portentum*, but *Signum*: as it is alſo uſed, 2 *Chron.* 32. 24. for מופת there wee have אות 2 *King.* 20. 8. & *Eſa.* 38. 7. But uſually this word is taken for prodigious and miraculous ſignes; as *Deut.* 13. 1, 2. *Ergò quære.*

2 The Deſcription of Chriſt; who is ſet forth,

1. By a double Title given unto him: which are,

1 Of a Branch. [*For behold, I will bring forth my Servant, the Branch.*] So called, becauſe out of the dead and withered Stock of *Davids* Houſe he ſprang forth on a ſudden, like a Branch or Sience out of a dry Tree. Though that Family was obſcure, and all the glorious Branches cut off, even to the * Stumpe; yet a remainder there was, and Sappe enough therein, which in due time ſhould ſprout forth into this Glorious, the laſt and greateſt Ornament of that Kingly Family. See *Eſa.* 11. 1. & 4. 1. *Ier.* 23. 5. & 33. 15. God, in moſt unlikely times, and by moſt unlikely * meanes, can bring his purpoſe to paſſe. צמח here is tranſlated by the Seventy, ἀνατολὴ: and *Rib.* would have that place, *Luk.* 1. 78. to allude to that tranſlation. But it ſignifies properly ἀναφυὴ or βλάστημα, the ſame that חטר, *Eſa.* 11. 1. [*my Servant*] though a Sonne by nature, yet a Servant by Office of Mediation for our ſakes, *ver.* 8.

* נזע *as in* Nebuchad. dreame. Dan. 11. 12.

* Dan. 2. 34.

2. Of a Stone. Which title is attributed to Chriſt, becauſe hee is the Foundation and corner Stone of his Church, whereupon the whole Building is reared and coupled. [*For behold the Stone that I have laid before* Iehoſhua] The Anagoge to Chriſt, is here taken from the Temple now in building, whoſe Foundation was now laid before *Iehoſhua* and *Zerubbabel*, the chiefe * Overſeers of the work. The Angel then pointing to ſome principall Stone therein, informes *Iehoſhua*, that there is a further Myſterie in it: the Ground-worke of the Materiall, ſignifies the Foundation of the Spirituall Temple; not to be laid by the induſtrie of Artificers, but by Gods handy-worke. [*I have laid.*]

Eſ. 28. 16.

* Hag. 1. 14.

2. By a two-fold property, in reference to the latter Title.

* Eſa. 11. 2, 3.

1. Providence and * Wiſdome in the government of his Church. Chriſt is a Stone for ſtrength and firmeneſſe, yet not a dead and ſenſeleſſe (as thoſe of the Temple) but a living Stone, full of eyes, and

and endued with the ſharpeſt ſight. [*upon one Stone ſhall bee ſeven Eyes*;] Some underſtand it paſſively; All mens Eyes ſhall looke towards Chriſt; or, * God ſhall with curious diligence poliſh this Stone, referring it to the next Clauſe: But theſe ſenſes fit not this place: It is more naturall, and cleare to take Eyes, for Providence; and Seven, for Perfection and Sufficiencie: ſo the meaning ſhall bee; Chriſt hath all ſufficiencie of Wiſedome and Councell, not only to lay a Foundation, but alſo to build up his Church, and to rule it in the beſt order. * Sanct. *a* Rev. 5. 6

2 The abſolute perfection of all Grace in himſelfe, who had the Spirit without meaſure. Though men might judge this Stone too too rude and rough to bee put in the Building, and therefore reject it; yet God would make it not onely the Head of the Corner, but ſo poliſh it, that it ſhould be, as the principall, ſo the moſt beautifull Stone of the whole Building. [*Behold, I will engrave the graving thereof, ſaith the Lord of Hoſtes*] An alluſion to the graved and carved Stones of the Temple, whoſe coſtly workemanſhip did in ſome ſort ſhadow out the excellencie of Chriſts endowments: but yet theſe doe ſo farre exceede the other, as God is a more cunning workman than man; [*I will grave it*] as *Pſal.* 45. 7. Some interpret this Graving, of the wounds of Chriſt, which are מחוחה *celatura corporis ejus pulcherrima*. But this is not the full meaning of the place, though the next Clauſe doe in part imply it.

3. By two *Apoteleſmata*, and effects of the Prieſthood of Chriſt.

1. Remiſſion of ſinnes by the ſacrifice of Himſelfe. [*And I will remove the Iniquity*] guilt and puniſhment of ſinne [*of that Land*] הארץ ההוא Which Land? The Church; typified by the Land of *Canaan*; to the Inhabitants whereof pardon is now promiſed [*in one Day*] by one all-ſufficient Sacrifice, once offered, in oppoſition to the Legall Sacrifices, every day repeated. *ver.* 9.

2. Peace of Conſcience, through juſtification by Faith. [*In that day, ſaith the Lord of Hoſtes, ſhall ye call every man his Neighbour under the Vine, and under the Figge-tree.*] Theſe Trees have broad leaves, and yeeld a coole ſhadow, very pleaſant in thoſe hot Countries; and therefore under them they had their Arbors, wherein they made their banquetings and invitations of their Neighbours, in the times of publick peace of ſecurity of the State; as 1 *King.* 4. 24, 25. Vnder which Figure, is repreſented the true ſpirituall peace of the Church, which it enjoyeth with God, through the reconciliation made by Chriſt. See *Hagg.* 2. 9. *Micah* 4. 4. *Iſa.* 2. 4: *Hoſ.* 2. 18. Albeit wee neede not quite reject the literall meaning; conſidering that Chriſt, the Prince of peace, when he came into the world, brought with him, as peace for the Church with God, ſo quietneſſe for the State, from warres and troubles, both to *Iudea* and other parts of the world. Further, the words ſeeme to imploy another effect in the godly, *viz.* Charitie towards others; themſelves being converted and reconciled to God, ſhall ſtudie to convert others. [*Yee ſhall call*] *Sed quære.*

Chap. IV.

AND the Angel that talked with me, came againe and waked mee, as a man that is raiſed out of his ſleepe.

2 *And ſaid unto me, What ſeeſt thou? And I ſaid, I have looked, and behold, a Candleſtick all of Gold, with a Bowle upon the top of it, and his ſeven Lampes thereon, and ſeven Pipes to the Lampes, which were upon the top thereof.*

3 *And two Olive trees over it, one upon the right ſide of the Bowle, and the other upon the left ſide thereof.*

4 *So I anſwered, and ſpake to the Angel that talked with me, ſaying, What are theſe, my Lord?*

5 *Then the Angel that talked with me anſwered, and ſaid unto me, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.*

6 *Then hee anſwered and ſpake unto me, ſaying, This is the word of the Lord unto* Zerubbabel, *ſaying, Neither by an Army nor ſtrength, but by my Spirit, ſaith the Lord of Hoſtes.*

7 *Who art thou, O great Mountaine, before* Zerubbabel? *thou ſhalt be a Plaine, and hee ſhall bring forth the Head Stone thereof with ſhoutings, crying, Grace, grace unto it.*

8 *Moreover, the Word of the Lord came unto me, ſaying,*

9 *The hands of* Zerubbabel *have laid the Foundation of this Houſe: his hands ſhall alſo finiſh it, and thou ſhalt know that the Lord of Hoſtes hath ſent mee unto you.*

10 *For who hath deſpiſed the day of the ſmall things? but they ſhall rejoyce, and ſhall ſee the Stone of Tinne in the hand of* Zerubbabel: *theſe ſeven are the Eyes of the Lord, which goe thorow the whole World.*

11 *Then anſwered I, and ſaid unto him, What are theſe two Olive-trees, upon the right and upon the left ſide thereof?*

12 *And I ſpake moreover, and ſaid unto him, What be theſe two Olive Branches, which through the two golden Pipes empty themſelves into the Gold?*

13 *And he anſwered me, and ſaid, Knoweſt thou not what theſe be? And I ſaid, No, my Lord.*

14 *Then ſaid he, Theſe are the two Olive Branches that ſtand with the Ruler of the whole Earth.*

Viſion 5. THe Scope of this Viſion, is to ſhew, that Gods grace onely is ſufficient for his Church, to repaire and maintaine the ſame, without all other meanes, againſt all oppoſition of Man. A Viſion needfull for the comfort of this poore people, whoſe weakneſſes and dangers were ſo great, that it made them doubt, how it was poſſible for their State ever to be reſtored; or if reſtored, how it ſhould be defended. Wherefore, in this moſt heavenly revelation, God makes it appeare to the Prophet, and by him, to the people, that it is not *Ieho ſhua*'s nor *Zerubbabel*'s, nor all their ſtrength which muſt reare up the building of his Church and Temple; and, that it is not the force of any Enemy which ſhall hinder it. Gods gracious power would advance this Worke by the weakeſt meanes againſt the ſtrongeſt reſiſtance. Which is ſet forth under the ſimilitude of a Candleſtick, whoſe Lights are kept burning without any artificiall meanes, by ſuch Oyle as naturally flowes from two ever-living Olive-trees, that ſtand over the Candleſtick. To come to the explication of this Viſion, we have to note in this Chapter three parts.

1. A preparation of the Prophet, to attend and heede this Viſion: who either through humane infirmity, was now growne weary and dulled with continued Viſions; or, having his minde wholly taken up in the contemplation of the excellent Myſteries of the three former, had needs bee

as

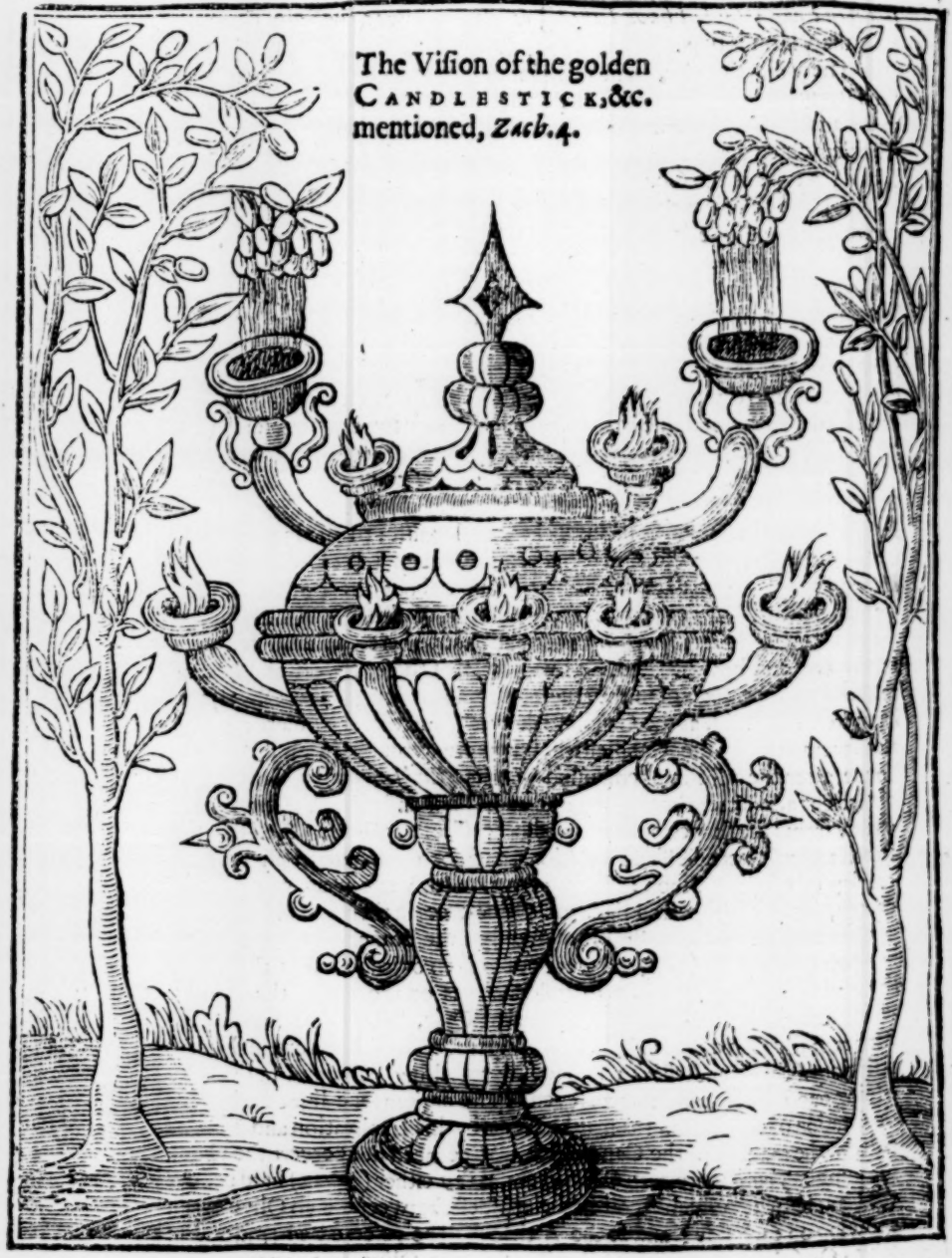
as it were jogg'd, and put in minde to turne his thoughts to conſider of this fourth Revelation. [*And the Angel that talked with me, came againe*] *id eſt*, the fourth time admoniſhed me to behold another Viſion of God, [*and waked mee, as a man that is wakened out of his ſleepe*] *id eſt*, rowzed up my weary and diſtracted thoughts, to freſh and further attention. Theſe Viſions were ſhewne to *Zecharie* in the Night, when he was aſleepe as touching his body. See then how weake and ill-diſpoſed even our moſt noble and immortall part is to be long imployed in heavenly matters, even then when it is leaſt buſied in earthly affaires, *ver.* 1. [*And ſaid unto mee, What ſeeſt thou? and I ſaid, I have looked*] carefully viewed the ſight, [*and beheld*] the Viſion is thus.

2. The Viſion it ſelfe, which is plainely expreſſed in the ſecond and third Verſes; [*a Candleſtick*] The Church in Scripture is often compared to a Candleſtick, by alluſion to the Candleſtick in the Tabernacle and Temple, which was a type of it, [*all of Gold*] without mixture of baſer Metall; a type of the Churches purity, in Doctrine and Manners. [*with a Bowle*] Hee deſcribes the parts of the Candleſtick: firſt, the Bowle which was on the top of the ſhaft of the Candleſtick, [*a Bowle*] גלה properly ſignifies * *Scaturigo*, or *Fons*; metaphorically, * *Phiala*, *Lecythus*, *Pelvis*, an Oyle-veſſell, a Chriſmaterie, or Oyle-cruet; whence, as out of a Fountaine, Oyle or other Liquor is powred. Some render it *Lenticula*, and *Diſcus rotundus*, and that properly enough. *Sanctius*, who followes others, is here, with them foulely deceived, in rendering this word, *Lampas*; imagining, that there were eight Lampes upon this Candleſtick, ſeven in a circle round about, and one in the middeſt, upon the top of a Bowle: whereas the Text clearely ſpeakes but of ſeven, [*upon the top of it*] *viz.* of the *Scapus*, or Shaft: the other parts follow, [*and his ſeven Lampes thereon, and ſeven Pipes to the ſeven Lampes*] Pipes מצקות *Evacuatoria*, *Infuſoria*, or *Infundibula*, though not ſo properly here as the firſt: theſe Pipes emptied the Oyle out of the Bowle, and conveyed it to the Match or Wieke of the Lampe, [*which were upon the top thereof*] round about the Bowle. This of the Candleſtick. The next part of the Viſion, is of the Olive-trees. [*and two Olive-trees by it*] *Sanctius* makes much adoe here, what Olive-trees theſe were, and how ſituated. He imagines, that theſe Olive-trees ſhewen to *Zecharie*, appeared not in the true nature and colour of the Olive-tree, but were all of Gold, as the Candleſtick was; and that they were not ſituated ſeverally from the Candleſtick, but were wrought in and upon the Bowle, after the faſhion of emboſſed Worke (*Emblemata*) as Goldſmiths of *ancient and latter times uſe to doe upon Cups and other Veſſels, whereon they frame the ſhapes of Vines, and other Trees or Beaſts, &c. But hee troubles us with needleſſe ſpeculations, and not conſonant to all the Circumſtances of this Viſion: For by the twelfth Verſe it appeares plaine enough, that theſe appeared like true Olive-trees in their native hue, dropping downe Oyle into the Bowle: And that the Branches of theſe Trees hung over the Candleſtick, and were not graven or imboſſed on the ſide of the Bowle, appeares by the two golden Pipes on the top of the Bowle, which received into them two ſtreames of Oyle, falling downe from the Berries of the Olive-trees. Theſe two Pipes *Sanctius* leaves out in his deſcription of this Candleſtick: and ſo, by miſtaking here, and before, by adding one Lampe more to the ſeven, quite darkens the light and cleare declaration of this Viſion; as may be ſeene by his Explication and Type or patterne he maketh of the Candleſtick. Wee need not pervert the plaine meaning: There were two Olive-trees, עליה either (*juxta*) hard beſides the Candleſtick, which ſtood in the middeſt, betweene two Olive-trees, growing on each ſide; and ſo the Article ſhall be referred to מנרה, not צלה; Or (*ſuper*) upon, *viz.* the Bowle, the Olive-trees appearing to

* Cant. 4. 12. Judg. 1. 15.
* Eccleſ. 12. 6.

* *As in* Anacreons *drunken cup*, Ode 17. περιδέραια ἀμπελίνας μοι, &c. Virg. Eclog. 3. Pocula ponam &c. Mart. Ep. l. 8. 50. l. 3. 26. Treb. Poll. in Claudio.

grow out upon each ſide, [*one upon the right ſide of the Bowle, and the other upon the left ſide thereof.*] The former interpretation I rather chuſe, which referres the Article (*u*) to the whole Candleſtick, not to the Bowle, agreeable to the eleventh verſe following. That all may be the more clearely diſcerned, I have cauſed the Type of this Viſion to be drawne forth, ſo farre as we may gheſſe at that which *Zechary* plainely ſaw; as it appeareth in this Forme.



And

And this is the Viſion: next followes,

3. The Interpretation of this Viſion; wherein we may goe no further than the Angel hath gone before us, nor ought to ſeeke out curious Explications of every part of the Candleſtick, his Bowle, his Lampes, his Pipes, &c. but reſt wee in that Interpretation which is made touching the maine ſcope, without venturing any further. The Interpretation then is,

1. Generall, of the whole Viſion, to the eleventh verſe. In which part we have expreſſed,

1. The Occaſion of it: Firſt in *Zecharies* queſtion, deſiring to know the meaning of the Viſion. [*So I anſwered, &c. What are theſe, my Lord?*] *ver.* 4. Secondly, in the Angels anſwer, by way of another queſtion, as it were blaming his ignorance, and ſtirring him up to heed the interpretation. [*Then the Angel, &c. Knoweſt thou not what theſe be?*] Whereto we have *Zecharies* ingenious confeſſion of his ignorance, [*And I ſaid, No, my Lord.*] *ver.* 5.

2. The Interpretation it ſelfe, *ver.* 6. [*Then he anſwered, &c. This is the Word of the Lord*] *id eſt*, this is that which God meanes and promiſeth by this Viſion [*unto Zerubbabel*] the chiefe Magiſtrate, whom it ſpecially concerned to ſee the Temple re-edified [*ſaying, Not by Might*] Others, by an Armie חיל the power of many together, [*nor by power*] the ſtrength and wit of any man alone; or, to take theſe tearmes for *Synonyma's*. [*Not by Might, nor by Power*] *id eſt*, by no humane Force and Policie, one or other, [*but by my Spirit*] my Power, Providence, and gracious favour [*ſaith the Lord of Hoſtes*] who is therefore able of himſelfe, without other helpe, to doe all things. Which oppoſition betweene mans helpe and Gods, is not generally to be taken, as if they never were ſubordinate; but with reference to the *Iewes* opinion, nor any other of their minde, and in their caſe: who imagine, that when outward meanes faile, all muſt goe to wrack; or, that man can doe ſomewhat without God; or, at leaſt, muſt doe as much as Hee. Thus then have we, in three words, the ſcope of this whole Viſion, that as the making and maintaining of this Candleſtick and his Lampes was without the art and cunning of man, by meanes ſupernaturall; ſo Gods Spirit, without and above all humane helpes, ſhould ſuffice for the re-edification and preſervation of the materiall Temple, and true Church.

So, in publiſhing the Goſpel, &c.

This briefe and generall Promiſe is branched forth into two parts:

1. The Removall of all impediments of the reſtauration of the Church: which, though to the *Iewes* they ſeemed invincible, ſhould yet by Gods power be overcome and taken away. This is expreſſed by an interrogative *Apoſtrophè* to the Enemie, [*Who art thou, O great Mountaine?*] A Queſtion full of ſcorne and contempt of the Enemies Mightineſſe; who thought themſelves, and were ſo deemed by the *Iewes*, to be great Mountaines, unpaſſable, * inacceſſible, ſuch as could overlooke and overtop the low and poore eſtate of the *Iewes*. But yet what are they, when they oppoſe God and his Servants, armed with his Power? There is nothing ſo highly advanced, but he will abaſe it: as it followes in the next Clauſe, containing a Threatning againſt the Adverſarie, [*before Zerubbabel*] aſſiſted with Gods Spirit [*thou ſhalt become a Plaine*] as eaſie to paſſe and march over, as a Plaine and even Champaigne מישור. Some put the Note of Interrogation after *Zerubbabel*, [*Who art thou, O great Mountaine, before Zerubbabel? &c.*] but the ſenſe is the ſame.

* *Such were* Sanballat, &c. Neh. 4. 1, 2, 3.

2. The accompliſhment and finiſhing of the Worke then in hand, *viz.* the re-edification of the Temple, which went but ſlowly forward; ſo many lets, ſo few helpes there were then. Notwithſtanding all

all that, God promiſeth, by his helpe it ſhall be finiſht to the laſt ſtone. [*And he*] *Zerubbabel*, the chiefe Overſeere of this Worke [*ſhall bring forth*] lay on, or cauſe to be laid on in open view. Haply there is an alluſion to that cuſtome, when at the Foundation and finiſhing of great publick Buildings, the chiefe Magiſtrate is preſent at the laying of the firſt and laſt Stone, and it may be doth it himſelfe. [*the Head Stone thereof,*] or Top-ſtone; which being laid on, the Worke is finiſhed, [*with ſhoutings*] [a] חש אות Acclamations and joyfull outcries ſhould bee made by the people at the finiſhing of the Temple. *Sanctius*, [b] ſtriving to make good the Tranſlation of the Seventie, and *Ierome*, who render the words ἰσόνυτα χάεττ☉, and *exæquabit gratiam*, runnes himſelfe into needleſſe conceits, about the equality of this Temples glory and the firſt; and the equality of Grace under the Goſpel, with that under the Law, &c. things not meant here: where the intent is to ſhew, that the *Iewes* ſhould rejoyce when they ſhould ſee the Temple finiſhed; and teſtifie this their gladneſſe, by [c] ſhoutings and hearty wiſhes for the proſperitie of that place, [*crying*, [d] *Grace, Grace unto it*] *Faliciter*, All happineſſe betide it, Peace and proſperity abide with it, Long may it ſtand and flouriſh: Or thus; Gods Favour and grace maintaine and preſerve this Houſe, as his Grace, and not our Strength hath finiſhed it, *ver.*7.

This ſecond part of the Promiſe touching the re-building of the Temple, is further amplified and confirmed to theſe diſtruſtfull and unbeleeving *Iewes*,

1. By a ſecond and moſt plaine Repetition of the Promiſe it ſelfe. [*Moreover, the Word of the Lord came unto me*] to *Zecharie*, [*ſaying, The hands of* Zerubbabel *have laid the Foundations of this Houſe*] *Ezr.* 3. [*and his hands ſhall finiſh it,*] *Ezra* 6. 15. And this promiſe now is ſo plaine and cleare, as none ought to doubt of it, [*and thou ſhalt know, &c.*] as *chap.*2.11. *Ver.*8,9.

2. By an Argument drawne from the Providence of God, and his perpetuall Care, in the preſervation of his Church: which is ſet down, in oppoſition to the *Iewes* diſtruſt and infidelity. If Gods Eye bee watchfull over you, for the advancement of your welfare, you ought not (as you doe) take occaſion of diſtruſt and diſcouragement at the unlikely beginnings of things, which ſhall in time grow to great perfection. But, &c. This is the Argument and ſcope of the Verſe, though the Propoſitions are ſomewhat inverted: For the Interpretation, take we the parts as they lye.

1. The *Iewes* Vnbelife, with its Cauſe, ſet downe in a Queſtion, which is left to themſelves to anſwer, [*For who hath deſpiſed the day of ſmall things?*] Why, that had many: They were cleanely guilty, and could not but confeſſe it, *Ezr.* 3. how unſeaſonably and immoderately they tooke on, weeping and lamenting at the laying of the Foundation of the Temple. This their ſorrow, was a fruit of their diſtruſtfull and unbelieving hearts; miſ-giving them, that theſe poore beginnings would come to nothing in the end. And therefore their griefe was alſo mingled with contempt and diſdaine, they [e] ſlighted and made little reckoning of that which was yet done in the Workes of the Temple. Rightly then are they here queſtioned in this tearme, *Who hath deſpiſed?* though we finde directly, they did but grieve. God judgeth otherwiſe of our carnall affections, than we our ſelves. The reaſon of their fainting is in the next words, [*the day of ſmall things?*] קטנות *fœmin. pro neutro, parvorum, viz. principiorum*; the meane amd poore beginnings of the Temples Foundation, which, they conceived, would never come to any perfection,

a Iob 39. 10. Eſa. 22. 2.

b As he doth generally, and ſo troubles his Readers with a number of friviolous and wreſted interpretations

c As men doe at Theatres, in Harveſt, and other like publick occaſions: and as this people did at the laying of the foundation of this Temple, Ezra 3.11.

d Phraſis in familiaribus Iudæorum ſcriptis uſitatiſſima quando ſummas alicui gratias agere volunt, ſaith Bundorf. verb. שאה.

e As appeares alſo, Hagg. 2.3. Is it not in your eyes as nothing?

fection, and glorious accompliſhment: miſtaking the manner of Gods proceeding, who out of meaneſt principles raiſes matters of greateſt moment.

1. The Ioy which even thoſe diſcouraged *Iewes* ſhould conceive, by the progreſſe and finiſhing of this Worke. [a *But they ſhall rejoyce*] as much as they ſorrowed; and, notwithſtanding their Vnbeliefe, [*ſhall ſee the Plummet in the hand of Zerubbabel*] *id eſt*, ſhall ſee the Worke go forward, and finiſhed, by the command and direction of *Zerubbabel* their Prince; whom here hee compares to an Architect, with a Plummet, Plumbe-line, or Levell, buſily imployed in laying of Stones ſquare, levell, and perpendicular: For Overſeers and Commanders doe as much as the Workmen themſelves, in any buſineſſe. *Iunius* reades it, [*Lapidem perpendiculum,*] and by it, underſtands the Top-ſtone, mentioned before, *ver.* 7. But I rather follow our laſt Tranſlators, rendering it [*Plummet*] according to the *Chaldee* and *Kimhi*, who interpret אבן הנדיל by משקולתא and משקלת *Libramentum, Perpendiculum, Amuſſis.* The former Tranſlators turne it *verbatim*, הבדיל האבן [*the* b *Stone of Tinne*] becauſe the weight of Plumbe-lines are uſually made of Tinne, or of Lead.

3. The Cauſe of their Ioy, and the Temples Reſtauration, *viz.* Gods watchfull providence, alwayes imployed for the good of his Church and people; [*with theſe ſeven*] they ſhould ſee the Temple reared up, by the command of *Zerubbabel*; but it ſhould come to paſſe, by the ayde of thoſe Seven: What Seven? the next words tell us, [*They are the Eyes of the Lord, which runne to and fro thorow the whole Earth:*] his All-ſeeing Providence; from which nothing is hid that is done, from one end of the Earth unto the other. Not *Zerubbabels* policie, but Gods wiſdome ſhould finiſh the building of Gods Houſe. This verſe hath reference to the ninth verſe of the third Chapter, and is not to bee applied, as I take it, either to the ſeven Lampes of the Candleſtick; or to ſeven Angels, the Miniſters of Gods provident government of the World; who, as Magiſtrates of Kings, ſo they ſhall be called c ὀφθαλμοὶ βασιλέως.

And this of the generall Interpretation of the whole Viſion; now followes,

2. The particular Explication of the ſecond part of this Viſion, touching the two Olive-trees: wherein we have, as before,

1. *Zecharies* Queſtion, requiring a more particular Explication,

1. Of the two Olive-trees, [*Then anſwered I, &c. What are theſe two Olive-trees, &c.*] *ver.* 11.

2. Of the two Olive Branches, bigger and more notable than the reſt, from whence the Oyle dropped, [*and I anſwered, and ſaid, &c. What be theſe two Olive Branches*] שבלי חזיתים *Spicæ Oleaſtri*, that is, as *Kimhi*, שני ענפי זתים two little Boughes or Branches of the Olive, גופלים hanging over the two golden Pipes: Which are d compared to two Eares of Corne, becauſe they were full of Olive-berries, as theſe are of Graines. *Iunius* renders it (*Bacce*) Berries: Which Interpretation, *Bunderſius verb.* שבלה allowes of, and confirmes, from the different Vowell, which in שבלים for *Spicæ*, is alwayes *Chateph Camets*; but here, for *Bacca*, is with *Chateph Patach*, שבלי. It is not much materiall which Tranſlation we follow: if Branches, the Oyle came out of the Berries; if Berries, they hung upon the Branches: [*which through*] בידי e *per Manum, id eſt, Miniſterio*, by the helpe of [*the Golden Pipes*] צנתרות *Tubi, Canales*; A word onely uſed in this place; but it ſeemes plainely to bee derived from צפר *Emiſſarium*,

So, in the Church, &c.

a (But) not (for) as the former Tranſlat. and the Antitheſis ſhewes.

b In the ſame ſenſe that אבן a Stone, is often taken for a Weight, or Meaſure. Eſa. 34 11. Deut. 25. 13.

c Heſych. verbo ὀφθαλμοὶ βασιλέως.

d ורמה העגפים לשבלים לפי שהיו מלאי נרנרי הזתים כמו השבלים שהם מלאים נרנרי החטה: Kimhi in locum.

e Sanctius reades it, ad latus, by the ſides, as the word is ſometimes taken: and ſeemes erres in his deſcription of the Candleſtick.

rium, *Canalis*, a Pipe thorough which water is let forth, *Psal.* 42. 7. 2 *Sam.* 5. 8. The *Targum* מסקרטון *Rostra*, ἐμβολεῖς, as the seventie, *Emunctoria*; but not so properly; because these Pipes were to convey Oyle into the Vessell, and not out of it. [*empty the Golden Oyle*] *Heb.* חוחב the Gold, that is, * the Oyle; of a bright, cleare, and glistering colour: as in the like sense, the word זהב is used, *Iob* 37. 22. *Gold commeth out of the North, id est*, faire and cleare Weather: [*out of themselves*] by a supernaturall defluxe, without artificiall meanes. *Verse* 12.

* המריקים מעליהם את השמן הזה הצלול וטוב להאיר ולהצהיב כמו מצפון זהב יאתה: Rab. Schelomo *on this place.*

2. The Angel's Answer:

1. Exciting *Zecharie* to attention, by questioning his ignorance. [*And he answered, &c.*] *Vers.* 13. as before, *ver.* 5.

2. Interpreting unto him both parts of his Question in one Answer. [*Then said hee, These are the two annoynted Ones.*] Who these are is much doubted. Some would have them to bee the two Witnesses, *Rev.* 11. *viz.* as they interpret, *Enoch* and *Elias*: others, *Zerubbabel* and *Iosua*, the Prince and Priest, both annoynted with Oyle; as *Rab. Schelomo*, and *Kimchi*: others, *Peter* and *Paul*: others, the Churches of the *Iewes* and *Gentiles*. But they erre all from the right meaning: nor can any of these be the cause of the Churches preservation, as these Olive-trees were of the maintenance of these Lampes in the Candlestick. Shall wee rest on *Iunius* his exposition? thus, [*These are two annoynted ones*] *duæ* * *Oleosæ, id est*, the divers Graces of Gods Spirit, which from God are continually powred on the Church through Christ, by [*Pipes,*] *id est*, such meanes as hee best pleases. [*that stand before the Lord of the whole Earth.*] *quæ permanent*, that remaine, saith *Iunius*; *id est*, which Graces are and abide in Christ in all fulnesse; and out of him flow forth upon the Church, in such a measure as befits every part. A probable exposition. Yet it may bee doubted, whether here bee not to bee understood by these בנו היצהר *Filios Olei*, some Persons, and not Graces, which wee cannot so well call [*annoynted ones*] as our last Translators reade it, being properly a part of that annoynting whereof S. *Iohn* speakes, 1 *Iohn* 2. 20. and the rather, for that some kind of Ministration of these Persons annoynted, is implyed; in that they are said to stand [עומדים] before the Ruler of the Word: as after, *Chap.* 6. *ver.* 5. But then, who these persons are; whether Christ, and the Comforter; or, Christ in his two Natures; or Christ in his two Offices, of King, of Priest of his Church; or how else, *Quære.*

* *What?* Baccæ, *or* Okæ, *or both.*

CHAP. V.

THen I turned me, and lifted up mine eyes, and looked, and behold a flying Booke.

2 And he said unto me, What seest thou? And I answered, I see a flying Booke; the length thereof is twenty Cubits, and the breadth thereof two Cubits.

3 Then said he unto mee, This is the Curse that goeth forth over the whole Earth: for every one that stealeth shall be cut off as well on this side, as on that: and every one that sweareth shall be cut off as well on this side, as on that.

4 I will bring it forth, saith the Lord of Hostes, and it shall enter into the house of the Thiefe, and into the house of him that falsely sweareth by my Name: and it shall remaine in the middes of his house, and it shall consume it, with the Timber thereof, and Stones thereof.

5 Then the Angel that talked with mee, went forth, and said unto mee, Lift

Lift up now thine eyes, and ſee, what is this that goeth forth.
6 *And I ſaid, What is it? And he ſaid, This is an Ephah, that goeth forth. Hee ſaid moreover, This is the ſight of them through all the Earth.*
7 *And behold, there was lift up a Talent of Lead: and this is a Woman that ſitteth in the middes of the Ephah.*
8 *And he ſaid, This is Wickednesse, and he caſt it into the middes of the Ephah, and he caſt the weight of Lead upon the mouth thereof.*
9 *Then lift I up mine eyes, and looked: and behold, there came out two women, and the winde* was *in their wings (for they had wings like the wings of a Storke) and they lift up the Ephah betweene the Earth and the Heaven.*
10 *Then ſaid I to the Angel that talked with me, Whither doe theſe beare the Ephah?*
11 *And hee ſaid unto me, To build it an Houſe in the Land of* Shinar, *and it ſhall be eſtabliſhed and ſet there upon her owne place.*

Viſion 6. THe former Viſions were Revelations of Gods favour and mercie to this people: this and the next are denunciations of Iudgement, For, albeit God, for his Mercie and Elections ſake, did purpoſe to eſtabliſh his Church amongſt this people, and to reſtore their State againe; yet hee gives them to underſtand, that he favours not the ſinnes and corruptions wherewith they were then infected, but would ſeverely puniſh them for the preſent; and, if they grew more ranke and ripe in rebellion, would utterly ſubvert them, when they had fulfilled the meaſure of their Iniquity. This, I take it, is the ſcope of theſe two Viſions in this fifth Chapter. Let us conſider them ſeverally. For the former, we have its,

1. Deſcription: There is preſented to the Prophets view a flying Rowle, of a great length and breadth; which he, turning himſelfe about firſt ſees, *ver.* 1. and then more exactly obſerves the faſhion of it, *ver.* 2. [*And hee ſaid, &c. I ſee a flying Rowle*] מגלה *Volumen*, the Booke of the Law, wherein the curſe and puniſhment of ſinnes was ſet downe. Which Booke was not written as ours are, in ſeverall Leaves, but according to the * cuſtomes of thoſe times, in one large Scrowle of * Parchment or other matter, which was rowled up together, like the Webbe upon the Pinne. The Seventie turne it δρέπανον, *Falx*, a Sythe, miſtaking it for מגל [*Flying*] עפה *Targum* מרחא it appeared in the Ayre unfolded and ſpread abroad, fleeting along ſwiftly, like a Bird ready to ſeize on her prey. [*The length thereof is twenty Cubits, the breadth thereof ten Cubits*] A large Rowle, ten yards long, and five broad: but it is to ſhew, the Law hath curſes and puniſhments enough for every ſinne and ſinner: there is no eſcaping, it is long enough and broad enough to meet with tranſgreſſours every way. Some underſtand this, of the meaſure God keepes, in puniſhing proportionably to the ſinne, *ver.* 2.

* Pſal. 40. 7. Ier. 36. 2. Luk. 4. 17. ἀναπτύξας. Ezek. 2. 9, 10.
* Ergo Aquila and Theod. render it δέλτος.

2. Expoſition of the Viſion, briefly delivered in theſe words, [*Then hee ſaid unto mee, This is the Curſe,*] *id eſt*, the puniſhment threatned by the Law. For the curſe of the Law, is the puniſhment it denounceth againſt offenders [*that goeth forth*] is to be executed [*over the face of the whole Earth*] either upon the whole Land of *Iſrael*, or more generally, upon the whole World: The *Gentiles*, that ſinne without the Law, being yet liable to the puniſhments of the Law. This curſe is particularly amplified,

1. By inſtance of ſome ſpeciall ſinnes; againſt which the curſe is particularly threatned. Many other foule enormities there were in the *Iewiſh* State at this time; as, Marriage of ſtrange Wives, unlawfull and cruell Divorces of their Wives, * Sabbath-breaking, and open contempt of Gods Worſhip; * cruelty and unmercifulneſſe towards their poore Brethren, &c. but two onely are named, though foule and groſſe ones.

* Malachie per totum.
* Nehem. 5.

[1. Theevery and Sacriledge: For this kinde of Robbing I take to be

bee principally meant here, whereof alſo *Malachie* complaineth, *chap.* 3. 8. and *Nehemiah*, *chap.* 13. 10. though all kinde of unjuſt defrauding be not to bee excluded. [*For every one that ſtealeth, ſhall bee cut off*] נקה *excindetur, vacuus erit, ſive everſus*; as, *Eſa.* 3. 26. *Ionathan*, לקי *Percuſſus, Caſus*: and the Seventie, ἀπὸ τουτου τὸ, [*as on this ſide, according to it*] מזה כמזה There may be given two interpretations of this phraſe; either thus; The thiefe ſhall bee cut off, מזה *id. eſt*, from hence, out of this place, out of *Ieruſalem*; God will not ſpare his owne people, if they ſinne more than others: Or thus, taking in the next Clauſe; The thiefe ſhall be cut off,* מזה on this ſide, and the ſwearer מזה on that ſide, *id eſt*, one as well as another, all ſhall bee puniſhed כמזה according to it, *viz.* the Volume, and Curſe therein deſcribed. This latter ſenſe and conſtruction I rather follow: For, as touching *Kimhi's* interpretation, That the Rowle was written on the one ſide againſt the thiefe, on the other againſt the ſwearer, &c. it is a Rabbinicall toy. The Tranſlation of learned *Iunius* in this place, ſounds ſomewhat harſh, [*Quid quiſquis furatur* מזה *ex hoc* [*Populo*] *ut illa, innocentem ſe aſſerit, &c.*] Whoſo ſteales amongſt this people, counts himſelfe guiltleſſe, as that, *viz.* as other Nations, who defend and juſtifie their ſinnes. Which rendering ſeemes not juſtifiable, neither by the ſcope of the Text, nor by the times; which, though they were corrupt, yet wee cannot thinke were come to that height in ſinning, as to count Sacriledge and Perjurie no ſinnes: neither did the *Gentiles* ſo eſteeme of them.

2. Perjurie and falſe ſwearing, [*and hee that ſweareth*] *viz.* falſely by the Name of God, as *Verſ. ſequ.* [*ſhall bee cut off, &c.*] as before, *ver.* 3.

2. By the Author and Executor of this Curſe, *viz.* God himſelfe, [*I will bring it forth, ſaith the Lord of Hoſtes*] God will ſee his owne Law executed.

3. By the Manner of inflicting this puniſhment: which hath three degrees.

1. [*It ſhall enter into the houſe of the Thiefe and Swearer,*] It ſhall inevitably ſeize upon them, even there, where they thinke themſelves moſt ſecure.

2. [*And it ſhall remaine in the middeſt of his houſe,*] Hee ſhall neither keepe it out, nor drive it out, ſo long as the ſinne remaines unrepented, and unreformed; Gods judgement that hath ſeized on his perſon or family, ſhall abide upon him and them.

3. [*And ſhall conſume it with the Timber thereof, and Stone thereof.*] Shall bring to utter ruine them and their whole Eſtates, which they have got together by Rapine, Sacriledge, and Perjurie: *Verſ.* 4.

Viſion 7. Not to reckon up the divers conjectures of Interpreters touching the ſcope of this Viſion; that which I take to bee moſt plaine, and directly intended, is, the extirpation and finall diſperſion of the *Iewes* out of their owne Land, when the meaſure of their iniquities and rebellions ſhould come to the full. The former threatned puniſhment to particular perſons; this to the whole State. The Viſion is obſcure and darke; yet all circumſtances pondered, that appeares to be the drift of it. Which, it ſeemes, is purpoſely ſet out in hard and myſterious Figures, leſt the plaine denunciation of the ſecond overthrow of Temple and State, might diſcourage them too much to goe forward in the preſent reſtauration of both. Let us come to the Viſion it ſelfe; which is deſcribed by its parts and ſeverall interpretations joyned thereto.

1. Of the Ephah. The Prophet, admoniſhed by the Angel, lookes and ſees ſomewhat moving, but knowes not what it is, *ver.* 5. 6. whereupon the Angel tells him. 1 What

* So מזה ומזה Hinc inde. Exod. 17. 12.

The French reade it almoſt the ſame way, but yet to better ſenſe, [Car qui conque d'entre ce peuple-cide-ſtrobbe, eſt auſſi net qu'ille, &c.] id eſt, *Whoſo among this people ſtealeth, is even as innocent as that or they*, viz. *the* Gentiles *dwelling in other parts of the World*: *taking* נקה *paſſively in* Niphal, *and in its uſuall ſignification.* Et de hoc quære.

Vid. Chryſoſt. Hom. 16. ad Pop. Antioch.

1. What is it: [*And he ſaid, This is an Ephah that goeth forth*:] An Ephah, properly the greateſt drie Meaſure among the *Iewes*, containing ten Homers, *Exod.* 16. *ult.* and generally, for any Meaſure whatſoever, *Deut.* 25. 14. It may here be taken either way, [*goeth forth*] appeareth to move forwards.

2. What is meant by it: [*Hee ſaid moreover, This is their reſemblance thorowout all the Earth,*] זאת עינם A Clauſe that much troubles Interpreters: who yet, for the moſt and beſt part, underſtand this, *Oculus earum*, paſſively for the eye of Gods Providence and Knowledge, whereby he takes an exact account of all wickedneſſe committed: and however wicked men would ſinne without meaſure, preſcribes unto all limits and bounds, beyond which they ſhall not paſſe; whereunto when they are come, they ſhall be ſurely puniſhed. So the interpretation ſhall be thus: [*This*] *viz.* Ephah, [*is their Eye*] *id eſt*, the Meaſure of their iniquity, determined upon the *Iewes*, by the all-knowing and all-diſpoſing Providence of God, whoſe Eyes are upon them [*in all the Earth*] in every coaſt and quarter obſerving their doings and how every ones ſinnes fill up the common meaſure. This Interpretation, though it containe no abſurdity, and is conſonant to other * Scriptures; teaching us that God long expects a ſinner, or ſinfull States amendment, proceeding not to puniſhment, till iniquity come to its full ripeneſſe: yet me thinkes, in this place, it ſounds ſcarce full enough. And our laſt Tranſlators give occaſion to looke further: who render עינם [*their Reſemblance*] taking עין in that ſignification which is not uſuall, *viz.* for an outward ſhape, colour, appearance, or likeneſſe of any * thing. But how was the Ephah a reſemblance of the *Iewes*? Haply thus: The Ephah is an Inſtrument uſed in buying and ſelling; and ſo may by a *Synec. ſpeciei*, ſignifie all manner of unrighteous dealing, which the *Iewes* commonly uſed throughout that whole Countrey. Some likelihood there is for this, if we have relation to the former Viſion, touching their Theevery and Perjurie. And becauſe the *Targum* thus paraphraſes it, חנין עבא דהיו גכבין ויהבין במכילתא דשקרא: *id eſt*, Theſe are the people which bought and ſold by falſe meaſures. But yet this ſatisfies not. *Ergò quære.*

So Calv. Piſc. Iunius, *and the* French, [C'eſt l'oeil que j'ay ſur eux en toute la terre] *and our old Tranſlators to the ſame ſenſe.*

* Gen. 15. 16. Matth. 23. 32. Eſa. 1. 4. 1 Pet. 3. 20. cum Gen. 6. 3.

* *as* Levit. 13 55. Ezek. 1 27. נעין השמל

2. Of a Talent of Lead, [*And behold, there was lift up a Talent of Lead*] ככר עפרת which wee take either properly for a Talent which weighed 3000.* Shekels, or 125 pound; or more generally, for a piece or maſſe of Lead made broad and flat to cover the Ephah. This Weight of Lead was lift up, and hung over the Ephah.

* Exod. 38. 25, 26.

3. Of a Woman ſitting in the Ephah, [*And this is a Woman that ſitteth in the middeſt of the Ephah.*] *ver.* 7. What this Woman was, and where-fore the Talent of Lead ſerved, the Angel ſhewes in the next verſe. [*And he ſaid, This is the Wickedneſſe*] רשעה Affliction, ſay ſome: who thereupon take the ſcope of this Viſion to be the tranſlation of the *Iewes* afflictions and troubles which they had long endured, from them unto their Enemies, eſpecially the *Babylonians*. But beſides, that the acception of רשע for Trouble and Diſquietneſſe, is very * rare in the Scriptures, it agrees not well with all the circumſtances of the Viſion. Wherefore take we it in the ordinary ſignification, for Wickedneſſe, Impiety, Sinfulneſſe; and then, this Woman is a Figure of the whole ſinnefull Nation of the *Iewes*, whom God would puniſh for their extreame impieties and corruptions. It is but curioſity to enquire, why Wickedneſſe, or a wicked people, is repreſented by a Woman. Sinne came by a Woman, Women are more ſinfull than Men; Sinne takes away the ſtrength of States, and makes them weake as Women: But theſe are but gheſſes, not reaſons. Let us ſee what is done to this Woman, [*and hee caſt it into the middeſt of the Ephah*] ſhee ſate upright

* Iob 34 29. 1 Sam. 14. 47.

The two ſtates of Iſrael *and* Iuda, *figured by two women.* Ezek. 23.

upright in the Ephah, *ver.* 7. Here the Angel takes her and throwes her downe in it, taking away all power to reſiſt and defend her ſelfe; and then, [*Hee caſt the Weight of Lead upon the mouth thereof,*] Hee covered the Ephah cloſe and ſure with a broad Weight of Lead, which ſhee ſhould not be able to remove. Figuring the ſevere and heavy judgement of God upon this people: which, when they had filled up the meaſure of their ſinnes, ſhould overwhelme them, and keepe them ſo faſt and ſure under, as they ſhould never be able to get free of it: like one cruſhed together in a narrow Veſſell.

4. Of two Women which carried away the Ephah with the Woman in it, and Talent upon it. Now, this fourth part of the Viſion declares what manner of puniſhment God would lay upon this people; which is no leſſe than their finall diſperſion, and ſcattering abroad from their owne Land; figured by this carrying away of the Ephah into the Land of *Shinar*. Which is deſcribed to us,

1. By the Inſtruments that conveyed it away, two winged Women: [*Then I lift up mine eyes, and looked, and behold, there came out two women*] that is, ſaith *Iunius*, the Church of the *Iewes*, in reſpect of two ſeverall times; firſt, under *Ezra*, who purged and reformed the Church, *Ezr.* 9. & 10. ſecondly, under *Nehemiah*, who againe reformed the abuſes thereof, *Nehem.* 13. So, that in effect, the two Women here, are *Ezra* and *Nehemiah*, the principall authors of reformation, though they uſed the helpe alſo of the other Rulers. But, *pace tanti viri*, this expoſition ſeemes not allowable: Firſt, for that theſe were times of reformation, wherein we finde none throwne out of the Church, but upon repentance and preſent amendment of that generall fault, *viz.* Marriage of ſtrange Wives, more firmely united thereto. But this Viſion ſeemes not to intimate any generall reformation of wickednеſſe, but a generall puniſhment, for default of repentance and amendment; as appeares by the order of the Viſion: the wicked Woman is caſt into the Ephah, covered with Lead, then carried away into another Countrey. Secondly, it ſtands not with the laſt Verſe; which moſt clearely ſhewes, that this wicked woman ſhould beare the puniſhment of her iniquity, not at home in *Iudea*, but in perpetuall baniſhment in forraine Countries. And *Iunius* his interpretation of this Baniſhment into *Shinar*, (to be the adjudging and enwrapping of the wicked *Iewes* at home, in the ſame * condemnation with their wicked brethren reſiding in *Babylon*) is intricate, and falls ſhort of the full meaning of that Verſe, as we ſhall ſee. Wherefore I conceive, that by theſe two Women is meant nothing elſe, but thoſe Inſtruments and Agents whom God would imploy in the ſpeedy execution of his wrath upon the *Iewiſh* Nation, who are reſembled by Women: not for that God would bring it to paſſe by weake meanes (for that is not ſo, the *Romans* by ſtrong hand overthrowing the *Iewes* Common-wealth) but onely to keepe proportion with the reſt of the Viſion, that the parties puniſhing might be correſpondent to the partie puniſhed: ſhee appeared like a Woman, and ſo did they. [*And the winde was in their * wings, for they had wings like the wings of a Storke.*] This figures the ſwift and violent execution of Gods judgement on this Nation. The Women had wings, and thoſe large and great, like the wings of a Storke; and they were helped forward with the winde, which bore them up, and drove them on apace, like a Bird that flyes before the winde. All which ſets forth the ſwift approach and ſpeedy execution of Gods vengeance to be accompliſhed by the *Romans*, who with great celerity and violence deſtroyed the *Iewes* State. *Iunius* and *Piſcat.* underſtand it of the ſwift and couragious proceeding of *Ezra* and *Nehem.* againſt the corruptions and

* *If by the ſame judgement hee meane perpetuall, it is true in ſome ſort, albeit thoſe in* Babylon *were not baniſhed as yet from the* Iewes *ſociety, but might returne home, if they would; yea, did once a yeare ordinarily come up to* Ieruſalem.

* בחנפיהם *A Maſculine Article, referred to a Feminine Nowne* נשים *ἀνομάλως, but, as it were, intimating, that theſe Women were indeed types of men.*

and abuſes of their times: and true it is, that firſt reformation was ſpeedily performed within the ſpace of two moneths, *Ezra* 10. 16, 17. But I take the ſcope of the Viſion looks not that way.

2. The Manner of it: They tooke up the Ephah from the ground, and lifting it aloft in the ayre, carried it away betwixt them. [*And they lift up the Ephah betweene the Earth and the Heaven,*] *id eſt*, ſay *Iunius* and *Piſcat.* by the ſentence of Excommunication publickly denounced, *Ezr.* 10. 8. for to that place, I ſuppoſe, they have reference. But, I take it, this lifting up betweene the Earth and Heaven, is onely a meere circumſtance of the tranſportation of the Ephah. The women that bare it away had wings, and flye they did; wherefore, it was neceſſary they ſhould take up the Ephah, and mount with it aloft into the ayre. That which is to be obſerved in it, is the manner of this puniſhment, *viz.* it ſhould be a removall and deportation of them out of their owne Countrey. Which further appeares by the next circumſtance.

3. The Place whither this Ephah was carried, and where it was left: Which, by occaſion of the Prophets queſtion, *v.* 10. the Angel tells, *v.* 11. [*And hee ſaid unto me, To build it an houſe*] *id eſt*, to appoint it a place of continuall abode, as in a ſetled dwelling, [*in the Land of Shinar*] *id eſt*, *Babylon*, or *Meſopotamia*, and *Chaldaa*, *Gen.* 10. 10. & 11. 2. For, although the *Iewes* were by the *Romans* ſcattered into all parts of the World almoſt, yet they did and doe principally reſide in thoſe Eaſterne parts of * *Aſia* the leſſe, *Chaldaa*, *Meſopotamia*, and *Babylon*. Wherefore, this Land of *Shinar* is here ſpecially mentioned: firſt, becauſe it was the place of their former Captivity; and the mentioning thereof, was * ſufficient to give them notice what they ſhould expect, even the ſame condition of baniſhment they were in before in *Shinar*: Secondly, becauſe their Brethren, deſpiſing the mercie of their deliverance, ſtill remained there in wilfull exile; with whom, thoſe at home are alſo doomed to perpetuall Baniſhment. And it is moſt probable, the remaining of thoſe *Iewes* in *Babylon*, was a great occaſion to draw thither a great number of theſe ſcattered *Iewes*; who, upon their flight and diſperſion, reſorted thither for entertainment, [*and it ſhall bee eſtabliſhed and ſet there upon her owne Baſe.*] This ſignifies the perpetuity and firme continuance of the *Iewes* puniſhment: This wicked Woman had beene before carried captive, but it was but for 70. yeares: ſhee ſhould yet againe be carried away out of her owne Countrey, and be ſurely ſetled to abide for ever in the Land of her Baniſhment, like as a Houſe upon its Foundation, or Pillar, ſtrongly fixed upon a firme Baſe, where it will ſtand ſure, long to remaine. Thus then, theſe wicked *Iewes* being compaſſed in with their iniquities, and impriſoned under the heavy burthen of Gods dreadfull vengeance, ſhould by the inſtruments of Gods juſtice be driven out of their owne Countrey, and made to beare the puniſhment of their rebellion in forraine Countries, whither they ſhould be baniſhed, from generation to generation: as we ſee it fulfilled to this day, ſince the firſt overthrow of their State by *T. Veſpaſianus*; and their finall diſperſion By *Ælius Adrianus*. And this I take to be the meaning of this place. There is to be noted in the Originall, a changing of the Gender הוכן והניחה whereof the former may be referred to בית of the Maſculine; the latter to איפה of the Feminine Gender.

Ier. 29. 5. 28.

* 1 Pet. 1. 1. * *As ſaith* Sanctius, *Qui ex noſtris Argerii captivi fuerunt, natali ſolo reſtituti, cùm Argerium audiunt, vincula audiunt, &c. and* Hoſ. 9. 3. *Captivity is threatned to the ten Tribes, under the name of Returning into* Egypt, *though they were captived not into* Egypt, *but* Aſſyria.

Hoſ. 11. 5. על-מכונתה *A place fitted for any thing, a Baſe: as of the Altar*, Ezr. 3. 3. *of the Lavers*, 1 Kings 7. 27.

Chap. VI.

AGaine, I turned and lift up mine eyes, and looked; and behold, there came foure Charets out from betweene two Mountaines, and the Mountaines were Mountaines of Braſſe.

2 *In the firſt Charet* were red *Horſes, and in the ſecond Charet black Horſes.*

3 *And in the third Charet white Horſes, and in the fourth Charet Horſes of divers colours, and reddiſh.*

4 *Then I anſwered, and ſaid unto the Angel that talked with mee, What are theſe, my Lord?*

5 *And the Angel anſwered, and ſaid unto me, Theſe are the foure Spirits of the Heaven, which goe forth from ſtanding with the Lord of all the Earth.*

6 *That with the black Horſe went forth into the Land of the North, and the white went out after them, and they of divers colours went forth toward the South Countrey.*

7 *And the reddiſh went out, and required to goe and paſſe thorow the world, and he ſaid, Goe and paſſe thorow the world. So they went thorowout the world.*

8 *Then cryed hee upon mee, and ſpake unto me, ſaying, Behold, theſe that goe toward the North Countrey have pacified my Spirit in the North Countrey.*

9 *And the word of the Lord came unto me, ſaying,*

10 *Take of them of the Captivity,* even *of Heldai, and of Tobijah, and Iedaiah, which are come from Babel, and come thou the ſame day, and goe unto the houſe of Ioſiah, the ſonne of Zephaniah.*

11 *Take even Silver and Gold, and make Crownes, and ſet* them *upon the head of Iehoſhua the ſonne of Iehozadah the High Prieſt.*

12 *And ſpeake unto him, ſaying, Thus ſpeaketh the Lord of Hoſtes, and ſaith, Behold the Man whoſe name is the Branch, and he ſhall grow up out of his place, and he ſhall build the Temple of the Lord.*

13 *Even hee ſhall build the Temple of the Lord, and he ſhall beare the glory, and ſhall ſit and rule upon his Throne, and hee ſhall be a Prieſt upon his Throne, and the Councell of Peace ſhall be betweene them both.*

14 *And the Crownes ſhall bee to Helem, and to Tobijah, and to Iedaiah, and to Hen the ſonne of Zephaniah, for a memoriall in the Temple of the Lord.*

15 *And they that are farre off ſhall come and build in the Temple of the Lord, and yee ſhall know, that the Lord of Hoſtes hath ſent mee unto you. And this ſhall come to paſſe, if yee will obey the voyce of the Lord your God.*

Viſion 7. TOuching the ſcope of this Viſion, there are two Opinions of Interpreters. The firſt is, of thoſe who underſtand by theſe foure Chariots, the foure Empires, with relation to the Church of God; whoſe beginning and progreſſe, actions and ſucceſſions, were from time to time ordered by Gods ſupreame Will and Providence: So that whatſoever his Church and people had, or ſhould ſuffer under them, was fore-ſeene and fore-appointed by God himſelfe. And as in *Daniel, chap.* 2. & 7. after the Viſion of the foure Monarchies, Chriſts eternall and ſpirituall Kingdome is preſently deſcribed, which ſhould bee more large and laſting than any of the former; ſo likewiſe is it in this place.

The ſecond is, of thoſe who by theſe Chariots underſtand the Angels, who are ſpeedy Miniſters of Gods manifold Decrees: Which provident government of God, by the Miniſtery of his Angels, is here declared for the comfort both of the *Iewes* that were returned, and of thoſe that yet abode in *Babylon*; whoſe caſe was not yet ſo deſperate, but that God had amongſt them a Remnant, of whom he tooke care, to ſave them by his Grace and Mercy. An effect of which care of God towards them, is afterwards ſet downe by an Example,

of

of the converſion of ſome of them: Vpon whoſe comming to *Ieruſalem* to offer their Preſent, occaſion is taken by a viſible Ceremonie and Solemnity, to confirme their faith, and the faith of the reſt of the *Iewes*, in the promiſe of the *Meſſias*, and his Kingdome.

Which of theſe Opinions to take to, or whether wee may reſt on either of them, I cannot ſay, nor dare define: both have their probabilities, and neither of them much more for ought I ſee. I thinke we muſt be content to be ignorant of the thorow meaning of this Viſion: I will relate what others thinke, and ſo proceede. Wee have here then,

1. The Deſcription of the Viſion:

1. Generally; [*I turned and lift up mine eyes, and looked, and behold, there came foure Charets*] not without their Drivers, though they be not named, [*out from betweene two Mountaines*] alluſion to the cuſtome of thoſe times, of running Races with Charets, where the Horſes and Charets ſtood ready for the Courſe, incloſed within the Carceres, or barred Liſts, from whence, upon the ſigne given, they looſed, [*and the Mountaines were Mountaines of Braſſe.*] By theſe Brazen Mountaines all underſtand Gods provident Decrees and Councels; which, as they are moſt firme and immutable in themſelves, like unremovable Mountaines of Braſſe, or Steele, ſo are they the beginnings of all actions and effects in the World. And therefore theſe Charets are ſaid to come forth from betweene theſe Mountaines, Gods providence appointing them their courſe. *verſ.* 1.

2. Particularly: deſcribing by what Horſes every Charet was drawn, *Verſ.* 2, 3. [*In the firſt Charet were red Horſes, and in the ſecond Charet black Horſes, and in the third Charet white Horſes, in the fourth Charet grizled and bay horſes.*] They that hereby underſtand the foure Monarchies, are much troubled in the interpretation and application of theſe ſeverall colours. Some ridiculouſly take it for ſuch colours as thoſe Nations moſt of all uſed; as the *Chaldeans*, Red, &c. Others, with reference to the *Iewiſh* eſtate, for types of that dealing which they uſed towards the *Iewes*; as the *Chaldeans*, Red, becauſe they were bloody; the *Medes* and *Perſians*, Black, becauſe under them it was a ſorrowfull time to the *Iewes*, by reaſon of their Captivity; and the *Graecians*, White, becauſe the *Iewes* were well handled by them; as by *Alexander* at his comming to *Ieruſalem*: the *Romans*, grizled, or of divers colours; becauſe, of their Emperours, ſome uſed the *Iewes* well, and gently; ſome ill, and cruelly. But theſe are conceits, not onely frivolous, but falſe, if they be thorowly ſcanned. And be it ſo, that by the Charets are meant theſe Monarchies, yet it will be too much preſumption, without the helpe of the Angels interpretation, to give a reaſon of theſe colours, which haply were onely for diſtinction ſake, to know one Charet from another, without further ſignification. They that goe the other way make ſhorter worke, and hereby underſtand the divers Miniſtrations of the Angels deputed to ſeverall imployments; and nothing elſe: which is alſo according to that in the firſt Viſion, *chap.* 1. *v.* 8. About the colours of the laſt Horſes, there is ſome difference in the reading, [*Grizled*] ברודים *Grandinei*, or *Grandine guttati*, *Maculis albis reſperſi*, ſpotted with white ſpots like haile-ſtones, upon Black, or other colour. *Iacobs* ſpotted Sheepe are ſo tearmed, *Gen.* 31. 10. which, *Chap* 30. *Verſe* 39. are called טלאים the old Tranſlators render it [*of divers colours*] the *French* [*Cendrés*] aſh-coloured. [*and Bay*] אמצים pro חמצים * *Tincti, infecti*, by the change of the Gutturals אח The *Targum* קסמנין *Cinerei*, aſh-coloured, of קסם *Cinis*, *Gen.* 18. 27. The old Tranſlators [*Reddiſſi*] the Seventie, ἐξανθεῖς, *Stavnini*, Stare-colour. *French*, (*Mouſchetés.*) *Iunius* takes אמצים in the uſuall ſignification,

Which alſo have appeared like Coarets and Horſes, 2 King. 6. 17. & 2 King. 2. 11 *& moſt plainly* Pſal. 68. 17. *Targ* פציחין Maculoſi.

* Ezek. 23.

fication. for *Roborati, confirmati*, ſtrong, or ſtrengthened, *viz.* by God, for the execution of his Will, and ſo may be as a common Epithite to all theſe Horſes, *i. e.* Angels imployed in Gods ſervice.

2. The Interpretation: which the Angel, being asked by *Zecharie*, *ver.* 4. gives of them in a three-fold deſcription of theſe Charets and Horſes.

1. Their Nature, what they were, [*Theſe are the foure ſpirits of the Heavens.* Here lyes all the doubt touching the meaning of this word *Spirits*, (רוחות) whether it ſhould be rendered * *Venti*, [*the foure Winds of the Heavens*] as *Sanctius* and the reſt that interpret the Viſion of the Monarchies, expounding this place by that, *Dan.* 7. 2. where thoſe Monarchies are ſet forth by the foure Windes ſtrivingon the great Sea; to which place, well knowne to *Zecharie*, the Angel (ſay they) alludes: Or, *Spiritus*, [*the foure Spirits of the Heavens*] as the old and new Tranſlators: and ſo to expound it of the Angels, who are ſent from God into all the quarters of the World; and from thence repaire againe unto his preſence. [*which goe forth from ſtanding before the Lord of all the Earth.*] Whether of the former ſenſes wee take, this Clauſe ſeemes well to agree to both; but moſt fitly to the latter, of the Angels, who ſtand in the preſence of God, waiting his commands, ready to goe forth in the ſpeedy execution of his eternall Councels and Decrees: as is moſt plaine, *Iob* 1. 6. & 2. 1. 1 *King.* 22. 19. *Dan.* 7. 10. & *ſupra Chap.* 1. 10. & *Heb.* 1. *Matth.* 18. 10. But yet if wee underſtand it of the Monarchies, the ſenſe is not improbable; for they likewiſe were, in their times, raiſed up out of their ſeverall Stations, according to Gods everlaſting appointment; and ſent forth into the world to execute Gods moſt holy and righteous purpoſes, as well upon his people, as one upon another: as the *Aſſyrians*, to puniſh the *Iſraelites*; the *Medes* and *Perſians*, to plague the *Aſſyrians*; the *Grecians*, to afflict the *Perſians*; and the *Romans*, to undoe all, both one and other. *ver.* 5.

2. By their imployment; ſetting downe the places whither theſe Charets ranne. [*The black Horſes which are therein,*] *viz.* in the ſecond Caret, [*goe forth into the North Countrey*] *id eſt*, the *Medes* and *Perſians* ſhall overcome the *Babylonians*, whoſe Countrey was North unto *Iudæa*; [*and the White goe forth after them*] *id eſt*, the *Græcians*, who againe overcame the ſame Countries which the *Perſians* before them had done; as appeares by *Alexanders* expeditions: [*and the Grizled goe forth towards the South Countrey*] *id eſt*, the *Romans* ſhall overrunne *Egypt*, which lay South to *Iudæa*. But why *Egypt*? *Ribera*, and *Sanctius* out of him, give the reaſon: *Egypt* is onely mentioned, becauſe of all the *Græcian* Empire, that Countrey was the laſt which was wonne by the *Romans*; who, in *Auguſtus* his * time, conquered it, and made it a Province: at which time was the * laſt period of that Empire. *ver.* 6. [*And the Bay went forth, and ſought to goe, that they might walke to and fro thorow the Earth.*] Here is another knot hard to be untyed, who theſe Bay Horſes are. The Bay and Grizled drew both together in the fourth Caret, *viz.* of the *Romans*; now they are ſevered: the Grizled goe toward the South; the Bay thorowout all the Earth. Wherefore either we muſt ſay, that by the Bay and Grizled is onely meant the *Romans*, who ſhould not onely overcome the *Græcian* Empire, as it is *ver.* 6. but alſo ſhould extend their Dominion to all places of the World beſides, *ver.* 7. Or elſe we muſt take theſe Bay Horſes for ſome other Kingdome, which having ſometime beene a part of the *Roman* Empire, ſhould afterward over-runne the whole World. *Ribera* rejects the former, becauſe the *Romans* had conquered all the World, before the ſubduing of *Egypt*; as appeares by Storie, and *Auguſtus* his taxation, *Luk.* 2. Wherefore, what neede they, after that their going into the South

* *And ſo the French Tranſlators* (Quatre vente des cieux) *and Iunius, who yet interprets it of the* Angels.

* Suet. Auguſt. §. 17, 18. Florus lib. 4. * *So* Torniell. An. ad Ann. M. 3723.

South Countrey, to desire to goe over all the Earth? therefore hee understands by them another Kingdome. But what? the *Gothes*, *Vandals*, and Northerne Nations, who being first subjects to the *Romans*, and part, as of their Empire, so of their * Armies, afterward rebelled, divided themselves from the *Romans*, and by many eruptions [*sought to goe*] and get abroad, which yet were a long time hindered by the *Romans*: yet afterward they had leave from God, [*and hee said, Get yee hence, &c.*] and, [*So they walked to and fro thorow the Earth,*] overranne the whole World, scarce any Countrey being free from their invasion and tyrannie. To this interpretation of *Ribera*, *Sanctius* subscribes: but Spaniard-like, out of admiration of his own Nation, addes a ridiculous conceit of his owne, that *non longè erraret ab optima conjectura, qui crederet haud Prophetiam ad Hispanos quoque pertinere*; who being descended of the *Gothes*, have spread their Armes and Fame farre and wide thorow the world. *Iunius*, and those that interpret this Vision of the Angels, understand no more but this, That these Angels are appointed to severall Countries: the second and third Charet sent to *Babylon*, to take care of the *Iewes* residing there; the fourth sent into the South Countrey, *id est*, into *Iudæa*, to oversee those *Iewes* that were returned, *ver.6.* and all of them being [*confirmati* אמצים] armed with power and authority from God, [*sought to goe, that they might walke thorow the Earth*] were ready and desirous to be gone upon their errand and commission (so willing is the Angels service and obedience:) and then, upon leave given, they flye abroad with all speed, to dispatch what God had given them in command, *ver.7.* [*they walked to and fro*] התהלכנה *obambulabant equæ Terram. Iunius* puts in that particle [*equæ*, Mares,] because the Verbe is the Fœminine Gender, and Mares runne swiftest: but it needs not, seeing wee may as well referre the Verbe to מרכבות Charets of the Fœminine Gender too; and both Charets and Horses went together. Now, touching the courses of these Charets, here is yet one doubt, Why there is mention made of the first Charet, wherein the red Horses were. *Ribera* saith, it was because the *Chaldæan* Empire was at this time overthrowne, and so their Race was runne. Wherefore the Angel speakes nothing of them. *Iunius* is silent touching this point. *Ergo quare.*

• Oros. lib. 7. cap. 29.

Mat. 6. 10.

3. By an effect wrought by their Ministery and Imployment: which the Angel delivers with some vehemencie, to breede more attention in the Prophet. [*Then hee cryed upon me*] called on mee with a loude voyce, [*and spake unto me, saying, Behold*] See ראה [*these that goe towards the North Countrey, have quieted my Spirit in the North Countrey.*] An obscure place. הניחו את רוחי *Tranquillarunt, Requiem dederunt*, הניח *Quiescere facit*; not הניח *Statuit, Collocavit, Manere facit.* רוחי *id est*, חמתי *aut* כעסי as *Kimhi* and *Schelomo*, שלמה, and so רוח sometimes * taken for Wrath. The meaning then, according to the first interpretation of the Vision, is, [*they have quieted my Spirit,*] *id est*, pacified my * Wrath, done a pleasing and acceptable worke, in executing my revenge upon the *Chaldæans* and *Persians*, who had cruelly vexed the *Iewes* above measure, as *chap. 1. v. 15.* Now the *Persians* had already punished the *Assyrians*, and the *Græcians* should shortly afflict the *Persians*; both by Gods appointment, for the oppression of his people. The Paraphrast to the same sense, עבידו ית רעותי *perfecerunt voluntatem meam. Iunius* and *Piscator* understand it of the conversion and repentance of the *Iewes* in *Babylon*, wrought by Ministery of Angels, thus: [*They have quieted my Spirit in the North Countrey*] *id est*, appeased mine anger towards the *Iewes* dwelling in *Babylon*, and neglecting Gods favour in their deliverance. But how is this done?

* Esa. 30. 28. Prov. 16. 32. מושל רוח * Esa. 1. 24.

done? By bringing ſome of them to repentance; whom therefore God would not caſt forth of his favour: wherein God aſcribes the worke of his own Spirit to his Miniſters the Angel, for their greater honour. Which expoſition gives occaſion of ſome doubts: as firſt, How the Angels are workers of repentance in men? Secondly, Whether theſe penitent *Iewes* did ſtill tarrie in *Babylon*, or returned home to their owne Countrey? If they tarried, how did they repent? ſeeing their tarrying there was one of their great ſinnes. If they returned, when was it? We finde indeed, that at the comming of *Ezra*, which was after this time, many *Iewes* repenting (belike) their former ſlothfulneſſe, joyned themſelves with him, and returned home, as is deſcribed at large, *Ezr.* 7. & 8. And perhaps that is ſomewhat here aymed at. But thirdly, Whether doth not this Reſt, given to Gods Spirit in the North, ſeeme to be of a larger extent, than onely in ſome few particular Converts? with whom, though God was well pleaſed, upon their repentance and returne; yet, for the generality, he was ſtill highly diſpleaſed with them who forgate *Sion*, and ſate ſtill by the Rivers of *Babylon*.

And ſo we come to the ſecond part of this Chapter; containing not a Viſion, but an Hiſtoricall prediction of what was really to be done, *viz.* the oblation of the *Iewes* that came from *Babylon*, and the typicall Coronation of *Iehoſhua* the High Prieſt. How this followes upon the former Viſion, is doubtfull: But there are two wayes generally followed: either thus; The Viſion ſets forth unto us the adminiſtration of all Kingdomes, by the direction and providence of God; who, though he had ſuffered theſe Monarches to invade and ſpoyle his people, yet would ſo order the matter, that the Kingdome and Prieſthood ſhould flouriſh againe in *Iuda*, notwithſtanding the power of thoſe earthly * Monarchies; when, in due time, according to the promiſes, the *Meſſias* ſhould come, and take upon him the Rule of his Church, among the *Iewes* and *Gentiles*: Or thus: In the Viſion is ſhewed the care of God over the *Iewes* of *Babylon*, to ſave his Elect among them. In this Storie is ſet forth an effect of that care, in an example of ſome Converts; who, as Embaſſadours from the reſt, come to *Ieruſalem*, to make publick profeſſion of their faith, and to offer unto the Lord: unto whom God vouchſafeth this favour, to give them a viſible teſtimony and confirmation of the promiſed *Meſſias*.

* *But yet after a new and unuſuall manner, one Man ſhould have them both typified in* Ieſhua, *fulfilled in Chriſt.*

The ſumme then, is a declaration of the kingdome and Prieſthood of Chriſt, and of the re-eſtabliſhment and enlargement of the Church under him. Where we are to note theſe particulars.

1. The externall repreſentation of this, by a viſible type, performed by the command of God, given to *Zechary*; [*And the Word of the Lord, &c.*] *v.* 9. It is ſet forth by foure Circumſtances.

1. The Parties before whom it muſt be done; which are ſome of the Captivity, come from *Babylon*.

2. The Time: the ſame day that they come.

3. The Place; in the Houſe of *Ioſiah*, the ſonne of *Zephaniah*. Theſe circumſtances are expreſſed, *Ver.* 10. [*Take of them of the Captivity*] ſuch as have beene carried captive, and are now returned, [*even of Heldai, of Tobiah, and of Iedaiah,*] three principall men, [*which are come from Babylon:*] How? As private men, bringing their owne Free-will-Offering to the Houſe of God; or, as publick Embaſſadours, in the name of the other godly *Iewes* in *Babylon*, to make knowne their profeſſion and zeale, and to bring their gifts. And thus *Iunius* ſaith, but the Text proves it not. Againe, when came they? At this time of *Zecharies* Prophecie; or before, with the firſt returne from the Captivity. The Text ſeemes to determine neither, and אשר באו may be rendred as well [*which have come*, or *came*] of the time paſt; as which are, *viz.* now come, of the preſent. Though this of the preſent comming, ſeemes more probable by the

the next circumſtance. [*And come thou the ſame day*] ביום ההוא What day? Why, moſt likely that ſame day theſe men came from *Babylon*. No time ſhould be fore-ſlowed for the confirmation of their Faith, and to teſtifie the acceptation of their ſervice. And the Relative אשר in the laſt Clauſe may not unfitly be referred to יום as well as to the perſons before named, reading it thus; [*Goe thou the ſame day that they are come from Babylon, and goe into the Houſe, &c.*] and ſo the *Hyperbaton* will not be ſo long and hard. Vnleſſe wee may venture with *Sanctius*, to referre it to the next perſons ſpoken of, *viz. Ioſiah* the Father, and *Zephaniah* the Sonne, who came from *Babylon*, and ſo make no *Hyperbaton* at all: which is hardly allowable in this place; and I rather take the former conſtruction. Where further, by the Time we are to note, that this ביום ההוא implyes, that *Zecharie* had this command from God, before theſe Captives were come, to be executed and put in practice at the very day of their comming: which was, no doubt, accordingly fulfilled. [*And goe thou into the Houſe of Ioſiah the ſonne of Zephaniah*] Who was hee? it is not knowne: but very likely it is, that either he was a Treaſurer for the Temple, who received the oblations that were made for the repairing thereof; and ſo the Prophet muſt goe thither with the Captives, to receive Gold and Silver of them in the Treaſurers Houſe, whither they would bring it: or elſe, a Gold ſmith, or Founder, dwelling in *Ieruſalem*, who ſhould make the Crownes next ſpoken of, *ver.* 10.

Sunt 70 anni ab everſione urbis & Templi Dei ad ann. 4. Darii, quo videtur confirmatum à Dario Decretum pro Templi re-ædificatione juxtà Zechariam, c. 6. v. 9 ad finem 8. cap Lydiat. Emend. Temp. Ann. Mund. 3485. Sed qu *of this whole Verſe.*

4. The Manner of this Repreſentation: It muſt be in the faſhion of a ſolemne inauguration of *Iehoſhua*, by ſetting a double Crowne upon his Head. [*Then take Silver and Gold,*] *viz.* of *Heldai* and the reſt, which they have brought from *Babylon*, to offer in the Temple. So *Aben Ezra*, *R. David*, and *Salomo*, with the reſt that follow them; though, me thinkes, the Text ſaith not ſo. [*and make Crownes*] What? of Gold and Silver mingled together? So *Ribera* judging the Plurall to be put for the Singular, as בחמות, *pro ingenti beſtia*, *Iob* 40. חכמות *pro ſingulari ſapientia*, *Prov.* 1. So here עטרות *pro Magna Corona*. But there is no cauſe ſo to interpret the * place; and the diverſity of Mettalls, ſhewes there were more Crownes made than one: one of Gold, for the Kingly Dignity; another of Silver, for the Prieſthood, ſaith *Piſcator*. But whether that diſtinction be needfull, it would bee enquired; ſeeing the High Prieſt, beſides his Myter, did weare a Crowne of Gold upon it: the faſhion whereof is deſcribed, *Exod.* 28. 36. & 29. 30. That Crowne was an Enſigne of the High-Prieſtly Dignity, and it was to be of pure Gold: How then ſhall a Silver Crowne repreſent it? unleſſe we ſay, that the Silver Crowne, as it was of another faſhion, ſo it was of another Mettall, for an extraordinary uſe and ſpeciall repreſentation of the Prieſthood at this time. [*And ſet them upon the head of Ioſhua the ſonne of Ioſedeck, the High Prieſt.*] Not one upon the Head of *Ioſhua* the Prieſt, another upon the Head of *Zerubbabel* the Prince, as *R. David* would have it; and therefore ſayes, that hee, before this Coronation was called but פחה *Dux*, afterward he was ſtyled מלך *Rex*. But both Crownes, Kingly and Prieſtly, were one after another ſet on the High Prieſts Head: who, although he were not a Prieſt after the Order of *Melchiſedech*, but of *Aaron*, and therefore had not, nor could have both theſe Dignities joyned in his Perſon, as touching the reall execution and adminiſtration of both (as *Melchiſedech* had;) yet, for an extraordinary repreſentation, both theſe Dignities were at this time laid upon him: which he bare as a ſpeciall type of him, in whom both * Kingdome and Prieſthood ſhould fully meet together, and be really executed. If after the captivitie, the High Prieſts did by degrees encroach upon the Civill Authority, and carried themſelves like ſupreame Magiſtrates in the State, as well as chiefeſt Miniſters in the Church:

* *That which moſt ſeemes to prove it, is, that this Plurall Nowne is joyned with a Verbe ſingular* העטרות תהיה *but in a common enallage.*

* Ioſeph. l. 11. Antiq cap. 4. κατῳκησαν ἐν τῇ Ἱερουσαλὴμ, πολιτικὰ χωρίον Ἀδιστάκτως μετ' Ὀλιγαρχίας. οἱ γὰρ ἀρχιερεῖς ὑπεστήσαντο ὅλῃ τῇ πολιτείᾳ, ἀγέλης τε ἀδεσπότου τιμὴν ἐπιτιθέντες.

Church: I ſuppoſe they had no warrant for their ſo doing; to joyne thoſe Offices, which God in that Politie had ſevered. In the defect or negligence of other Governours, they haply tooke that Authoritie, or had it put upon them by the people, as perſons moſt eminent for their place, and ſuch as would have moſt regard of the common good, for their piety. And it may be this Coronation of *Ioſhua* might give his Succeſſors ſome occaſion to take up that practice; yea, and to the people alſo, to thinke that they ought ſo to doe: who either ſeeing this Solemnitie done in * publick, or reading the deſcription of it in this Prophecie of *Zecharie*, might eaſily miſtake the matter, and judge it to be *de jure*, a good warrant for an ordinary practice in all, which was but *de facto*, a ſpeciall ceremonie uſed about one, for repreſentation ſake. However, here is no ground for uſurpation: and the times betweene the re-edifying of the Temple and Chriſt, are ſo corrupt, and the High Prieſthood did ſo ſtrangely degenerate from its firſt inſtitution, that no good example can be taken therefrom. And yet, notwithſtanding the acceſſe of Civill Authoritie in theſe corrupt times, the dignitie of the Prieſthood was farre inferior to that in former and purer Ages.

* *For, ſo it is moſt agreeable, that it was not in private, in the houſe of* Ioſiah *the ſonne of* Zephaniah, *but in the open view of the people, and in the preſence of* Zerubbabel *the Prince too; who yet was not offended at it, knowing by the Prophets Sermon which he made at this Solemnity, that all this tended not to the derogation of his honour or authority, but to another end, and for a further ſignification.*

And ſo much for the firſt part, *viz.* the type and ceremonie of *Iehoſhua*'s Coronation: we come to the ſecond particular.

2. The ſignification of theſe Ceremonies, which the Prophet declares in a ſpeech that he makes unto *Ioſhua* after hee had ſet the Crownes upon his Head: ſhewing him whereat this ſolemnity aymed; and that this Honour was in him but typicall, which ſhould be really accompliſhed in the *Meſſias*, of whom he was but a figure. This application of the Type to the Antitype, is,

1. Generally made betweene perſon and perſon. [*And ſpeake unto him, ſaying, Thus ſpeaketh the Lord of Hoſtes, Behold the Man whoſe name is the Branch,*] *id eſt*, See in *Ioſhua*, thus adorned with Prieſtly and Princely Enſignes, a plaine ſimilitude and repreſentation of the *Meſſias*, hoped and looked for by all that expect ſalvation in *Iſrael*. Of this word Branch, we have ſpoken, *chap.* 3. *ver.* 8. where likewiſe, upon *Ioſhua*'s inveſtiture with the Prieſtly garments, the like application to Chriſt is made.

2. Particularly, amplified by ſeverall properties in the Antitype.

1. [*He ſhall grow up out of his place*] The promiſe of his comming ſhall be fulfilled, when, as a branch out of a dry ſtock, hee ſhall ſpring up [מתחתיו] *De ſub ſe* (*de deſſous ſoy*, *Gall.*) out of his place, *id eſt*, either *propriâ virtute*, without all helpe, beyond all likelihood, when *Davids* Family ſeemed extinct; or, *ex propria gente & ſede*, *viz.* **Nazareth* or *Bethlehem*, ſo long before prophecied of.

* *Yet we finde no mention of that in the Prophets, unleſſe by alluſion, Chriſt being called* נצר *as* Eſ. 11. 1.

2. [*Hee ſhall build the Temple of the Lord.*] And againe for further certainty [*Even he ſhall build the Temple of the Lord.*] What Temple? Both; the Materiall, which not *Ioſhua*'s nor *Zerubbabel*'s skill and ſtrength could finiſh, without the ayde and protection of Chriſt, *chap.* 4. *ver.* 6. and the Spirituall, the Church, farre more excellent than the Materiall; that ſhould Chriſt reare up upon himſelfe; by the power of his Spirit, in his Prophets and Miniſters of the Goſpel.

Gal [Sera remplie de Matiere.

3. [*And he ſhall beare the Glory.*] Not thou *Ioſhua*, albeit thou now weareſt theſe Crownes. The dignity and honour of the Church is onely in the Head Ieſus Chriſt, and from him communicated to the Members. Againe, the *Iewes* were now to looke for no ſuch outward pompe and ſplendor, either in the Prince or Prieſt, as they had before the Captivity: all things were abaſed, that they might the more earneſtly looke after the *Meſſias*, the brightneſſe of the glory, and the excellencie of honour, in whom, though not in outward appearance, ſhould meete in all perfection of both dignities, which either the Prieſts

Prieſts had of the Family of *Aaron*, or the Kings of the linage of *David*. both which were now almoſt laid in the duſt. But Chriſt ſhould lift them up againe וישא:

4. [*And hee ſhall ſit and rule upon his Throne, and he ſhall be a Prieſt upon his Throne.*] Here is the ſubſtance of *Ioſhua*'s ceremonious inauguration, and the manner how Chriſt ſhould beare the Glory, *viz.* by the glorious conjunction of two ſupreame dignities in his moſt excellent Perſon, the Kingdome and the Prieſthood; that expreſſed in the former clauſe, this in the latter. Here is no mention of the Prophetical Office of Chriſt, which, it may be, is but an appendix of his Prieſthood.

5. [*And the counſell of peace ſhall be betweene them both.*] Not properly betweene *Ioſhua* and *Zerubbabel*, who, as *Kimhi* ſpeakes, לא יקנא זה את זה should not envy one another, but יכוונו באחד כאשו יעשו conſent together as one, in that which they ſhould undertake; which, though it bee likely to be moſt true, yet is not here meant. Nor yet betweene the type and antitype, *Ioſhua* and *Chriſt*; betweene whom, ſaith *Sanctius*, there ſhould be the counſell of peace, *id eſt*, an agreement and likeneſſe, as betweene the worke and the modell, the picture and the face. But this is *frigidum nimis & dilutum*; I take it, with *Iunius*, for the generall *apoteleſma* or Effect, which this ſacred conjunction of both Thrones and Offices of the Kingdome and Prieſthood in Chriſts Perſon, ſhould produce in and towards the Church, *viz.* Peace and Reconciliation with God together with ſafety and deliverance from all our ſpirituall enemies; which is the benefit wee obtaine by Chriſts Sacrifice and Soveraigne authority. And it is here called the [*counſell of Peace*] by alluſion to the former government of the *Iewes* State, wherein the King and Priest, ſeverall Officers, did take counſell one with and of another, for the maintenance of peace and proſperity in Church and State. Now likewiſe the Churches peace ſhould be wrought, though not by two ſeverall perſons, yet by vertue of two ſeverall Offices meeting in one: Chriſt purchaſing all peace to his Church by his Prieſthood, and maintaining and defending it by his Kingdome. *ver.* 13. So wee have the Ceremonie and its meaning: now followes the third particular, *viz.*

Eph. 2. 13. &c.

3. A publick memoriall and remembrance of this Solemnity by the conſecration of theſe Crownes among other *Anathemata*, or gifts given unto the Temple: [*And the Crownes ſhall be to Helem*] called *ver.* 10. *Heldai* [*and to Tobiah, and to Iedaiah, and to Hen the ſonne of Zephaniah*] called *ver.* 10. *Ioſiah*. They were *binomines*: and it is but a * groundleſſe conceit, that *Helem* and *Hen* were put for *Heldai* and *Ioſiah*, as ſhorter names, and ſo fitter to be engraven in the Crownes that were conſecrated. Whether they were engraven or not, is moſt uncertaine; and it ſeemes ſufficient that God had regiſtred the names in this Prophecie, without further engraving upon the Crownes, [*For a memoriall*] לזכרון a publick Monument and Remembrance; but of what? whether of their Liberality and Piety (ברבחם) in offering Gold and Silver unto Chriſt and for the Temple? or of their * Incredulity and hardneſſe of heart, who would not beleeve the Promiſes without ſuch a viſible aſſurance? or of the former action onely, *ſcil.* the typicall Coronation of *Ioſhua*, that the Crownes, as they were ſet upon his head for to ſignifie the *Meſſiah*, ſo ſhould they be hung up in the Temple for a monument, to put all Spectators in minde of what was promiſed, and to be expected ſhortly? or, as *Iunius*, to be a teſtimony and confirmation of Gods favourable acceptance of all ſuch as ſhould come from afarre to worſhip in the Temple, and joyne themſelves to the people of God; whether from *Babylon*, as theſe *Iewes* here named, or elſe where from among the *Gentiles*, as is inferred in the next *ver.* Any one of theſe ends taken alone, are not

* כי היו שמותם רהוים ומפותחים בהם: *ſaith* R. David.

* *And ſo* Calvin, *that this was* convictio *and* damnatio Incredulitatis, *as well as* teſtimonium Liberalitatis.

not large enough to expreſſe the effect of this Monument; as will appeare, if all be conſidered: wherefore, I take the two laſt purpoſes to bee principally aymed at in this conſecration of the Crownes, though the two firſt may likewiſe be included. [*In the Temple of the Lord*] How? kept in ſome Treaſury and Cabinet, or hung up in open view among other coſtly Donaries and Anathemata's of the Temple. This rather, as *R. Schelomo* and *Kimhi* relate out of the Talmud; that theſe Crownes were תליורי בחלנות בגוגת החיכל, *id eſt*, *Suſperſæ in feneſtris verſus ſummitatem Templi*. Which, is probable, was done after the finiſhing of the Temple. *verſ.* 14.

The laſt particular in this Propheticall Declaration, is

4. A promiſe of acceſſe of ſtrangers and farre dwellers, unto the people of God *Iewry*, who ſhould helpe forwards the building of the Temple. [*And they that are farre off*] How? in place or in Religion? the *Iewes* in *Babylon*, or the *Gentiles* in all parts? I anſwer, Both are to be underſtood by [*thoſe afarre off*.] Which will appeare, if we conſider, that this promiſe and Prophecie hath a double meaning and accompliſhment: one in the Materiall Temple, another in the Spirituall. Touching the Spirituall Temple, the Church under the Goſpel; it is manifeſt, that all both neere and farre off, diſtant as in place, ſo in Religion and affection, both *Iewes* and *Gentiles* did come together, as living ſtones, to build the true Temple, whereof Chriſt was the foundation. This was fulfilled at the comming of Chriſt in the fleſh: but this is not all here meant. Something there muſt bee for the preſent comfort of the *Iewes*; and this is a promiſe of ayde in the building of the Materiall Temple, which the *Iewes* at home ſhould receive from ſtrangers afarre off. And theſe were partly their Brethren the *Iewes* reſiding in *Babylon*, amongſt whom many, out of zeale to Religion and Gods Houſe, did, after the example of *Helda* and the reſt, either bring or ſend their gifts, and by their preſence or purſes helped forward the building: partly the *Gentiles*, who either converted, joyned with the *Iewes*, as in their Religion, ſo in this worke (though, I thinke, but a very few did ſo in theſe miſerable diſcouraging times, till things were better amended) or elſe not converted to the *Iewiſh* Religion, did nevertheleſſe, moved by Gods Spirit, greatly further the re-edification of the Temple. And ſuch were the Kings of *Perſia*, who, immediately after this Prophecie of *Zecharie*, notwithſtanding the bitter accuſations of the *Iewes* Enemies, did by their command and proper coſtes, ſet forth this Worke, as it is notably related, *Ezr.* 6. 6. *& ſeq. & chap.* 7. 20. *& ſeq.* And in after times the Temple was much beautified, even by ſtrangers, eſpecially *Herod* the Great, of whoſe time * *Kimhi* thinkes this is to be meant. Thus then the meaning of the next clauſe is plaine, [*ſhall come and build in the Temple of the Lord*]. Either as converted and truly called from *Gentiliſme* to *Iudaiſme*, or from both to *Chriſtianity*, ſhould grow up into an holy Temple in the Lord, *Eph.* 2. 19. &c. or whether converted or not converted, ſhould afford externall ayde and aſſiſtance to the *Iewes*, in repairing of their State and Temple. And theſe are ſaid to build in the houſe of God, becauſe they that by their authority or expences further the Work, may juſtly be ſaid to build as well as the workmen that lay the ſtones and timber. This promiſe is amplified two wayes:

1. By an Event in the performance of it, *viz.* the Iuſtification of *Zecharies* calling, by the fulfilling of his Prophecies [*And yee ſhall know that the Lord hath ſent mee unto you.*] By what? and when? Not ſo much by the calling of the *Gentiles* and their aſſociation to the Church, which was a long time after this; and the *Iewes*, to whom *Zecharie* ſpeakes, lived not to ſee it, though *Zecharie* were alſo a true Prophet in that too: as in the preſent helpe they ſhould have from ſuch as they little looked for it at their hands. And this was a ſingular encouragement to the

Vid. Eſa. 60.

* ואפשל שהיה זה בימי חורורוס נכנין הנרול שבנה בבית המקדש:

the Iewes, and ſtrong confirmation to them that *Zechary* was a true Prophet, when they ſo ſpeedily felt the comfort he fore-told them.

2. By the Condition of its performance; which is their obedience to Gods Commandements. [*And this ſhall come to paſſe, if you will diligently obey the voyce of the Lord your God.*] This ſhewes, that the former promiſe is not principally meant of the Vocation of the Gentiles, or converſion of impenitent Iewes in remote parts. For could the Infidelitie and diſobedience of theſe Iewes at home, hinder the working of Gods grace, either in the one or other? It neither did nor could. But it might hinder the building of the Temple, and cauſe God to turne the hearts of men from favoring and forwarding this worke: as already it had done a good while, and might have done longer, upon their obſtinacie and rebellion againſt the Word of God, delivered by *Haggai*, and *Zechary*. *Verſe* 15.

Chap. VII.

AND in the fourth yeare of King Darius, *the Word of the Lord came unto* Zechariah, *in the fourth* day *of the ninth moneth, even in Chiſleu.*

2 *For they had ſent unto the houſe of God, Sharezer, and Regem-melech, and their men to pray before the Lord.*

3 And *to ſpeake unto the Prieſts, which were in the Houſe of the Lord of Heſtes, and to the Prophets, ſaying, Should I weepe in the fift moneth, and ſeparate my ſelfe as I have done theſe ſo many yeares?*

4 *Then came the Word of the Lord of Hoſtes unto me, ſaying,*

5 *Speake unto all the People of the Land, and to the Prieſts, and ſay, When yee faſted and mourned in the fift and ſeventh moneth, even theſe ſeventy yeares, did yee faſt unto me? doe I* approve it?

6 *And when ye did eate, and when yee did drinke, did ye not eate for your ſelves, and drinke for your ſelves?*

7 *Should yee not* heare *the words, which the Lord hath cried by the Miniſterie of the former Prophets when Ieruſalem was inhabited, and in proſperitie, and the cities thereof round about her, when the South and the Plaine was inhabited?*

8 *And the Word of the Lord came unto* Zechariah, *ſaying,*

9 *Thus ſpeaketh the Lord of hoſtes, ſaying, Execute true judgement, and ſhew mercy and compaſſion, every man to his brother,*

10 *And oppreſſe not the widow, nor the fatherleſſe, the ſtranger nor the poore, and let none of you imagine evill againſt his brother in your heart.*

11 *But they refuſed to hearken, and pulled away the ſhoulder, and ſtopped their eares, that they ſhould not heare.*

12 *Yea, they made their hearts as an adamant ſtone, leſt they ſhould heare the Law, and the words which the Lord of hoſtes ſent in his Spirit by the Miniſtery of the former Prophets: therefore came a great wrath from the Lord of hoſtes.*

13 *Therefore it is come to paſſe, that as he cried, and they would not heare, ſo they cried, and I would not heare, ſaith the Lord of hoſtes.*

14 *But I ſcattered them among all the Nations, whom they knew not: thus the Land was deſolate after them, that no man paſſed through nor returned: for they laid the pleaſant Land waſte.*

THus of the firſt Sermon of *Zecharie*: we are come to the ſecond, contained in the ſeven and eight Chapters; wherein the Prophet at large reſolve the Iewes, in a caſe of conſcience, which was propoſed to him and other Eccleſiaſticall perſons, to be decided, touching faſting. The Sermon is large, and, beſides the reſolution of the maine Queſtion, containes many moſt excellent inſtructions, conſolations and promiſes unto this people, as we ſhall ſee in order. In theſe two Chapters therefore, containing one Sermon, wee are to conſider three things.

1. The time when this Sermon was preached; which was two whole yeares and a moneth after the former. That was in the eighth moneth of the ſecond yeare; this in the ninth month of the fourth yeare of *Darius*. A long vacation. *Verſe* 1.

2. The Occaſion, which is an Embaſſage ſent unto the Temple, to conſult about a ſcruple of conſcience. Where we have to note.

1. The Embaſſadors, and the place whither they are ſent. [*When they had ſent*] Who? The perſons that ſend this Embaſſie, are doubtfull: whether the whole body of the Iewes returned, or the Iewes that were in Babylon, or ſome particular man not named. *Kimchi*, *Ychelomo*, and *Aben Ezra* expound it of the Iewes of Babylon, who ſent theſe chiefe men, with their traines, to Ieruſalem, to be informed of this matter. *Iunius* underſtands it of the Iews in *Iudea*, and ſo renders it [*Quum miſiſſet populus.*] And his reaſon is moſt probable, becauſe the Temple being now almoſt finiſhed, this ſcruple of faſting for its overthrow, did more concerne them at home, than thoſe in Babylon: and therefore in a publike caſe they take a good courſe to ſend ſome whorthy perſons to the Prieſts and Prophets, to crave reſolution in the name of all the people. We need not be curious about it: and if they were the Iewes of Babylon that ſent, the anſwer that was given to the meſſengers, was made unto them in publike, in the * hearing of the Iewes at home, and ſo fitted them too. [*Vnto the Houſe of God*] which was now in a good forwardneſſe, and brought to ſome reaſonable perfection; though it were not finiſhed till two yeares after this time, *viz.* in the ſixt yeare of *Darius*. *Ezr.* 6.15.

[*Sharezer* and *Regem melech.*] Here is a ſtrange coyle about theſe mens names, and the Seventies Tranſlation makes all the trouble, who read it thus; εἰ ἀπέστειλαν εἰς βαιθὴλ σαρασὲρ καὶ ρεγὲβ σαγὲρ ὁ βασιλεὺς καὶ οἱ ἄνδρες αὐτοῦ putting into the Text that which is not there, and making an appellative of a proper * name. It may be they read רגם backwards, and taking ם for ס turned it σαγὲρ. It puts *Sanctius* to his trumpes, to cleare the matter, and juſtifie the Seventie: He thinks the Copies were otherwiſe which they followed, than thoſe we have, and for *Regem-melech*, hee ſuppoſes, from the ſimilitude of the ſound, that רגם was written in the margent as the Latine of מלך, and after crept into the Text, and joyned with the other. Againe, whereas by the Seventies Tranſlation one of theſe Embaſſadours * is called βασιλεὺς, it troubles him much to find out how the Iews in Babylon (frō whom he takes this embaſſie to be ſent) ſhould have any Kings among them in their captivitie. And ſo it may well: for theſe conceits are ſtrange and needleſſe. I ſuppoſe the Seventies Tranſlation is not ſo authenticall, but it may be called in queſtion, and corruption rather laide upon it than the Hebrew Originall: And for that which wee now have, it is ſo full of errours, that we may juſtly thinke, either we have not the right Tranſlation of thoſe Seventy, or that its falſe of them, that *Divino ſpiritu afflati in Græcum ſermonem Scripturam converterunt*, as *Sanctius* affirmes they did, out of S.* *Auſtin*. Let us take the names as they lye plainly in the Original and Chaldee Paraphraſt, for the names of two worthy men that were chiefe in this Embaſſage [*and their men*] which accompanied theſe two principall perſonages in this honourable imployment.

2. The cauſe of their Comming; which is double.

1. To performe their ſolemne Worſhip of God in the Temple [*To pray before the Lord*] *id eſt*, to offer ſacrifice, and therewithall their prayers, unto God. Both meant by that phraſe לחלות את־פני as 1 *Kin.* 13.6. by prayers. 1 *Sam.* 13.12. by ſacrifice. & *paſſim*. And though the Temple were not finiſhed at this time, nor the

גישלח ſingular for the plurall, ſaith *Kimchi* as afterward האבכה ſhould I weep, for, ſhould we weepe.

* Verſe. 5.

* Et è contra in βαιθὴλ.

* Or at leaſt he that ſent them is ſo ſtiled.

De Doct. Chriſt. l. 2. c. 15.

אנשיו *Viros ejus*, referring it to *Regem melec* next before. Iun. *Viros ſuos*, with reference to both, & ſo we Tranſl. [*their men*] for אנשיהם as Chap. 9.7.

the whole courſe of Gods worſhip ſet in order, yet the Altar of burnt ſacrifices was ſet up at the very firſt returne, and the order of ſacrificing thereon obſerved, as it is *Ezr.* 3. 1. *& ſeq. Verſe* 2.

2 To be reſolved in a caſe of conſcience. In their iniquity, we have ſet downe to us,

1. The Perſons to whom the Queſtion is propoſed: they are the Prieſts and the Prophets, who ought in ſuch caſes to be * conſulted. [*And to ſpeake unto the Prieſts that were in the Houſe of the Lord of Hoaſts*] attended on the Service there, and alſo dwelt within the circuits of the Temple. [*and to the Prophets*] viz. *Haggai, Zechary, and Malachy*, ſaith *Kimhi*: if *Malachy lived in theſe times*

* Mal. 2. 7.

2. The Queſtion it ſelfe is touching a point of religious practiſe, in the Obſervation of a Voluntary Faſt, which the Iewes had taken up, and uſed a long time, in memory of the burning of the Temple. [*Should I weepe*] *id eſt*, Faſt, by a Metonymie of the Adjunct; Weeping being alwayes a part of ſuch humiliation. [*In the fift moneth*] wherein the Temple was burnt, *viz.* the tenth day of that moneth wherein the Temple was conſumed to aſhes. *Iere.* 5. 12. three dayes after the comming of *Nebuzaradan*, 2 *King.* 25. 8. This tenth, or, as *Iunius* ſaith, the ninth, the day before it, the Iewes kept as a ſorrowfull day. [* *Separating my ſelfe*] ממאכל וממשתה ומתענוג from meate drinke, and other delights, ſaith *Kimhi*: abſtaining from all bodily comforts, the more vehemently to afflict my ſoule. See the manner of a Faſt, *Ioel* 2. 15. &c. [*As I have done theſe ſo many yeares*] *viz.* ſeventie yeares, as it is *verſe* 5. Or, all the time ſince the Temple was deſtroyed: of which *Chap.* 1. And old Cuſtomes would not be left off. Here is then the ſumme of the Queſtion, Whether the Iewes, having by agreement among themſelves, for a long time obſerved a day of Faſting, in remembrance of the Temples deſtruction ought now, the Temple almoſt repaired and finiſhed, to lay downe this cuſtome, or obſerve it ſtill? Concerning which queſtion, we are to obſerve two things: 1. That whereas the Iewes obſerved 4. dayes of faſting, in memory of their ruined State and Temple, they only propoſe the queſtion touching one, *viz.* That for the Temple. The reaſon I gheſſe at, is, becauſe the Temple only was in greateſt forwardneſſe towards perfect reſtauration: but for the re-building of the City of Ieruſalem, & re-collection of their diſperſion, they were things unlikely to come to paſſe yet: and therefore they thought it was not amiſſe to faſt ſtill in that reſpect. The Prophet in his anſwer includes them all foure, there being the ſame reaſon of one as of another. 2. That whatſoever ſolemnity or ſhew of conſcience theſe uſed in the propoſall of this queſtion, the Prophet ſeemes to ſleight them, as making much adoe about a trifle. And by his anſwer, we may plainely gather, that theſe Caſuiſts were in this matter guilty of a double fault: 1. Hypocriſie, ſending a ſerious Embaſſage about a needleſſe ceremony, neglecting in the meane time the ſubſtance of mercy and piety. 2. * Incredulitie and diſtruſt of the fulfilling of Gods Promiſes, touching the reſtoring of their Church & State: which is apparant by their practiſe; els why did they make any doubt to ſurceaſe faſting for the ruine of the Temple, if, when now they ſaw it before their eyes well nigh finiſhed, they had yet beleeved it would ſhortly have bin fully repaired? would not reaſon teach them, that it was unreaſonble to faſt for the old, when they had a new: eſpecially their faſting being but a practiſe of their own deviſing? Againe, why were they ſilent of the other faſts, and touch only upon this? there's a core in that. Certainely,

* חנזר *Sanct.* drawes it to the vowes of Nazarites, dreaming, I beleeve, of a Monkes Cowle.

* כי רעיין לא היו מאמינים בבנין הבית מפני האויבים שהשביתו את המלאכה ſaith *Kimchi.*

tainely, had they fully beleeved the promiſes which God had made unto them, by the preaching of *Haggai*, *Zecharie*, and other Prophets before, they might have ſeene more cauſe of joy, than of griefe at this time. Theſe things will more clearely appeare in the opening of the Prophets anſwer. Come we therefore in the third place to

3. The Sermon it ſelfe. Where, beſides the Preacher and his authority, *ver.* 4. we have

1. The Auditors, the People and the Prieſts [*And ſpeake unto all the People of the Land*] Whoſoever were the Embaſſadours, and from whomſoever. Wee ſee, as the cauſe was common, ſo the Anſwer was publicke, in the hearing of all the People in Iudæa: And not to them onely; but ſpeake alſo [*to the Prieſts*] They that ſhould have given reſolution to the people, muſt themſelves have reformation from the Prophet. They belike had beene the Authors of theſe Cuſtomes to the people, and were themſelves obſervers of them; and ſo knew not what to ſay in the matter.

2. The Subſtance and Matter of the Sermon: Which divides it ſelfe into two generall parts:

1. The Preface unto the maine Anſwer it ſelfe: which is large, ſtretching it ſelfe to the *16. verſe* of the *Chapter*: the Prophet, even by the manner of his anſwering, teaching the people, that there were other things of greater moment to be looked unto, than their ceremonious Faſtings. Of which he diſcourſeth at large: of theſe but in a word or two. This Preface containeth excellent matter, and that of two ſorts:

1. Reprehenſion of their prepoſterous courſe, in ſtanding much upon their owne Inventions and outward Obſervations, but neglecting Gods Commandement, and their Obedience unto it. And this reacheth to the end of the ſeventh Chapter: wherein the Prophet diſcovereth the Hypocriſie of this people, who ſeemed to make a conſcience of their owne Inſtitutions, but cared not for Gods Precepts: and who thought, that God would be well pleaſed with ſuch outward Sacrifices and Ceremonies, though his voyce was not obeyed: This Reproofe conſiſteth of two Branches:

1 A plaine Deniall, that their Faſts were either commanded by God, or acceptable to him. [*When yee faſted and mourned in the fift*] for the reaſon before: [*And in the ſeventh Moneth*] for the ſlaughter of *Gedaliah*: Vpon whoſe death followed the utter diſperſion of the remainder of the Iewes into Egypt and other parts, 2 *King.* 25. 22. *&c.* and *Ier.* 41. [*Even thoſe ſeventie yeares*] during the time of the Captivity, and ſince, untill this time [*Did ye faſt at all * unto mee?* A vehement Interrogation, for a vehement deniall, [*Ye did not at all faſt unto me*] And this againe by an Emphaticall repetition and provocation to their conſciences; Did ye faſt to me? [*Even unto mee?*] No, ye did not. To whom then? to your ſelves. Which will appeare, if the meaning of this Phraſe [*unto me*] be explaned. To faſt unto God hath a double meaning: 1. Either for the Time, to obſerve ſuch a day of ſolemne humiliation, as Gods Commandement ſomewhere or other hath limited unto us. 2. Or for the Manner, (which is the principall) when wee obſerve a day of faſting by ſuch Exerciſes, with ſuch Affections, and for ſuch Ends, as Gods Word preſcribes unto us, albeit the time be of our own appointment. Now theſe Faſts of the Iewes, were neither for the one or other unto God. For neither had God any where commanded them to obſerve ſuch Dayes of Faſting, neither did the Iewes obſerve them in that Manner, as ſuch times of Humiliation ſhould be ſpent. They grieved for the Deſtruction of the Temple, they wept, and rooke on for the Ruine of

* *Pour l' amour de moy voire, pour l' amour de moy. Gall. i. e.* For my ſake.

of their State, and ſighed under the burthen of their preſent Miſerie: But all this was no occaſion either of rememberance and repentance for ſinnes paſt, or amendment for after-times, whereby to remove Gods wrath that lay on them. Such carnall and worldly ſorrow little pleaſed God: And therefore the Prophet tels them, they faſted not unto God, but unto themſelves: As their own authority without Gods Command had ſet up thoſe Faſts, ſo their owne Ends, not Gods, were aimed at in ſuch exerciſes. The truth is, theſe Faſts (appointed by the Iewes upon ſuch ſingular occaſions) were in themſelves good and lawfull, had they beene obſerved as Exerciſes of Piety and Repentance: but as they kept them in ſatisfaction to their carnall humours (going no further than the outward Ceremonie) they were not pleaſing unto God. *Verſe* 5.

This the Prophet further proveth by compariſon with the contrarie: You aimed at Gods glory in your abſtinence, even as much as you did in your eating and drinking. But you did eate and drinke for your ſelves, when, and in what manner you liked beſt, for your owne health or pleaſure: ſo was your Faſting a matter to give your ſelves contentment, without any further reſpect of Gods Glory, or increaſe of your owne Pietie. [*And when yee did eate and drinke, &c. Verſe* 6.

2. A plaine declaration of the Reaſon, why God cared not for their Faſtings, by ſhewing their neglect of that which was moſt commanded by God, and acceptable to him: and that is in one word, their Obedience to God. The neglect whereof is ſo deſcribed by the Prophet, as hee ſhewes it was not onely the cauſe why now their Faſts were not commendable, but alſo the occaſion that brought them to this courſe of Faſting, by ruining their State, in remembrance whereof they ſorrow; which they need not have done, if they would have obeyed the voyce of God. This brought them to miſery, and in it makes them more miſerable. The Prophet therefore touches them to the quicke, and opens their Vlcer of Hypocriſie and Diſobedience, that were plaiſtered over with cerimonious ſhewes of Faſtings and other pious Exerciſes. This he doth two wayes:

1. In a ſhort and round Reproofe, ſummarily thus; You remember your miſeries, but you forget your rebellions, that have cauſed it; you mourne for your afflictions, but you thinke not on your Duety that ſhould remove them. Its not your Faſting that God regards: Where is your repentance for former diſobedience? Where is your preſent Obedience to his Word? (*Should yee not heare the words?*] הלא את הדברים A conciſe and ſhort kinde of ſpeaking, well befitting a ſharpe reproofe. The Vulgar and the French made it otherwiſe [*Are not theſe the words*] As if the Prophet had ſaid, You neede not come to us now for reſolution in the Point of Faſting, the Prophets* before us have ſhewed you, what Gods Will is touching that Point; and wee tell you but what they have already ſaid, though you have not heeded it. But I conceive the ſenſe runnes much ſmoother the other way; and את the Article of the accuſitive Caſe, ſhewes an ellipſis of a Verbe, which the ſenſe of the place eaſily ſupplies. [*Which the Lord hath cried by the former Prophets*] exhorting to Repentance and Obedience, threatning deſtruction for Rebellion. You ſhould have obeyed Gods Command by them, who by preaching and writing have ſhewed you what is acceptable and well-pleaſing; even to humble your ſelves, and walke obediently, &c. Neglect this, and all your faſting is to no purpoſe. Which the Prophet further ſhewes, by

These Faſts were occaſioned by ſome calamities about the time of their Captivity. *Hieron. in Zech.* 8. 18. 19. and doe continue amongſt the Iewes to this day. *Buxdorf. Syna. ſcdnct. c.* 25. *Genebr. Calen. Hebr. Sept.* 3. *Decemb.* 10. *Jun.* 17. & *Jul.* 9.

Hæc jejunia aſſerit Propheta non multum probare Dominum quod ea non inſtituiſſet, illa quæ obſervarentur à Judæis ipſis citra pietatem. Vatabl. Jejunia quæ apud Zachariam ca. 7. *commemorantur, nec à Deo Imperata, nec ei vlade grata, aut rata; ſed temporaria duntaxat fuerunt, luctuoſiſſimo illo captivitatis tempore uſurpata. Tilon. not. in Bell. de Poni. lib.* 4. *cap.* 16. *Not.* 84, (*Ne ſont ce pas les paroles*)

* As Eſa. 58.

by a cloſe Compariſon of the preſent eſtate of things, with the former times wherein thoſe Prophets lived. The Temple and Commonwealth then ſtood, and flouriſhed; but the people were wicked: Iuſtice and Religion were forſaken, except in ſhew and ceremony: the Prophets cried out againſt thoſe courſes, but there was no amendment. And therefore all is now brought to ruine, as you ſee before your eyes. So little doth God care for outward formality, where true Piety and goodneſſe is wanting. [*When Ieruſalem was inhabited*] Not thinly and poorely as now, but populouſly: And more than ſo, [*in proſperity*] too, or peaceably, as now it is not [*And the Cities thereof round about her*] Throughout the whole Countrey, even in thoſe places that were moſt dangerous, and leaſt defenced [*When men inhabited the South of the Plaine*,] Or the South, and the Plaine והשפלה

2. In a large Amplification of their Diſobedience, the Cauſe that made their Faſts not acceptable. The Prophet had briefely told them, that their hearkening to the words of the Prophets was that which God more lookt for, than their faſtings; and that their Diſobedience in that kinde had brought Deſolation upon them, notwithſtanding all their religious obſervations in this. But they would be apt to miſ-underſtand him: wherefore he comes to particulars with them, and in their Fathers example, lets them ſee what themſelves were, and what they ſhould likewiſe expect, if they amended not. He therefore ſets before them

1. The Commandement and Word of God by the former Prophets: whereunto God required the Peoples obedience; and that was ſummarily, To be juſt and charitable towards their neighbors. Not but that God did command the Duties of the Firſt, as well as of the Second Table: But thoſe are nothing worth without theſe; and the true Obſervation of the Laſt, is a triall of the holy performance of the Firſt, [*And the Word of the Lord, &c.*] *Verſe* 8. [*Thus ſpeaketh the Lord of Hoſts, ſaying*] The Commandement concerneth generall duties towards our neighbour.

1. Externall, in the outward worke: either
   1. Publike in Magiſtrates [*execute true judgement.*]
   2. Private in each toward other.
      1. Doing good out of a willing minde [*Shew mercy*] חסד kinde and favourable dealing: and this out of the Bowels of a tender affectionate love to our brethren, רחמים [*And compaſſions every man to his brother*] or neighbour, who is our brother, and ſo to be loved, and well uſed. *Verſe* 9.
      2. Forbearing to hurt there eſpecially, where we have moſt advantage, by reaſon of others weakeneſſe and inability to ſave themſelves harmeleſſe, or offend us [*Oppreſſe not the Widdow, nor the Fatherleſſe, the Stranger, nor the Poore.*]

2. Internall, in the inward thought of the heart, the roote and beginning of outward violence and wrong [*And let none of you imagine evill againſt his brother in your heart*] *Verſe* 10.

2. The diſobedience of the Iewes to this Commandement, ſet forth by its worſt quality, *viz.* It was wilfull Diſobedience, obſtinate Stubbornneſſe and Intractableneſſe. Which is expreſſed by divers Similitudes, all tending to one purpoſe: [*They refuſed to hearken*] [*They pulled away the ſhoulder*] As Oxen that ſhrinke backe from the yoke: Or as hee that ſhould carry a burthen, but puls

puls away his ſhoulder when he ſhould take it on him, and lets it fall. So did theſe Iewes deale with the eaſie yoke, and light burthen of Gods Commandements, [*And ſtopped their eare, that they ſhould not heare*] An argument of extreame contempt, and hatred of the Speaker, for the Hearer to ſtoppe his eares at him. [*They ſtopped*] הכבידו *aggravarunt*, made heavie their eares. A Metaphor from ſome Weight, hung upon the hands or feete, which make a man unfit for ſervice: and thence generally taken for any * impediment, which hinders the execution of any thing. And therefore may well be rendred here, [*ſtopped*] *Verſe* 11. The cauſe of all this untowardneſſe comes from within [*Yea they made their hearts hard as an Adamant*] There was in them a ſtiffe and wilfull Reſolution to ſinne: Which they increaſed to a height of a malicious Stubborneneſſe, by continuall oppoſition againſt all meanes of Repentance: whereby their hearts became as hard and intractable to any goodneſſe, as the hardeſt ſort of Stones, Flints, or Diamonds, are to be wrought by the Toole into any faſhion we deſire. [*As an Adamant*] שמיר *Iunius* renders it, *Lapis perdiutinus, quaſi ſervabilis*; A Stone of long continuance, *viz.* by reaſon of its hardneſſe. The *Targum* שמירא of the ſame Derivation: but by it the word חלמיש *Silex*, a Flint or hard Rocke is rendered, *Pſalme* 114.8. חלמיש *Targum* שמיר למעין and *Iob* 28.9. בחלמיש *Targum* בשמיר So that wee may take it for a Flint as well as a Diamond: though generally it is rendred Diamond, Adamant, in this place, and *Ier.* 17.1. alſo *Ezek.* 3.9. Becauſe it is the hardeſt of Stones חזק מאד harder than a Flint, as our laſt Tranſlators reade it. *Targum* מטינרא *quàm Petra*. R. *David* takes it generally for a hard Stone that cannot be graven with iron; שמיר היא אבן חזקה שלא יוכל הברזל לפוכלח And that is ſufficient to the meaning of this place, *Viz.* That Gods word would make no impreſſion of Remorſe and Reformation in them. [*Leſt thou ſhouldeſt heare the Law*] To the end they might not obey, either the Law delivered by *Moſes*, and proved for the firſt and generall Inſtruction of the Church; or elſe the particular inſtructions which were given unto the Church by the Prophets in after times, ſent by God as occaſion required. [*And the words which the Lord of Hoſts hath ſent in his Spirit by the former Prophets*] who ſpake as they were inſpired by the Holy Ghoſt. And ſo the diſobedience which theſe Iewes ſhewed to their words, was not onely the deſpiſing of the Prophets, but a Rebellion againſt the Spirit of God: as *Act.* 7.51.

3. The puniſhment that came upon the Iewes for their Rebellion: which is

1. Generally, expreſſed in theſe words [*Therefore there came a great wrath from the Lord of Hoſtes*] A great Puniſhment, the effect of great anger and diſpleaſure. *Verſe* 12.

2. Particularly amplified,

1. By the Iuſtice and Equity of it. When their miſery came upon them, God neglected them, becauſe in their proſperity they had neglected him. [*Therefore it is come to paſſe*] by a moſt juſt and equall retaliation [*That as he cried*] by his Prophets earely and late calling upon them to repent and amend, [*And they would not heare*] obey his voyce, and reforme their manners, [*So they cried*] in their calamities for helpe and ſuccour, [*And I would not heare, ſaith the Lord of Hoſts*] to releeve and comfort them; but left them helpeleſſe in the hands of their enemies. *Verſe* 13.

2. By the Nature and kinde of it: A Violent driving them forth

* So Exod. 4. 10. Ezek. 3.5. כבד לשון *Gravis lingua.*

Vide Eze. 11. 19. 36. 26.

Vide Pro. 1. 20. *& ſeq.*

forth into baniſhment into ſtrange Countries [*But I * ſcattered them with a whirl-winde*] violently and ſuddenly. And it appeares by the Story, how quicke a diſpatch *Nebuchadnezzar* and his Captaines made with this Nation, ſweeping them away like a violent Tempeſt. [*Among all Nations whom they knew not*] Aſſyrians, Egyptians, Edomites, Moabites, &c. ſtrangers to the Iewes in affection and in Religion.

3. By the conſequent of it: And utter deſolation of the whole Countrey, after ſuch time as the people were emptied out of it, [*Thus the Land was deſſolate after them, and no man paſſed thorow or returned*] Which paſſage is very remarkeable and ſtrange, giving us to underſtand, that this Countrey of *Iudaa*, wherein the Tribes of *Iuda* and *Benjamin* inhabited, after the people were carried into Captivity, lay utterly waſte, without any Inhabitants, for the ſpace of ſeventie yeares. Inſomuch, that after the ſlaughter of *Gedaliah*, when all the remainder of the people, man, woman, and child, fled into Egypt, there was not a Iew left in the Countrey. And, being thus left empty of its naturall Inhabitants, we finde not, that there were any Colonies ſent from other Countries by the King of Babylons command, to plant themſelves in the Iewes roome; as in the Captivity of the tenne Tribes there had beene by the command of the Aſſyrian Monarch: or that the neighbouring Nations, though haply they might make inrodes to ſpoile the Countrey of the riches that was left, did come and dwell in the empty Cities. Nor doe we finde, that at the returne of the Iewes, there were any diſplaced to make them roome, either by force, or faire meanes. A wonderfull Providence, that a pleaſant Countrey (left deſtitute of Inhabitants, and compaſſed about with warlike Nations) was not invaded, and re-planted by Forreiners for ſeventie yeares ſpace. But the Land, though it had caſt out her Inhabitants for a while, would not yet admit of ſtrangers, till it had vomited them out, as now it hath done. The Naturalls were within ſeventie yeares to returne, and God keepes the roome emptie all that while for them, and Forreiners deſired not their Countrey. And this indeed was that which God threatens, that for ſeventie yeares the Land ſhould enjoy her Sabbaths, reſting from tillage, and all other emploiments, whereunto Inhabitants uſe to put it.

2 Chr. 36. 21. Lev. 26. 34. 35.

Now the blame of all this, is laid where the fault was: it was not the Babylonians, but the Iewes, that waſted their owne Land, their ſinne did more ſpoile, than the other armies, [*For they laid the pleaſant Land deſolate*] *i. e.* Palæſtina: which was laid waſte through Gods anger, provoked by the peoples ſinnes. *Verſe* 14.

And thus we have the firſt part of the Preface, containing matter of Reprehenſion of the peoples hypocriſie and diſobedience to the Law: exemplified in the like of their Fathers, with its puniſhment, that in and by them theſe might ſee what themſelves were, and * what ſhould likewiſe befall them without amendment. Even they alſo ſhould call, and not be heard; they ſhould be ſcattered in furie over all the earth, leaving their owne Land deſolate of its naturall Inhabitants, as it is this day.

* And in the Verbe in the future Tenſe יקרא׳ ישימי אסערם doe import ſo much.

* יאסערם a word קשה ברקדוק ſaith *Kimchi*, that followes not any Rules of Grammer. He, following his Father *Ioſeph Kimchi*, expounds it thus, ואסערם ואשעם עמם i.e. *turbabo eum ego ipſe*, or, that is אני מצטער עמם בגלות *ego turbatus ſum cum eis in captiuitate*: Nothing Gods compaſſionat feeling of their miſery; according to that לו צל בכל צרותם in their affliction hee was afflicted: which is ſpoken כלשון בני ארם to our capacities. The Caraphraſt takes it actively, for ואסערם ואברגון *diſſergam eos*.

Chap. VIII.

AGaine the Word of the Lord of Hoſts came to me, ſaying,

2 *Thus ſaith the Lord of Hoſts, I was jealous for Zion with great jealouſie, and I was jealous for her with great wrath.*

3 *Thus ſaith the Lord, I will returne unto Zion, and will dwell in the midſt*

midſt of Ieruſalem: and Ieruſalem ſhall be called a Citie of truth, and the Mountaine of the Lord of Hoſts, the holy Mountaine.

4 *Thus ſaith the Lord of Hoſts, There ſhall yet old Men, and old Women dwell in the ſtreets of Ieruſalem, and every man with his ſtaffe in his hand for very age.*

5 *And the ſtreets of the Citie ſhall be full of Boyes and Girles, playing in the ſtreets thereof.*

6 *Thus ſaith the Lord of Hoſts, Though it be unpoſſible in the eyes of the remnant of this People in theſe dayes: ſhould it therefore be unpoſſible in my ſight, ſaith the Lord of Hoſts?*

7 *Thus ſaith the Lord of Hoſts, Behold, I will deliver my people from the Eaſt Countrey, and from the Weſt Countrey.*

8 *And I will bring them, and they ſhall dwell in the midſt of Ieruſalem, and they ſhall be my People, and I will be their God in truth and in righteouſneſſe.*

9 *Thus ſaith the Lord of Hoſts, Let your hands be ſtrong, ye that heare in theſe dayes, theſe words by the mouth of the Prophets, which were in the day that the Foundation of the houſe of the Lord of Hoſts was laide, that the Temple might be builded.*

10 *For before theſe dayes there was no hire for man, nor any hire for beaſt, neither was there any peace to him that went out, or came in, becauſe of the affliction: for I ſet all men, every one againſt his neighbour.*

11 *But now, I will not* intreate *the reſidue of this People as aforetime, ſaith the Lord of Hoſts.*

12 *For the ſeed* ſhall be *proſperous: the vine ſhall give her fruite, and the ground ſhall give her increaſe, and the heavens ſhall give their deaw, and I will cauſe the remnant of this People to poſſeſſe all theſe things.*

13 *And it ſhall come to paſſe, that as yee were a curſe among the Heathen, O houſe of Iudah, and houſe of Iſrael, ſo will I deliver you, and yee ſhall be a bleſſing: feare not,* but *let your hands be ſtrong.*

14 *For thus ſaith the Lord of Hoſts, As I thought to puniſh you, when your Fathers provoked me unto wrath, ſaith the Lord of Hoſts; and repented not.*

15 *So againe have I determined in theſe dayes to doe well unto Ieruſalem, and to the houſe of Iudah: feare ye not.*

16 *Theſe are the things that ye ſhall doe, Speake yee every man the truth unto his Neighbour: execute judgement truely, and uprightly in your Gates.*

17 *And let none of you imagine evill in your hearts againſt his Neighbour, and love no falſe oath: for all theſe are the things that I hate, ſaith the Lord.*

18 *And the Word of the Lord of Hoſts came unto me, ſaying,*

19 *Thus ſaith the Lord of Hoſtes, The Faſt of the fourth* moneth, *and the faſt of the fift, and the Faſt of the ſeventh, and the Faſt of the tenth, ſhall be to the houſe of Iudah joy and gladneſſe, and proſperous High Feaſts: therefore love the truth and peace.*

20 *Thus ſaith the Lord of Hoſts, That there ſhall yet come People, and the Inhabitants of great Cities.*

21 *And they that dwell in one* Citie, *ſhall goe to another, ſaying, Up, let us goe and pray before the Lord, and ſeeke the Lord of Hoſts: I will goe alſo.*

22 *Yea, great People and mighty Nations ſhall come to ſeeke the Lord of Hoſts in Ieruſalem, and to pray before the Lord.*

23 *Thus ſaith the Lord of Hoſts, In thoſe dayes ſhall ten men take hold out of all Languages of the Nations,* even *take hold of the skirts of him that is a Iew, and ſay, We will goe with you: for we have heard, that God is with you.*

The ſecond part of the Preface is,

2. COnſolation againſt all ſuch diſcouragements as cauſed them to diſtruſt the good ſucceſſe of things: and this is oppoſed to their ſecond fault, *viz.* their Vnbeliefe. The Prophet armes them againſt this by many comfortable promiſes.

1. Of

1. Of Gods Favour and Reconcilement with them for the preſent; ſet forth under a ſimilitude of an Husband, caſting off his diſloyall Wife, and taking her, upon amendment, into his favour againe. The Promiſe is *Verſe* 3. in theſe words [*Thus ſaith the Lord, I am returned unto Zion*] my Church and People: and that not for a little while, but [*And will dwell in the midſt of Ieruſalem*] Which I had for a while forſaken; but now am come againe, to make the Temple the place of my glory and worſhip: wherein my people ſhall honour me, and I will protect them. This Promiſe of Grace and Favour is amplified two wayes:

1. By the Contrary, his former Diſpleaſure with his Church: Which with its Cauſe, is expreſſed, *Verſe* 2. [*Thus ſaith the Lord of Hoſts: I was jelous for Zion, with a great jelouſie*] Ielouſie is a mixt Paſſion in an Husband, conſiſting, as of moſt tender love to his Wife, and all carefull Proviſion for hers and his owne honour, ſo of moſt furious rage and revenge where this is violated. Both are compriſed in this *Verſe*, in the firſt Clauſe, Gods exceeding great care and love to the Church of the Iewes, in affording them all things that might be for their ſafetie and his glory, by their pure worſhip and ſervice of him. But Ieruſalem plaid the Harlot, & broke faith with God; therefore in the next Clauſe he was wroth with her [*And I was*, (or have bin) *jelous for her* (or, of her) *with great fury*] puniſhing her with rejection and Baniſhment of her Countrey. And this Interpretation, which refers this [*Great fury*] of God, not unto the Puniſhment of the Babylonians, and other Enemies that miſerably afflicted the Church of the Iewes, but unto the Puniſhment of the Iewes themſelves; ſeemes very agreeable, as to the nature of Ielouſie, ſo to this Place. One difficultie there is in the reading, קנאתי לה I was jelous [*for her*] which muſt be taken in the good part, that for her ſake God had puniſhed her enemies that hurt her: and ſo קנא conſtrued with ל is generally taken in the good ſenſe, and ſignifies properly not Iealouſie, *Zelotypia*, but *Zelus*, Zeale. Betweene which, I take it, a Difference muſt be made, Zeale being more generall, a vehement affection of love, with an eager indignation againſt that thing or perſon which hurteth the thing loved: Iealouſie, a more ſpeciall affection in married perſons, whoſe beginning is love with a diſcreet obſervation of each others demeanour: which, upon juſt or evill ſuſpicion of falſe-dealing, is alienated, upon plaine conviction quite turned into rage, and extreame diſpleaſure againſt the party delinquent. Now it is true, God was both zealous for Zion in puniſhing her enemies that hurt her, and jealous over her too, being wrath with her for offending him: but me thinkes this latter ſuits the place better, and ל may be rendred not unfitly [*Over her*] or [*Of her*] And ſo the French turne it in the former clauſe of the *Verſe*, who reade it thus, [*I have beene jealous of Zion with great jealouſie, and I have beene jealous for her with great Furie*] altering the manner of ſpeech. *Quære*. Haply theſe words may be taken in the ſame ſenſe; as *Chap.* 1. *Verſe* 14. for Gods wrath againſt the adverſaries of the Church, whom he puniſheth for the love he beareth to his Church. But it would be enquired, why our Tranſlators in the former place render [*I am jealous*] but here [*I was, &c.*] *Ergo quære ult.*

So the Paraphraſt.

2. By the effect of Gods returne and re-inhabitation in Ieruſalem, *viz.* The re-eſtabliſhment of his pure Worſhip and Service among the Iewes [*And Ieruſalem ſhall be called a citie of Truth*] Not onely paſſively, becauſe God ſhould truely performe all his Promiſes towards her, but alſo, and rather actively, of that true Worſhip of God, which ſhould be maintained and profeſſed in Ieruſalem; the onely

onely place in the world, where God was worſhipped aright: all others being full of Error, Superſtition, and abominable Idolatrie. So that, whereas Ieruſalem had before the Captivitie beene a Harlot, and broken Covenant with God, by corrupting his Worſhip; and was therefore caſt off, and puniſhed in Gods jealous anger, now henceforth ſhee ſhould be עיר אמנה or, which is the ſame: *קריה נאמנה *Civitas fidelitatis*, or *fidelis*, The faithfull citie; obſerving Faith and Loyalty towards God, in cleaving conſtantly to his ſincere Worſhip. Which alſo we find that they did from the Captivity till Chriſt: preſerving the maine of Gods Worſhip pure, and never falling to the open profeſſion of Idolatry, as in former times they had done; though in Doctrine and manners there crept in many corruptions. And their finall rejection was not, as in former times, for Idolatry, but for ſtiffe perſevering in Iudaiſme, rejecting Chriſt and Chriſtianity. [*And the mountaine of the Lord of Hoſtes, the holy Mountaine*] *i.e.* Literally, the place whereon the Temple was built, which had layne polluted and prophaned under the Ruines and Deſolation of the Temple ſo many yeares; ſhould againe be ſtiled * the holy Mountaine; becauſe of an holy Temple thereon re-edified, and the holy Worſhip of God therein performed. If wee ſhould extend this and the former Clauſe to a Typicall meaning, underſtanding them of the true Church, whereof Ieruſalem, and this holy Mountaine were Figures, it may be done without abſurditie: But I thinke, with *Sanctius*, that this Chapter ought not to be wholly interpreted of the Spirituall Ieruſalem, as *Ribera*, and others expound it: but that it hath its truth and accompliſhment in all particulars in the earthly Ieruſalem, as will appeare, *Verſe* 2.

*Eſa. 1. 21. 27

* As of old it hath beene.

2. The ſecond Promiſe (which, with the reſt, is an effect of the firſt) is of a peaceable and ample eſtate. Though now they were few in number, and by reaſon of Warres and other troubles, not likely to increaſe to any great multitudes, or to live in Peace; yet God promiſeth they ſhall doe both. Which is ſet forth by two ſpeciall adjuncts or companions of a quiet and flouriſhing State:

1. Long life of aged Perſons [*Thus ſaith the Lord of hoſtes, There ſhall yet old Men, and old Women dwell in the ſtreets of Ieruſalem*] which now lay deſolate and unfrequented: they ſhould be re-peopled in peace, and for a long continuance, and they that were now young, ſhould live quietly in it till old age, yea, till decrepit old age, [*And every * man his ſtaffe in his hand for very age*] A ſigne of a proſperous State, wherein men are not cut off untimely by warres and ſuch like calamities. See 1 *Sam.* 2. 31. *Lam.* 2. 20. 21. 22. & *Lam.* 5. 11. 12. 13. 14. *Verſe* 4.

* Or every one.

2. Multitudes of young children ſporting in the ſtreets, [*And the ſtreets of the Citie ſhall be full of Boyes and Girles*] That is a ſigne of fruitfulneſſe and increaſe in a State: The next of Peace and Security, [*Playing in the ſtreets thereof*] After the faſhion of children, in Townes peaceably inhabited. In time of Warre and common Calamitie it is otherwiſe. *Verſe* 5. Now this Promiſe ſeemed ſtrange to the Iewes, the preſent ſtate of things being conſidered: Wherefore God, by way of Prevention, confirmes his Promiſe by an argument from his Power, oppoſed to their incredulity: the ſumme is this, That which ſeemes unpoſſible or unprobable in mans eyes, doth not ſeeme ſo in Gods, who can eaſily bring to paſſe, what is to man moſt difficult. [*Thus ſaith the Lord of Hoſts, if it ſeeme marvellous in the eyes of the remnant of this People*] And therefore, becauſe but a poore remnant of a populous Nation [*Should it be marvellous in mine eyes, ſaith the*

Gen.18.14. Rom.4.20,21 Luke 1.37.

the Lord of Hoſts?] No: what is unpoſſible with man, is poſſible with God. *Verſe 6.*

3. The Promiſe of Re-collection of the diſperſed Iewes, and reſtoring them to their owne home. [*Thus ſaith the Lord, I will ſave my People*] *i.e.* The ſcattered Iewes: for of them I conceive the place is literally meant, howſoever it may be myſtically applied to the Church. [*From the Eaſt Countrey, and from the Weſt Countrey*] *i.e.* From all quarters of the World, where they have beene diſperſed: which by *Synecdoche* are meant by the riſing and ſitting of the Sunne; as is plaine, *Pſal.*113.3. *Mal.*1.11. *Pſalme* 50.1. For, though the Iewes were chiefly driven into Babylon, and thence brought home againe: yet was their diſperſion into other parts alſo; whence, upon the Reſtauration of their State, thoſe whoſe hearts God touched, did repaire to *Iudea*. See Chap.2.v.6. [*And I will bring them, and they ſhall dwell in the midſt of Ieruſalem*] As without doubt they did, though not all, nor all at one time. In five hundred yeares, ſo long was the time between the Captivity and Chriſt, many things might fall out which Propheſies ſpeake of, and Stories mention not. And Stories of thoſe times being greatly defective, they are (me thinkes) not well adviſed, who deny that theſe Propheſies can be meant of the temporall Ieruſalem, becauſe they finde not the accompliſhment of every particular related by Hiſtorians.

This Promiſe of rē-calling them is amplified and confirmed by the end of their comming home; which is alſo the cauſe of their reſtoring. God, for his part, was mindefull of his Covenant, though hee ſeemed to forget them; and therefore would reſtore them: They, for their part, muſt be mindefull of their Obedience, being reſtored. And then God would renew his Covenant againe with them; as it is in the words following. Which expreſſe unto us

1. The Covenant, in a mutuall ſtipulation, [*They ſhall be my People, and I will be their God*] A ſolemne and uſuall forme in Scripture, to expreſſe the Contract and Bargaine that is made betweene God and his Church, for Subjection in her, and protection in him.

2. The manner and condition of the Covenant on

1. Gods part, Truth, [*in truth*] Certaine and aſſured fulfilling of all Promiſes of Grace and Favour, which God maketh to his Church.

2. Mans part, righteouſneſſe [*And in righteouſneſſe*] *i.e.* On condition of Obedience to all the Commandements of God, *Verſe* 7.8.

Vnto theſe former Promiſes, the Prophet addes an earneſt exhortation unto the People, not to be diſcouraged, but to take heart againſt all occaſions of diſtruſt and feare. Which Exhortation hee preſſeth with much variety and force of Argument, from the 9. to the *Verſe* wherein we have,

1. The Exhortation it ſelfe, which is, that they would reſolutely and cheerefully goe on in all Vndertakings for the finiſhing of the Temple, reſtoring Gods Worſhip, and ordering of the State, upon Aſſurance and Confidence of Gods Aſſiſtance. [*Thus ſaith the Lord of hoſtes, Let your hands be ſtrong*] And, not your hearts? Yes your hearts in Faith, and then your hands in Employment, *viz.* about the Temple, and all things belonging to the publike ſervice of God, and good of the State. Be not faint-hearted, nor weake-handed in ſetting them forward.

2. The Confirmation and Enforcement of it: which is triple.

1. By Experiments: which is double,

1. In the Preaching of the Prophets: *q.d.* you may truſt them whom you have tried, and take comfort by the

the promiſes and exhortations they now make unto you, who have formerly found them no Liars. [*Yee that heare in theſe dayes*] *viz.* the fourth yeare of *Darius* [*theſe words*] promiſes and exhortations [*by the mouth of the Prophets*] *viz. Haggai* and *Zecharie*, who at this time propheſied unto the *Iewes*. [*Which were in the day that the foundation of the Houſe of the Lord of Hoſtes was laid, that the Temple might be built*] What day was that? We have it related, *Ezr.* 3. 8. It was in ſecond moneth of the ſecond yeare of the peoples returne from Captivity; that is, in the ſecond yeare of *Cyrus*: from whence unto the fourth of *Darius Nothus*, are one hundred and eight yeares. But what, were *Haggai* and *Zecharie* Prophets then at that time? Sure they muſt now be of a great age, about an hundred and forty yeares old, ſuppoſing them to bee about thirty at the laying of the foundation of the Temple: which by the tearme of [*young man*] given to *Zecharie*, *chap.* 2. 4. ſeemes not likely. And where are all their Sermons in that long ſpace? Or did they propheſie at the laying of the foundation, and after for an hundred and eight yeares hold their peace, during the time the people neglected the building of the Temple? It cannot be thought. *Sanctius* therefore takes the laying of the foundation of the Temple, not to be properly meant, but to be underſtood for the continuation of the worke, which had beene ſo long time interrupted, and then taken in hand againe. Which may ſeeme to be a new beginning of the Worke; as *Ezr.* 5. 2 [*They began to build*] though they had begunne before, *Chap.* 3. 8. And then the meaning of the words lye thus, [*In the day that the foundation of the Lords Houſe was laid*] יסד בית ה the Houſe was founded, *i.e.* Reared and ſet upon its foundation formerly laid. Now *Zerubbabel* and *Iehoſhua* began to goe in hand with the finiſhing of the Temple the ſecond yeare of this *Darius*, upon the Propheſie of *Haggai* in the ſixt and ninth moneth of that yeare, *Hag.* 1. 1. & 2. 11. and of *Zecharie* in the eigth moneth of the ſame yeare, *Zech.* 1. 1. In the ninth moneth of the ſecond yeare, it appeares that the Worke went forward: before which time, they had beene plagued with famine, and after that God bleſſed them with increaſe; as is plaine, *Hag.* 2. 16, 17, 18, 19, 20. *verſes*. From that ninth moneth of the ſecond yeare, to the ninth moneth of this fourth yeare, wherein *Zechary* now preached, was two whole yeares: Wherein, as the Worke of the Temple ſtill went forward; ſo God ſtill continued his bleſſings on them. And therefore *Zecharie* brings this as a motive to perſwade the people to Faith and Obedience to his words now, by two yeares experience which they had had of the truth of his, and his Colleagues former Propheſies. This Interpretation ſeemes to runne ſmooth enough, and hath nothing harſh in it, except that of laying the foundation, for, [a] finiſhing upon the foundation. Our old and new Tranſlation ſeeme plainly to ſpeake of the very firſt foundation of the Temple, [*The foundation was laid, that the Temple might be built*] diſtinguiſhing the rearing of the Wals from laying the foundation. And *Iunius* more plainly, [b *Ex quo die fundata eſt domus Iehovæ, Templum ædificandum fuiſſe.*] *viz.* The Prophets that were at the firſt founding of the Temple, told the people then, and ever after, that the Temple was to be built: *i.e. Fuiſſe pergendum in ædificatione*, that they were to goe forward with the building. To the ſame meaning the *French* Tranſlators, who reade this place thus, [*Vous, &c. i.e. You that heare in theſe dayes, theſe words by the mouth of the Prophets, in whoſe dayes was laid the foundation of the houſe of the Lord of Hoſtes*] [c] which is the Temple, that it might be re-edified, [*Let your hands be ſtrong*] But if

a *Yet in* Haggai *there is ſomewhat that ſounds like it: for,* Chap. 2. ver. 18. *that is called laying of a foundation, which ver.* 15. *is tearmed, laying of a ſtone upon a ſtone, viz. of the building upon the foundation,* אשר בים b *dare redditur (ex quo die) pro (qui fuerunt in die.)*

c *Ioyning* ההיכל *unto the former words* ה׳ צבאות ב״ת *per appoſitionem. Which rendring ſeemes very good.*

we take it precisely thus, for the time of laying the first foundation, wee must say, that either this *Darius* was not *Nothus*, but the sonne of *Hystaspes*; or that *Haggai* and *Zechariah* were now very old men, and either had not preached at all for one hundred and eight yeares; or had but ill successe all that while. *Ergo quare.*

2. In the Event which they had found by experience to answer the Prophets Preachings; *viz.* A present redresse of their formerly most miserable and afflicted estate. Their present comfort is set forth under its opposite, Their former misery: which would best discover it. Their Misery was three-fold:

1. Famine. [*For before these dayes*] wherein the building of the Temple, long neglected, was taken in hand, [*There was no hire for man, nor any hire for beast*] *i. e.* No fruit nor commoditie came by the labour of man or beast: the earth did not pay for the tillage and manuring, by yeelding sufficient for the foode of man or beast, as it is *Hag.* 1.

2. Warres and danger from Enemies round about them, who by incursions and invasions did vexe and disquiet them. [*Neither was there any peace to him that went out or came in*] at home, or abroad; in Citie, or Country: whersoever, and about whatsoever they went, they had no security, but were in danger of the enemie. [*Because of the affliction* (*loge*, as *Iunius*) *of the Enemie* מִן־ הַצָּר] Whom, though God so restrained, that they did not as yet (for ought we finde) by great Armies, and strong Invasions set upon this poore remnant of people; yet by smaller Troupes they did rob and spoyle them; and out of their owne hatred of the *Iewes*, and Gods judgement for the neglect of his Worship, wrought them much mischiefe. These were their Neighbours, the *Samaritans*, *Ammonites*, &c. the old Enemies.

Targum מן מעיקא

3. Sedition and civill contentions one amongst another. Envies, grudges, factions and part-taking reigned among them, to the hinderance of the common quiet [*For, loge And* וְאשַׁלַּחְתִּי *I set all men every one against his Neighbour*] A miserable State, poore and famished, vexed by enemies, and discontented within it selfe, God suffering their mindes to be imbittered one against another. *Vers.* 10.

2. By Promises. Things were well amended with them already, and God now promiseth to continue the same favour towards them for time to come. This Promise is,

1. Proposed in generall tearmes, That God would shew himselfe otherwise towards this people, than in former times: when he was angry, now he would be favourable to them. [*But now I will not bee*] *Iunius* [*I am not*] the Verbe substantive is not in the originall. Now the present state of things shewed, that God was not to them now as before; and therefore, I take it, the future tense is herein supplied here [*I will not be*] according as the next verse sheweth, being a promise of future times, [*Unto the residue of this people as in former dayes, saith the Lord of Hosts.*] I will be gracious to this poore people, whom I have formerly afflicted, *ver.* 11.

2. Amplified many wayes:

1. By the particulars wherein God would blesse them: which are two,

1. Abundance, contrary to their former fruitlesse and want, expressed in the severall particulars, which are meanes of plenty [* *For the seede shall be prosperous*] כִּי זֶרַע הַשָּׁלוֹם the seed-time shall be peaceable, saith *Iunius*, *i. e.* quiet, without molestation

* *The French reade it thus,* [Ains laſemence de paix y ſera] *i. e. But the seede of peace shall be there: In that sense I take it as it is said, Light is sowne for the righteous, &c.*

ſtation of the enemie, who hindred the Husband-man in ſowing times. But I conceive, that the promiſe of peace is rather in the laſt Clauſe of this Verſe: and therefore I underſtand it, with our Tranſlators and *Sanctius*, of increaſe and abundance: The ſeede ſowne ſhould bee proſperous, *i. e.* Fruitfull, to bring forth a plentifull Crop. [*And the Vine ſhall give her fruit, and the ground ſhall give her increaſe*] Every ſort of Husbandry ſhall thrive: and that becauſe [*The Heavens ſhall give their deaw*] ſeaſonable, and kindly ſhowres.

2. Peaceable poſſeſſion of their abundance, contrary to their former dangers, &c. [*And I will cauſe the remnant of this people to poſſeſſe all theſe things*] God himſelfe would put them in poſſeſſion: and though they were a poore remnant, yet they ſhould enjoy it quietly in ſpite of all their enemies, *Verſ.* 12.

2. By an event or conſequent that ſhould follow upon Gods reſtoring of the *Iewes* to ſo plentifull and proſperous eſtate. As all the world had taken notice of their former miſerable deſolation; ſo ſhould they of their glorious reſtitution: Which publick notice ſo generally taken, doth greatly amplifie the quality of the *Iewes* ruined and reſtored eſtate, both being ſo ſingularly notable. [*And it ſhall come to paſſe, that as yee were a curſe among the Heathen*] A forme of execration and curſing; as thus, (*God doe to mee, or thee, as he hath done to the Iewes*) or (*God make thee like a Iew*) or the like; making their calamitie a patterne for any fearefull imprecation. See *Deut.* 28. 37. *Ier.* 24. 9. *Ier.* 29. 18. *& verſ.* 22. and *Ier.* 42. 18. *Pſal.* 83. 11.

And, ſaith *Sanctius*, *Hoc familiare eſt Mahometanis, qui in execrationibus dicunt, Iudæus ſim, ſi falſo, &c.* [*O houſe of Iuda, and houſe of Iſrael*] Here is a hard knot. God ſpeakes to the ten Tribes as well as to the two; and promiſes, that as both had beene a curſe (which was too too manifeſt) ſo now both ſhould bee a bleſſing. Whereby it would appeare, that at the looſing of the Captivity, not onely the two Tribes of *Iuda* and *Benjamin*, called the Houſe of *Iuda* from the greater Tribe, but alſo the ten Tribes, named the Houſe of *Iſrael*, did returne home. *Sanctius* thinkes it may bee ſolved by an *Epexegeſis*: Thus the Houſe of *Iuda*, *i. e.* the Houſe of *Iſrael*: which hee makes like thoſe *Exegeſes*, uſuall in the *Pſalmes*; *Iacob* ſhall rejoyce, *i. e. Iſrael* ſhall bee glad, *Pſal.* 14. 7. God is knowne in *Iuda*, *i. e.* his Name is great in *Iſrael*, *Pſalme* 76. 1. with many the like. And hee further confirmes it, becauſe the Name of *Iſrael* was given to the Tribe of *Iuda* before this time, *Eſa.* 48. 1. as the moſt noble Tribe: and *Chap.* 46. 13. when the ten Tribes were now carried captive. But, by his favour, this Exegeticall interpretation of this place ſounds harſhly, and not juſtifiable by theſe other places, if their times and other circumſtances bee compared with this. *Ribera* underſtands it of the generall converſion of all the *Iewes*, in the times of the Goſpel: but haply wee neede not goe ſo farre, if it may appeare, that not onely the two Tribes of *Iuda* and *Benjamin*, but alſo the tenne Tribes returned home at this time. I ſay the tenne Tribes not wholly, nor yet the greateſt part; for ſo it is manifeſt they did not come backe againe; no, nor the two Tribes neither: A great, if not the greateſt part of whom remained in *Babylon*, deſpiſing the benefit of their deliverance; as wee have ſeene before: but yet both are rightly ſaid to returne, becauſe ſome of either did returne. And ſo that place, *Hoſ.* 1. 6. muſt bee taken of the generality and whole body of the ten Tribes, not preciſely, as if no remnant of them ſhould eſcape out of Captivity, contrary to *verſ.* 11. of that *chapter*. And a like example of the *Iewes* that fled into *Egypt*, to whom utter deſtruction is threatned, *Ier.* 42. 16, 17.

Vid. Sanct. in Ezek. 37. 19.

Vera remnant did escape, *Ier.* 44. 28. The probabilities that perswade the returne of some part of the ten Tribes, are these:

1 The Generality of *Cyrus* Proclamation, *Ezra* 1. 1, 2, 3, 4. and of *Artaxerxes* after him, *Ezra* 7. 13. who give permission to all the *Iewes* in their Dominion to returne to *Ierusalem*. To restraine this unto the *Iewes* of the two Tribes, there is no reason; no more than to thinke, that onely the two Tribes, and none of the tenne, make use of it. It was but about one hundred and thirty yeares that the tenne were captived before the two: and that time was not so long as to make them forget all acquaintance one with another: and seventie yeares commerce was sufficient to recover it, had it beene lost, especially considering how common afflictions doe strangely beget love and acquaintance in men of the same Nation in forraine Countries. And though the two Tribes were carried captive into *Babylon*, and the ten somewhat further North and East towards *Media*, 2 *Reg.* 17. 6. yet it is apparant that both the one and the other were dispersed and mingled into all quarters of the *Assyrian*, and afterwards *Persian* Empire, even throughout an hundred twenty and seven Provinces, *Esther* 3. 8. & 8. 9. & 9. 2. 12. Now seventy yeares acquaintance, and the common burden of Captivity could not choose but draw many of the one as well as of the other, to embrace the occasion of a generall release from thraldome.

2 In the second of *Ezra* wee finde the number of the whole Congregation that returned, to bee 42360. besides their attendants: but if wee reckon up the particulars of *Iuda* and *Benjamin*, which are in that Chapter punctually set downe, wee shall finde the summe amount but to 29974. so that there wants about 12000. of the full number. Which, say the Hebrew Doctors, were those that came up out of the other ten Tribes. As *R. Schelamo Isaac* relates on *Ezra* 3. 64.

3 The Scripture seemes plainely to signifie so much in divers places, as *Ier.* 3. 18. *Hos.* 1. 11. *Ezek.* 37. *per totum*. Albeit the meaning of these and the like places be controverted, and by many expounded of the conversion of the *Iewes* unto Christianity, and not of the union of these remainders of the twelve Tribes, which, returning from Captivity, grew into one of Church and State in *Iewrie*. *Ergo quare alt.* of this their returne.

Furthermore, touching this compellation of the House of *Iudah* and *Israel*, this is to be noted, that before the Captivity of the two Tribes, and whilst the Kingdome of *Israel* stood, there were many that from time to time revolted unto *Iuda* out of love of true Religion there maintained, or other respects; as appeares in the time of *Rehoboam*, 2 *Chron.* 11. 13. to *vers.* 17. and of *Asa*, 2 *Chron.* 15. 9. and of *Hezekiah*, 2 *Chron.* 30. 11. 18. And these, mingling themselves with the two Tribes, were with them carried captive, and with them returned: And of these the Prophet may speake [*O House of Israel.*] *Sed qua penitus*. Let us proceede. [*So will I save you, and yee shall be a blessing*] A forme to be used in blessing of others; as the like *Ruth.* 4. 11, 12. see *Zeph.* 3. 20. Now because so great prosperity was not likely to befall them, the Prophet againe repeats his first and generall exhortation to beliefe and courage: which he used, *ver.* 9. [*Feare not*] Cast no doubts, mistrust not your owne weakenesse, your enemies strength, &c. [*But let your hands be strong*] Goe on in the worke, and bee confident of Gods ayde. *Ver.* 13. And this he further assures them of, by that which is the third amplification of this promise of a prosperous Estate, *viz.*

3. By

3. By the cauſe of their proſperity; which ſprings not from themſelves, or others, but from Gods gracious purpoſe to doe good unto them. Which purpoſe and decree of his is conſtant and unchangeable: and therefore they may truſt to it. This the Prophet lets them underſtand in a compariſon of Gods dealing both wayes, in judgement and in mercie: that having found the former true, they ſhould not doubt of the latter.

1 The firſt part of the compariſon toucheth the time paſt; and ſheweth

1. Gods decree and purpoſe of puniſhing their ſinnes, declared in ſo many threatnings denounced by the Prophets. [*For thus ſaith the Lord of Hoſtes, as I thought*] decreed and determined [*to puniſh you, when your Fathers provoked mee to wrath, ſaith the Lord of Hoſtes.*]

2. Gods execution of that his purpoſe [*And I repented not*] I changed not my minde, becauſe they changed not their evill courſes, but did as I fore-thought and fore-threatned. And the *Iewes* had found by experience, that thus farre God was as good as his word.

2 The ſecond part concernes the preſent and future times; and ſets forth in like manner

1 The gracious purpoſe and determination of God, to ſhew mercy unto them [*So againe have I thought in theſe dayes to doe well unto Ieruſalem, and to the houſe of Iudah.*]

2 The certainety of its execution [*Feare yee not*] that I will faile of my promiſe; I will ſurely bring to paſſe what I have intended for your good. *Ver.* 14, 15.

But what? if God be reſolved to bleſſe the *Iewes*, then they neede care for nothing elſe belike. Not ſo: the promiſe is upon a condition; and that is the fourth amplification of the promiſe of an happy eſtate, *viz.*

4. By the condition required at their hands, [*Theſe are the things that yee ſhall doe*] *viz.* if we will have any favour. Which are generally their Obedience, declared in ſome particulars,

1. Doing of Good, in two kindes:

1 Speaking the truth, [*Speake the truth every man to his Neighbour.*]

2 Doing of true juſtice, [*Execute the judgement of truth*] For the manner, judge truely, according to right and true informations. [*and peace*] For the end and effect, to compoſe the quarrels and differences betweene private men, and ſo preſerve the publick peace. [*in your Gates*] In the places of juſtice, which were in thoſe times in the entrance of the gates of the Cities. And juſtice, ſitting at the gate, is a better ſafe-guard for a Citie, than a *Corps du guard*, or ſtrong Doores and Barres, *ver.* 16.

2. Forbearing of evill, in two kindes:

1 Evill imaginations and purpoſes againſt our Brother, [*And let none imagine evill in your hearts againſt his Neighbour*] as *Chap.* 7 *Ver.* 10.

2 Swearing falſly, to deceive and wrong our Neighbour, [*And love no falſe oath*] *Pſalme* 15. 4. And an ill practice will not bee left till it be hated.

The not doing of theſe things is preſſed on them by a forcible Reaſon, from Gods hatred and deteſtation of ſuch doings, [*For all theſe are the things that I hate, ſaith the Lord*] and them that doe them: As

on the contrary, the other are the things that I love, and ſuch as obſerve them. *ver.* 17. And thus we have the firſt part of this Sermon, this moſt excellent Preface, unto the finall deciſion of the maine queſtion firſt propoſed unto the Prophet. We come in the ſecond place to

2. The Anſwer it ſelfe, which the Prophet makes to their demand about Faſting, which he briefly reſolves them of in few words. His anſwer conſiſts of two parts:

1. An abbrogation of their cuſtome of Faſting. [*And the Word, &c. Thus, &c. The Faſt of the fourth moneth*] wherein a breach was made in the Walls of *Ieruſalem*, and ſo the Citie taken, 2 *King* 25. 3. [*And the Faſt of the fifth, and the faſt of the ſeventh*] See *Chap.* 7. 3. 5. [*And the faſt of the tenth*] wherein *Ieruſalem* was firſt beleaguered, 2 *King.* 25. 1. [*Shall be to the houſe of Iudah joy and gladneſſe*] Times of inward rejoycing in ſtead of their inward mourning and ſorrow of heart, [*And of cheerfull feaſts*] in ſtead of outward faltings and abſtinence from meates and drinkes.

2. An Injunction to obſerve that which God moſt required, and they moſt neglected: [*Therefore*] Yee ſee how little God regards your faſtings, 'tis not that hee lookes after: *Therefore, &c.* or the Particle ו may here be rendred: *And, And love yee the Truth:* or, as the *French* [*Love then the Truth, the Truth*] the ſubſtance of Religion, in obedience to God, charity to your neighbour; and let goe theſe outward needleſſe Ceremonies [*and Peace*] This is an effect of the love of Truth: It was not their faſtings, but their piety and mercie that would procure their peace, and bring them favour from God, and redreſſe of their troubled and afflicted eſtate. It may be alſo that in this word the Prophet gives them a cloſe caveat, not to be contentious in maintaining of old unneceſſary cuſtomes, but quietly to lay them downe, *ver.* 19.

Pſal. 37. 37.

The reſolution of their queſtion being thus briefly delivered, the Prophet further enlarges, and confirmes his Anſwer, by a Reaſon drawne from the times now approaching; wherein Ceremonies ſhould ceaſe, and truth onely come in place; wherein the *Gentiles* ſhould be converted to true Religion, and joyne themſelves with the *Iewes*, to make up one glorious Church, which ſhould be a cauſe of rejoycing to the *Iewes*. This is delivered with great caution, the aboliſhing of Ceremonies, being rather intimated than expreſſed; and the manner of the *Gentiles* converſion ſet forth in ſuch wiſe, as the *Iewes* might take no offence at it. The Argument then to move the *Iewes* to rejoycing is this, That their eſtate, how ever now it appeared, ſhould be ſo glorious and flouriſhing, as that the *Gentiles*, who now deſpiſed them, ſhould be wonne to embrace true Religion, and joyne themſelves in fellowſhip with the *Iewes*. Which was fulfilled partly before Chriſt, by the more uſuall and frequent acceſſe of Proſelytes than ever before, partly after Chriſts incarnation, by preaching of the Goſpel: which time is here principally ſpoken of. For the words, we have in them the *Gentiles* converſion, deſcribed

1. Generally, *ver.* 16. [*Thus ſaith the Lord of Hoſtes, It ſhall yet come to paſſe*] עוֹד אֲשֶׁר Yet, or, yet further, as the *French* (*Il advienara en outre*) as an acceſſe to the *Iewes* happy reſtoring [*that there ſhall come people, and the Inhabitants of many Cities*] of the *Gentiles*, who ſhall come, *i. e.* bee converted, and joyne themſelves to the Church.

2. Particularly, by three ſpeciall Circumſtances:

1. The zeale and charity of theſe Converts, who would not come alone, but draw others along in company with them, to the worſhip of God. Which is lively expreſſed in a *Mimeſis*, or imitation of the invitations and encouragements they ſhould uſe one to another, [*And the Inhabitants of one Citie ſhall goe to another, ſaying, Let us goe* (and that) *ſpeedily to pray before the Lord, and to ſeeke the Lord of Hoſtes*] *i.e.* To worſhip

Heb. Eundo eamus.

worship and serve the Lord, comprised under one kinde of Prayer; and to be informed of the right way and meanes to worship God, meant by seeking of him. Now these that were so earnest to have others goe, were not backward themselves, and willing to tarry behinde, but [*I will goe also*] Every one was as forward for himselfe, as zealous for another. A singular patterne of zealous charity, that neither leaves others behinde, nor turnes others before it. *ver.* 21.

2. The large extent of this Conversion, [*Yea many people, and strong Nations*] Not a few, and such as were poore and despicable, but even the richest, most potent and populous Nations, should take no scorne to cleave unto the Church of the *Iewes*. Which also sets forth the glory of this conquest of the Nations unto the faith, that it was not done by compact and fraudulent convention, they were many of divers Languages, and farre asunder; nor yet by force and violence, because they were mighty and strong, able to have made resistance. [*Shall come to seeke the Lord of hostes in Ierusalem*] Typically, because at this time Gods worship being onely there, all converts were to resort thither [*And to pray before the Lord*] as before *ver.* 21. *ver.* 22.

3. The manner of their Conversion: which is so described, as the *Iew*, who thought himselfe the peculiar people, and choyce favourite of God, should not thinke himselfe disparaged, and his glory eclypsed by the accesse of the *Gentiles*, into the communion of the Church, but rather honoured thereby. Because he should be made the most honourable instrument of the others salvation. [*Thus saith the Lord of hostes, In those dayes*] of the publication of the Gospel [*it shall come to passe that ten men*] * Many [*shall take hold out of all Languages of the Nations*] to whom the Gospel was preached [*even shall take hold of the skirt*] כנף *Ala*, or *Fimbria*: a simile from little children, that catching hold on their mothers garments, hang upon them and runne after them [*of him that is a Iew*] even literally, and in the flesh. For it is manifest, that the Gospel was preached, as first to the *Iewes*, so next by the *Iewes* to the *Gentiles*: now it is also apparent, how the *Gentiles* flocked unto the Apostles, and other *Iewes* that brought them the glad tidings of peace; how they honoured, and dearely esteemed of them, &c. *Pauls* entertainment may be an example of all the rest. [*Saying, Wee will goe with you*] in the worship and service of the true God. The reason of all this love and honour given to the *Iew*, and of the *Gentile's* joyning himselfe to him, is, [*For wee have heard*] *viz.* by your preaching [*that God is with you*] only rightly known and worshipped among you *Iewes*, or in the Church; but not among the who are ignorant idolatrous *Gentiles*. *ver.* 23.

* Gen. 31. 41. Levit. 26. 26. Iob 19. 3.

CHAP. IX.

1 *The burthen of the Word of the Lord in the Land of Hadrach: and Damascus* shall be *his rest: when the eyes of man*, even *of all the Tribes of Israel*, shall be *toward the Lord.*

2 *And Hamath also shall border thereby: Tyrus* also *and Zidon, though they be very wise.*

3 *For Tyrus did build her selfe a strong Hold, and heaped up silver as the dust, and gold as the myre of the streets.*

4 *Behold, the Lord will spoyle her, and he will smite her power in the Sea, and she shall be devoured with fire.*

5 *Ashkelon shall see it, and feare, and Azzah also shall be very sorrowfull, and Ekron: for her countenance shall be ashamed, and the King shall perish from Azzah, and Ashkelon shall not be inhabited.*

6 *And*

6 *And the ſtranger ſhall dwell in Aſhdod, and I will cut off the pride of the Philiſtims.*

7 *And I will take away his blood out of his mouth, and his abominations from betweene his teeth: but hee that remaineth, even he ſhall be for our God, and hee ſhall be as a Prince in Iudah, but Ekron* ſhall be *as a Iebuſite.*

8 *And I will campe about mine houſe againſt the Armie, againſt him that paſſeth by, and againſt him that returneth, and no oppreſſour ſhall come upon them any more: for now have I ſeene with mine eyes.*

9 *Rejoyce greatly, O Daughter Zion; ſhout for joy, O Daughter Ieruſalem: behold, the King commeth unto thee, hee is juſt and ſaved himſelfe, poore and riding upon an Aſſe, and upon a Colt the Foale of an Aſſe.*

10 *And I will cut off the Chariots from Ephraim, and the Horſe from Ieruſalem: the Bow of the battell ſhall be broken, and hee ſhall ſpeake peace unto the Heathen, and his Dominion ſhall be from Sea unto Sea, and from the River to the end of the Land.*

11 *Thou alſo* ſhalt be ſaved *through the blood of thy Covenant. I have loſed thy priſoners out of the pit wherein is no water.*

12 *Turne you to the ſtrong hold, yee priſoners of hope; even to day doe I declare, that I will render the double unto thee.*

13 *For, Iudah have I bent as a Bow for mee: Ephraims hand have I filled, and I have raiſed up thy ſonnes O Zion, againſt thy ſonnes, O Grecia, and have made thee as a Gyants Sword.*

14 *And the Lord ſhall be ſeene over them, and his Arrow ſhall goe forth as the Lightning; and the Lord God ſhall blow the Trumpet, and ſhall come forth with the whirle-windes of the South.*

15 *The Lord of Hoſtes ſhall defend them, and they ſhall devoure them, and ſubdue them with ſling-ſtones, and they ſhall drinke,* and *make a noyſe as through wine, and they ſhall be filled like bowles,* and *as the hornes of the Altar.*

16 *And the Lord their God ſhall deliver them in that day as the flock of his people: for* they ſhall be as *the ſtones of the Crowne lifted up upon his Land.*

17 *For how great is his goodneſſe! and how great is his beauty! corne ſhall make the young men cheerfull, and new wine the maydes.*

WEe are come to the third Sermon, or Prophecie of *Zecharie*, contained in the 9, 10, and 11. Chapters, and is divided into theſe parts:

[1] A Prophecie againſt the Enemies of the *Iewes*, with a promiſe of the Churches defence, unto the 9. verſe of this Chapter. The Nations and Cities againſt which deſtruction is threatned, are

1 The Land of *Hadrach* [*The Burthen of the Word of the Lord*] or, The burthenſome Word, *i.e.* A Prophecie of ſome burdenous and heavie judgement to fall upon any. The *French*, [*la charge de la parole*] not ſo fitly. [*in the Land*] rather, Vpon, or Againſt בארץ [*of Hadrach*] Not the name of a man, but of a place of ſome note in *Syria*, not farre from *Hamath* and *Damaſcus*, as appeares by the Text. It is not mentioned in Scripture, except in this place; yet by all, except *Iunius* and *Ierome*, 'tis agreed, that it was ſome particular Citie or Region. *R. David* in this place thus reports out of the old Doctors, מצאנו בדברי ר"ל חדרך רבי בניה אומר זה משיחשהוא חד לאומות ורך לישראל, אמר לורבי יוסי בן דורמסקית עד מתי אתא מעוות עליבו את הכתובים מעיד אני עלי שמים וארץ שאני מדמסק ויש שם מקום ששמו חדרך: *i. e.* Wee have found among the ſayings of our Rabbines of bleſſed memorie, thus: *Rabbi Benajah* ſaith, This *Hadrach* is the *Meſſias*, becauſe he is חד ſharpe to the Nations, but רך gentle to the *Iſraelites*: to whom *Rabbi Ioſaie*, the Sonne of *Dormiskith*, ſaid, How long doſt thou pervert the Scriptures? I teſtifie before Heaven and Earth, that I come from *Damaſcus*, and there is ſuch

such a place, the name whereof is *Hadrach*. This conceit of *Rabbi Benjah*, *Ierome* followes. *Iunius* readies it, [*Terrorem eius transmutatum*] according to the *Syriake*; but his Translation therein is rejected by *Piscator*: nor doth it follow, because a place is not found in other Stories, therefore there was none such. The Paraphraſt renders it בארעא דרומא in the Land of the South, *ſed quære*.

2 *Damaſcus* [*And Damaſcus*] the chief Citie of *Syria*, *Eſa.* 7.8. whence the *Iſraelites* had bin often plagued by the incurſions and invaſions of the *Syrians*, [*ſhall be the reſt thereof*] מנחתה the Article referred not to חדרך but to דבר or משא *Damaſcus* alſo ſhall be the reſt of that burthenous Prophecie, *i. e.* That heavy puniſhment ſhall reſt upon *Damaſcus*: Noting, not a fleeting and light rounds, but an abiding continuance of the judgement upon it, as in its place of reſt. See the like phraſe of ſpeech, *Pſal.* 132.8. *Eſa.* 9.8. Before the Prophet proceedes to other Nations, he ſets downe a reaſon of Gods thus proceeding to puniſhment. [*When the eyes of man, as of all the Tribes of Iſrael, ſhall be toward the Lord*] The clauſe is ſomewhat of a doubtfull conſtruction: Some take this עין אדם paſſively, for Gods eye of providence upon man: and then כי muſt bee rendred [*for*] not [*when.*] And ſo, with *Iunius*, the *French* reade it thus, [*For the Lord hath an eye upon man, and upon all the Tribes of Iſrael*]: *i. e.* Hee will puniſh others as well as his owne people: Hee that hath ſo ſeverely obſerved and chaſtiſed the Tribes of *Iſrael*, doth take as ſtrict notice of the offences of other Nations, the enemies of his people, to puniſh them as ſharpely. And this ſenſe is plaine, agreeable to the words and context, ſhewing a reaſon why theſe Nations ſhould not eſcape, from Gods revengefull eye which he had over them as well as over his owne people. The * *Targum* alſo to the ſame ſenſe. Our laſt Tranſlators take the words actively, for mans turning of his eyes and heart towards the Lord, and ſo render (כי when) to ſignifie the time when God will execute his judgement on theſe Nations *viz.* when the eyes of man, as, *i. e.* of all the Tribes of *Iſrael*, ſhall be toward the Lord: ליהוה looking unto him for ayde and helpe againſt all their enemies; and converting, as their eyes, ſo their hearts to him by true repentance. This *Kimhi*, The eyes of man in thoſe times ſhall be יי לא לאלילים ולא לעצביהם *i. e.* to the Lord, not to their Idols and Images. Or thus, When the eyes of man, *i. e.* of the *Gentiles*, ſhall be towards the Lord, as the eyes of the Tribes of *Iſrael*. But the times of the *Gentiles* converſion and deſtruction of theſe places here named, agree not. Beſides, in theſe Interpretations, the turning of כי (when) and ו (as) is not ſo naturall: Wherefore I rather chooſe the firſt ſenſe.

[Pource que l'Eternel a l'oeil ſur les hommes & ſurtoutes les tribus d'Iſrael]

* אריקרס יי גלין עובדי בני אנשא אתרעי בכל שבטיא דישראל:

3 *Hamath*, which ſhould beare a part in this puniſhment. [*And Hamath*] חמת whether a Citie or a Region? The Scripture ſpeakes of both. A Citie of this name there was in *Nephthali*, mentioned *Ioſh.* 19.35. yet written with ſome difference חמת *Hammath*, not *Hamath*: but *Numb.* 13.21. the ſame * place is called and written as here חמת. It was a Citie of note, and lying hard upon the border of the Tribe of *Aſher*, was not farre from *Sydon* and *Tyrus*; founded by *Hamath*, one of the Sonnes of *Canaan*, *Gen.* 10. S. *Ierome*, who maketh * two *Hamaths*; the Great, called *Antiochia*, upon *Orontes*; and the Leſſe, called by *Antiochus Epiphanis*, ſituated betweene *Apamia* and *Emeſa*, underſtandeth by *Hamath* in this place, *Epiphania*. (*Hamath Civitas eſt*, ſaith he, *Syriæ calles, quæ ab Antiocho Epiphania dicta eſt.*) And this *Emath* or *Hamath* he placeth in the Tribe of *Nephthali*: But hee is therefore juſtly taxed by the learned Knight, Sir *Walter Rawleigh*, * who makes it apparant, that *Epiphania* can no wayes belong to *Nephthali*, the Provinces of *Laodicene* and *Libanica* lying betweene it and any part of the *Holy Land*. Beſides he is deceived in making *Epiphania* to be a Citie of *Coloſyria*; which being a Province lying in

* *For it is moſt likely the Spies went not ſo farre as the Country of Hamath which lay beyond Libanus.*

* Ortel. Theſ. Geog. verbo Emath.

* Hiſt. l. 1. c. 5. §. 12. & 7. Ptolom. Aſiæ Tab. 4.

in the hollow Vallies betweene *Libanus* and *Antilibanus*, hath *Libanus* for its furtheſt North bound. Now *Epiphania* lyes yet a great way further to the North, as it is apparant by *Ptolomie*.

The Countrey of *Hamath* is that Region which lyeth to the North Eaſt of *Libanus*, and boundeth * North upon *Damaſcus*. The Region wherein *Riblah* ſtood, where *Pharaoh Necho* ſlew *Iehoahaz*, and *Nebuchadnezzar* the *Iewiſh* Captives, 2 *King*. 23.33. & 25.6.20.21. Which *Riblah*, ſaith *Junius* out of the *Ieroſolymitan* Paraphraſt, * was *Apamia*. It was this Countrey whereof *Toha* was King, who ſent *David* Preſents after his Victory over *Hadadezar* King of *Zobah*, who was his neighbour, and had warre with him, 2 *Sam*. 8.9. Which *Zobah* is that that is called *Aram Zobah*, *Pſal*. 60.1. and is, according to *Junius* Tranſlation, placed in *Chamath*, 1 *Chron*. 18.13. [*Regem Izobæ in Chamatha*] But by our Tranſlators it is well rendred, not (in) but (unto *Hamath*) חמתה *viz*. *David* purſued him ſo farre. For theſe two Kings *Toha* and *Hadadezer* bordered upon one another, but did not lye one within another. It was this Countrey that was the Northermoſt Border of the Land of *Canaan*, as is plaine by *Ioſhua*, *cap*. 13. *ver*. 5. where *Hamath* lyeth Eaſtward from *Lebanon*, and *Baal-gad* under Mount *Hermon*. But *Hamath* in *Nephthali* lyeth South-weſt from both. And of this *Hamath* *Moſes* ſpeaketh, *Numb*. 34. 8. for, by comparing this place with *Ioſhua* 13. 5. and *Ezek*. 47. 15, 16. and 48. 1. it is apparant, the North borders of the Land of *Canaan* ſtretched a great way farther than * *Hamath* in *Nephthali*. And it may be, that this Land of *Hamath* is meant, 1 *King*. 8.65. where *Salomon* made a Feaſt for *Iſrael*, from the entring in of *Hamath* to the River of *Egypt*, *viz*. *Sihor*; this the moſt Southerly, that the moſt Northerly bounds of *Canaan*, both at that time in *Salomons* poſſeſſion, 1 *Kings* 4.21.

Now whether of the two be here meant, it is ſomewhat uncertaine: But I take it, that the Land of *Hamath* is here ſpoken of, rather than the Citie before-mentioned (unleſſe there were ſome other great Citie in *Hamath* of the ſame name with the Countrey) becauſe that had beene the place wherein the *Iewes* enemies had executed part of their cruelty againſt them; and becauſe it borders upon the Province of *Damaſcus*: And ſo that being after this, was next to the burning according to the next words, [*ſhall border thereby*] תגבל־בה referre the Article to דמסק, and the ſenſe is plaine, *Hamath* lyes nigh unto *Damaſcus* in place, and it ſhall fare the worſe for its neighbour-hood; the puniſhment that lights on *Damaſcus*, ſhall fall alſo on it. Yet concerning that Citie in *Nephthali*, it may be that the *Nephthalites* never gate it into their poſſeſſion, no more than the *Aſherites*, their neere Neighbours could winne many ſtrong Cities that were in their Tribe, from the *Phœnicians*, eſpecially *Tyrus* and *Zidon*: and as theſe, ſo *Hamath* not farre from either, might ſtill continue in the *Phœnicians* poſſeſſion, who were no kinde friends to the *Iewes*, and therefore ſhould now ſmart for it. Then *quære vlt*.

4 [*Tyrus and Zidon*] two famous Sea Townes of *Phœnicia*, given to the Tribe of *Aſher*, but ſtill poſſeſſed by the Naturalls. Theſe uſed much * proud, inſolent, and cruell dealing towards the *Iewes*, in the time of the deſolation of their State: Wherefore, God threatens revenge which they ſhould not eſcape. No, [* *though it be very wiſe*] *viz*. *Tyrus* the chiefe Citie, or rather [*though each of them be very wiſe*] כי חכמה מאד the ſingular Number diſtributively, as the *French* [*chacune d' elles*] by a common *Hebraiſme*. The effect of the words is a kinde of Ironicall deriſion of theſe *Phœnicians* wiſdome and policie, for the upholding of their State againſt Invaders; which yet ſhould not helpe them a whit. See the like mock, *Ezek*. 28. 3,4,5,6. where we may ſee how arrogant they were

* Ezek. 48. 1.

* Num. 34. 11.

* *See alſo* Exod. 23. 31. Deut. 11. 24. & Amos 6. 2. 14.

* Ezek. 26. 2. 28. 24.

* *Some reade*, [*Becauſe they are wiſe*] i. e. *Cunning and crafty Merchants, to cozen others; which brought a plague upon them.*

were, especially *Tyrus*. Wherefore, the Prophet proceedes on in a further declaration of the judgement of *Tyrus*, shewing

1. Her Confidence, which (besides her wit and politie beforenamed) stood upon two things:

1. Fortification and Munition [*And Tyrus did * build her selfe a strong Hold*] Fortified the Citie and other places about with Military Defence. And how strong *Tyrus* was, even by its naturall situation, it is well knowne.

2. Money, the other sinew of Warre. Their great plenty of Gold and Silver is described Hyperbolically, by such things as are most numbersome, and easiest, and cheapest got together [*and heaped up Silver as the dust, and fine Gold* (חרוץ) *as the mire of the streets*] Which abundance of Treasure, it was not hard for the *Tyrians* to gather together, considering the long and great trade which all Nations of the world used there, as is largely described, *Ezek.* 27. *Vers.* 3.

ותעפר צר מצור
Paronomasia elegans.

2. Her Ruine: neither wit nor wealth, nor strength should save her. [*Behold the Lord*] by his instruments [*will cast her out*] *viz.* of her inheritance and great wealth יורשנה *Expellet eam hereditate*, or *Pauperem reddet*. Which Translation (me thinkes) fits well to this place [*will make her poore*] in opposition to her great riches wherein shee trusted. So the *French* [*Il appourira,*] And Rabbi *Schelomo* יורשנה לשון מורש ומעשיר in that signification which the word hath, 1 *Sam.* 2. 7. [*And hee will smite her power in the Sea*] *i. e.* Though shee be seated in an Iland, very difficult to be besieged and approached unto; yet shall shee not be impregnable; meanes shall be found to besiege and take her, notwithstanding all the strength of resistance that can be made, as after it fell out. And this is spoken in opposition to her strength, which should be vanquished by taking of the Citie. But this is noted, shee shall be burnt too, [*and shee shall be devoured with fire*] eaten up, *i. e.* consumed: a Metaphor from ravenous Beasts. This burning of the Citie is added Emphatically; *Tyrus* was seated in the middest of the waters, yet shee shall be devoured with fire. Nothing shall quench where God kindles the flame. *Ver.* 4.

2. The *Philistines*, who dwelt along the Sea coast Southward of *Zidon* and *Tyrus*, from whence this storme was next to come upon them; who also had evermore beene the *Iewes* bitter Adversaries. The *Philistines* punishment is expressed,

1. In the particulars, what should befall each principall Citie of that coast,

1. Before the judgement did actually light upon them, and that was a great astonishment and trouble in the State, when they saw danger towards them, and no helpe for them; expressed in the troublous affections of

1. Feare [*Ashkelon shall see it*] *viz.* the destruction of *Damascus*, *Hadrach*, *Hamath*, and the *Phœnicians* [*and feare*] the like to fall upon her.

2. Sorrow [*Gaza also shall see it, and be very sorrowfull*] like a woman in childe-birth, (חוּל) for the inevitable ruine that is comming upon her.

3. Shame, being left destitute of such succour as they hoped for [*And Ekron for her * expectation*] [b] מבטח *scilicet*, of ayde and assistance from the *Tyrians* and *Zidonians*, their friends and neighbours, [*shall be ashamed*] being deceived of such helpe as shee looked for from her potent, but then impoverished

a Esa. 20. 5, 6.

b with segol under מ, usually it is מבט it may be here it comes by an unusuall Crasis, מבטח pro ממבטח

poveriſhed friends, who could not ſave themſelves, much leſſe helpe others. *Iunius* and the *French* reade it thus [* *For her expectation ſhall make her aſhamed*] with ſome difference in the words, none in the ſenſe. Theſe Affections, aſcribed to the ſeverall Cities, are yet to be underſtood of all in common, as alſo in the next Clauſes.

2. When it was actually executed on them; and then a tripie puniſhment ſhould fall on the *Philiſtines*,

1. Diſſolution of their State and Government [*And the King ſhall periſh from Gaza*] *i.e.* the Governours and Government, the State and Liberty of their Common-wealth ſhall be overthrown.

2. Diſpeopling of their Cities and Countrey of the naturall Inhabitants, [*And Askelon ſhall not bee inhabited*] The Inhabitants being waſted by warre, or carried captive, *ver.* 5.

3. Bringing in of Forreiners, to dwell and rule in place of the Naturalls [*And a Baſtard*] ממזר *Spurius*, A Baſtard borne of a Whore, *Deut.* 23. 2. thence, by a ſimilitude, applyed to * Strangers and Forreiners, *Alienigenæ*, ἀλλόφυλοι, who, being not home-bred and naturally deſcended, doe, like Baſtards in a Familie, intrude upon the Right and inheritance of the true and natural Inhabitants of a Countrey. And Forreiners, that thus poſſeſſe anothers Countrey are no leſſe infamous and odious to the Naturalls, than Baſtards are to lawfull Children. [*ſhall dwell in Aſhdod*] otherwiſe called *Azotus*, *Acts* 8. 40.

2. In the Generalitie, [*And I will cut off the pride of the Philiſtines*] their wealth, ſtrength, and all other things that made them ſwell with pride and inſolencie againſt their poore neighbours the *Iewes*. Now, touching the fulfilling of all theſe fore-mentioned threatnings, the doubt is, of what times the Prophet here ſpeaketh. Two opinions there are: 1. That this is to be underſtood of the expedition of * *Alexander* the Great, who over-ranne all theſe places here mentioned, beſieged and tooke the Cities, placed and diſplaced Colonies; as it is moſt apparant in the Hiſtorians that have wrote his Actions. 2. That the Prophet here meaneth the Victories and Conqueſts which the *Iewes* ſhould make of theſe Nations, who, whilſt the *Perſian* State was emboyled by *Alexander*; and that the *Syrian* and *Egyptian* Kings, the Succeſſours of *Alexander*, contended one with another, gat ſomething in the ſcuffling; and, as they grew ſtronger, wanne many Cities from the *Philiſtines*, *Phœnicians*, *Syrians*, *Samaritans*, and others. The Prophets, *Zephan. chap.* 2. 4. *& ſeqq.* and *Obadiah*, *ver.* 20. ſeeme to ſpeake very plaine of the poſſeſſion of the Countrey of the *Philiſtines*, and Sea-coaſts of *Phœnicia*, by the *Iewes* that ſhould returne from Captivity. In Stories it appeares they did, 1 *Mac.* 5. 2 *Mac.* 12. *Joſeph.* l. 4. *Antiq. c.* 11. *Ægeſipp. l.* 1. *c.* 18. And thus *Sanctius* underſtands this place, with the *Hebrew* Commentators, *Kimchi R. Iſaach*, and *Aben Ezra* on the place; and the *Chaldee* Paraphraſt, who renders it thus, ויתרבון בית ישראל באשדוד והוו בה כנוכראין *i. e.* and the houſe of *Iſrael* ſhall dwell in *Aſhdod*, who ſhall be there as ſtrangers. I ſuppoſe, we ſhall take the ſureſt way to underſtand this Propheſie of all the time after *Zecharie* till Chriſt: wherein, partly by *Alexander* and his Succeſſours, and * others, partly by the *Iewes* all theſe places were thorowly plagued with warre and calamities. And ſo *Iunius* takes it.

Thus we have Gods judgement againſt the enemies of the Church: next we ſhall ſee, how God in judgement remembers to ſhew mercie, in a double reſpect:

1. To his Enemies, of whom a remnant ſhall be ſaved, according to Grace. Inſtance is given in the *Philiſtines*; but underſtand it of all.

[*And*

* *And the* Targum *alſo* אריי בהיתת מגיח רוחצניה i.e. Quia pudefacta eſt ob domum fiduciæ ſuæ.

* *So the Heb. Expoſitors* עם נכרי i.e. ממזר *And,* זר ונכרי i.e. ממזר

* *And ſo ſome underſtood that of the Baſtard in* Aſhdod *properly*, Alexander *being a Baſtard by his Mother* Olympia's *confeſſion.* Iuſtin. lib. 11. Zech. 2. 9.

* *For* Sidon *was taken by* Artaxerxes Ochus *in the tenth yeare of* Philip *of* Macedon, *a great while after this time.* Diod. Sicul.

[*And I will take away the bloud out of his mouth, and his abominations from betweene his teeth*] *i.e.* His Murders, Cruelty, and Rapines; meant by Bloud: and his Idolatries; meant by Abominations. שקציו for Idols are often ſo termed, as 2 *King.* 23.13. *Ezek.* 20.7. *Ribera* underſtands that of Bloud, to be the bloudy ſacrifices offered to their Idods. Now theſe things ſhould be taken away, *i.e.* pardoned, and alſo reformed by the Preaching of the Goſpell, which ſhould plucke away theſe abuſes out of the mouth and teeth of the Philiſtines: Metaphorically, to ſhew the nature of ſinne, which is like meate and drinke to ſinners, who are as unwilling to part with their wickedneſſe and Idolatry, as to have their meate pluckt out of their mouthes, which they hold faſt betweene their teeth. And this (I take it) is the meaning of that (out of his mouth) and (from between his teeth) if we follow this Interpretation of the place, touching the converſion of the remnant of the Philiſtines, whereto *Junius*, *Piſcator*, *Ribera*, and * *Aben Ezra*, incline. [*And he alſo ſhall remaine*, or, be left, or, be reſerved (as the French, *ſera reſerve*) *unto our God*] שארית גם־הוא לאלהינו *i.e.* Even of the Philiſtines & enemies of the Church, ſome ſhould be left, upon whom God would ſhew his favor in their converſion and ſalvation. [*And ſhall be as a Governor in Iudah*] *i.e.* accounted as one of the people of God; and that, not of the meaneſt ranke; but as a Captaine, or chiefe man in the Church [*And Ekron*] Synecdochically, The Philiſtines ſhall be [*as a Iebuſite*] who were not utterly expelled out of Ieruſalem, but dwelt among the Iewes, and among them many were converted; as principally *Araunah* the Iebuſite. 2 *Sam.* 14.16. unto whom, *Junius* thinkes, Alluſion is here made. Thus the converted Philiſtines ſhould be, not as Strangers, but as citizens of chiefe note in the Church of God.

Yet, mee thinkes, all things being conſidered, another Interpretation of this *Verſe* may ſeeme as probable: *viz.* To underſtand it of Gods mercy to the Iewes, in giving them deliverance from their bloudy adverſaries; and not onely ſo, but Rule and Authoritie over them [*I will take away his bloud out of his mouth, and his abominations from betweene his teeth*] I will deliver the Iewes, who were an abomination to the Philiſtines, alwayes hated and abhorred by them; and of whom being now weake and poore, the potent Philiſtines thought to make a * bloudy Prey, and (like ſavage beaſts) to teare them in pieces: God would now reſcue his People from their teeth and jawes, when in their imagination they had even ſwallowed them up. [*But he*] or, [*And he*] there is no neceſſity to tranſlate ו But, in this place, implying ſome kinde of oppoſition betweene this and the former clauſe, where there is none, but an addition of another benefit of Prerogative, to the former of deliverance. [*And he that remaineth*] ונשאר making a diſtinction and pauſe at that word. That is left, not of the Philiſtines, but of the Iewes after their miſery and vexation which the Babylonians, and theſe Philiſtines, with other Nations, have brought upon them, [*Even he*] גם הוא even that poore ignoble and contemptible remnant of the Iewes [*ſhall be for*, or, *unto our God*] לאלהינו *i.e.* in his Care, Protection, Favour, and high account, [*and ſhall be as a Governor in Iudah*] not onely of higheſt Ranke, and chiefeſt Eſteeme with God, as Princes and Captaines are in a Common-wealth, but alſo (which, I take it, is eſpecially meant) ſhall be free, and have Command and Rule over others, like the ancient Governours of *Iudah*, the Kingly Tribe; albeit the Iew had beene now a long time a ſervant himſelfe. [*And Ekron as a Iebuſite*] *i.e.* a ſlave and tributary למס עובר and one appointed to deſtruction, as the Iebuſites and the reſt of the Canaanites were. And this Interpretation runnes ſmoother, and more agreeable both to the firſt Clauſe, the Phraſe whereof implies manifeſtly a delivery of a Prey, out of the power of the wilde beaſt, *i.e.* Potent enemies, rather than either

* רמיז שהיה אוכל רם הרונים ישוב לעבורת השם ושקוציו הטומאת שהיה עם פלישתים אוכל או קמו לעבירת ורח:

* For, ſaith *Ab. Ezra*, and *Sanct.* agrees with him, theſe Philiſtines did according to the ſavage cuſtom of thoſe times, eate of the fleſh and drinke of the bloud of their ſlaine enemies. See *Sanct.* on the 15. of the *Acts*.

ther pardon, or puniſhment of ſinne; and alſo to that Oppoſition, which is apparant in the ſecond Clauſe, betweene him that remaineth, who ſhould be as a Ruler &c. And *Ekron* alſo ſhall be as a Iebuſite. Both be not meant of the ſame. And (*And*) here might well have beene rendred (*But Ekron as a &c.*) *Ergo quære.*

2. To the Church, which ſhould be preſerved in ſafety among ſo many invaſions as were made upon the Territories round about them: Gods protection of his people is ſet forth

שכינת יקרי *præſentiam gloriæ meæ, ſaith the Paraphraſt.*

1. By the manner of it; It was Armies and Hoſtilitie that his people might feare: God would finde meanes of Deliverance proportionable to the danger, [*I will encampe*] oppoſing my * power, as an encamped Army, againſt the Enemy, [*about my houſe*] the Temple, *i.e.* the Church, for which ſake the State is preſerved, [*Becauſe of the Armie*] *ſcil.* of the Enemy. For thoſe that ſacked the Countrey about *Iudæa*, when they invaded them, bare as little good will to the Iewes; as appeares by *Alexander*, whoſe purpoſe of beſieging Ieruſalem was ſtrangely altered, beyond his intent. [*Becauſe of him that paſſed by, and him that returneth*] namely, the enemie ranging up and downe the Coaſts, to and fro with his Armies. Whether here be intimated ſomething of *Alexanders* voyage, who paſſed by *Iudea* into Egypt, and to Ammons Oracle with his Armie, and thence returned to Perſia by the ſame way, not hurting the Iewes; or ſomething about the many expeditions of the Seleucidæ and Lagidæ, to and fro from Egypt to Syria, and backe againe, among which hurly burly the Iewes State ſtood faſt, though ſometimes a little ſhaken; I dare not ſay: it may be both thoſe and all other the like dangers are here generally compriſed.

2. By the Effect of it, Safety from the Power of the Oppreſſor [*And no Oppreſſor ſhall paſſe through them any more*] How this Clauſe ſhould be conſtrued, is doubtfull, נגש here rendred Oppreſſour, is properly an exactor of Tribute, Debt, or Labour: and ſo the Seventy turne it ſometime φορολόγος, ſometime ἐργοδιώκτης, as *Exod.* 3. of the Iewes Taske-maſters in Egypt. Now becauſe thoſe three things are many times impoſed and demanded againſt right and equitie, therefore the Word very uſually ſignifies an Oppreſſour. Further, in regard the power of impoſing Tribute belongs to the Prince, it is ſometime uſed in that ſignification for a Ruler or Governour; and by the Paraphraſt ſo rendred here, שולטן *Dominus, Princeps*, and in divers other places. Shall we then take it in this ſenſe, That the Iewes, now freed from Captivity, ſhould be no more under the government of forraine Princes, oppreſſing them with Tributes and Exactions? If we conſider the Story of times ſucceeding the Captivity, it is apparant, that the Iewes, though freed from Captivity, yet were not freed from their ſubjection to the Monarchs of Perſia, as long as they ſtood. They paid Toll and Tribute, as their Subjects; though yet herein was ſome part of Libertie, that as they uſed their owne Lawes, ſo they were governed by men of their owne Nation, as *Zerubbabel, Ezra, Nehemiah*, and the High Prieſts after them, not by Perſian Satrapaes, ſent thither for that purpoſe. Vpon the diſſolution of that Monarchie, the Iewes ranne the ſame Fortune that other ſmaller Provinces did, being ſhared among the Succeſſors of *Alexander*. And though at that time they (no doubt) might well have afforded to attempt a revolt, and free themſelves, as haply ſome other Provinces did at the overthrow of the Perſian State, and the deſtruction of the Grecian Empire after *Alexanders* death: yet beeing a weake

weake and ſmall Territorie, impoveriſhed and broken by their Captivitie, and alſo lying in the mid-way, betweene two potent Kingdomes of Egypt and Syria, they were driven to put themſelves into the Protection of one of them. And yet they were ſafe on neither ſide by reaſon of the hot warres betweene thoſe Notherne and Southerne Kings; and ſo if they held with one ſide, they were judged enemies on the other. Whence it came to paſſe, that they were put to continuall vexation, their countrey much harried, the cities often ſeazed on by force or feare, the Temple ſometime polluted, many Maſſacres committed upon the Inhabitants, Idolatry ſometimes eſtabliſhed by force, Tribute impoſed upon the Countrey, with other miſeries, during moſt part of the time that theſe Syrian and Egyptian Kings reigned and contended. And after that both were broken in pieces by the iron teeth of the Romanes, themſelves ſet foote in *Iudea*, and made it a tributary Province, till its utter deſolation; which alſo they governed by Preſidents that were Romanes borne. And then was the ſupreme government of the State adminiſtred by the Romane Deputies, not by the Naturalls of the Countrey, who, till that time, were chiefe Rulers of the Iewiſh affaires, though with ſome reference and ſubordination to one forraine Prince or other, for the moſt part. For ſometimes alſo they defended themſelves as a free State, fought againſt their enemies, overcame them, and alſo much enlarged their State and territories. Wherefore I take it, that ſuch a kinde of Oppreſſor is here underſtood, as the Iewes had formerly felt; namely, who ſhould utterly ruinate the Countrey, and carry away the people captive, as the Aſſyrians had done. And ſuch a one ſhould paſſe thorough them [*no more*] *i.e.* not a long time, or, with condition, ſo long as they were obedient to God: for ſo that Phraſe is often to be taken in Scripture.

Now this is true, that though the Iewes State had many ſore plunges, yet it held up its head, was honourable, and flouriſhed, even among ſo many afflictions; and for the ſpace of almoſt five hundred yeares, till a few yeares before the comming of Chriſt, had Lawes and Governours of its owne, and was, in a manner, a free State, though in dependance upon others. And therefore when the Romanes had ſwallowed Syria and Egypt, yet they yeelded not, but upon conqueſt: And after Chriſts time thought themſelves ſtrong enough to rebell, which wrought their finall Ruine. If this be not the meaning, I know not what to ſay of it; it were a labour worth the undertaking, to compile a ſhort Hiſtory of the times from the Captivity to Chriſt, comparing the paſſages of Story with the Prophecies: It would give much light, eſpecially to the three laſt of the ſmaller Prophets. Story is yet very defective in this particular.

3. By the cauſe of it; Gods favourable reſpect unto his People and Church [*For now I have ſeene* * *with mine eyes*] *ſcilicet*, their Captivitie and grievous Afflictions paſt, and now my favour ſhall be ſhewed unto them for the time to come. See the like Phraſe *Exod.* 3.25. And the Paraphraſt to the ſame ſenſe, ארי כען גליח גבורתי לאיטבא לחון *i.e.* For I have now revealed my power to doe them good. That conceit of *Aben Ezra*, that theſe are the Prophets words, ſaying, that he had now ſeene all this in a manifeſt Viſion, is not worth the mentioning or confuting.

* Taken good notice of it.

[2.] A Propheſie of the Comming of Chriſt, of his Kingdome, and the manifold benefits which the Iewes had, and ſhould enjoy by that expected Meſſias. And it is fitly annexed to the former Propheſie, to ſhew them by what meanes, and from whom, all comfort was to be expected. This Propheſie, full of much difficulty, reacheth to the end of the tenth Chapter from the ninth Verſe of this, containing a large deſcription of the times of the Meſſias, of the Nature and benefits of his Kingdome and Government. The parts of the Propheſie are,

1. A Promiſe of the ſpeedy comming of the Meſſias, whoſe approach ſhould be in that quality under which they expected him, *viz.* as a King. The Prophet ſets it down Emphatically [*Behold, thy King*] *i.e.* the Meſſias, who ſhall be a King, though of another kinde, than the Iewes imagined [*commeth unto thee*] very ſhortly: he is even as it were upon the way, and will be here ſpeedily, appearing in the fleſh. And he amplifies this by the Effect, which the Hope and Promiſe of Chriſts comming, ſhould worke in the hearts of his People, *viz.* Singular joy and rejoycing, notwithſtanding the preſent miſeries which now lay heavie upon the Church [*rejoyce*] and that [*greatly*] [*O Daughter of Zion*] the Church, [* *ſhout*] make an open Declararion of the joy thou conceiveſt [*O Daughter Ieruſalem*] either *Synonymicè*, to the former, the Church, or haply, the State: for both have ſingular benefit by Chriſts Kingdome, and generally Chriſt is all our joy.

* Exod. 32. 17, 18.

2. A threefold Deſcription,

1. Of the Perſon of the Meſſias, what a manner of King he ſhould be whom they expected: He is deſcribed by three moſt excellent properties of a good King;

1. Iuſtice, [*He is juſt*] moſt ſtrict and equall in his Government, not favouring his People in their offences. See *Eſay* 11.3,4,5. & 9.7. *Exod.* 23.21.

2. Protection and Safegard of his ſubjects [*And having ſalvation*] נושע not taken paſſively in *Niphal* for *Servatus*, but actively for the ſame that מושיע *Servator*, a Saviour: So rendred by the Paraphraſt ופריק & *Liberator, Salvator*. See *Mat* 1.21. Some turne it, [*and ſaved himſelfe*] and ſo the French [*Et qui ſe garentit de pau ſoy meſme*] which is true, that his owne Power ſaved himſelfe from being overcome by death, &c. but yet this rendring is too narrow for the ſenſe. That conceit of *Aben Ezra*, [*Hee is juſt, and by his juſtice* יהוה בושע מחרב גוג ומגוג *he ſhall be ſaved from the Sword of* Gog *and* Magog] is a Iewiſh dreame of Chriſts temporall Kingdome.

3. Humility, [*lowly*] עני *afflictus, humiliatus, pauper Mat.* 21.5. and the Seventy πραΰς עני *Humilis, Manſuetus*, Meeke. The firſt Interpretation of the word reſpects the povertie and meaneneſſe of Chriſts outward ſtate: and ſo the Paraphraſt takes it [עניותן *Afflictus*] *Iunius*, and our old Tranſlators, [*Poore*] And the French [*Abject*:] The ſecond Interpretation reſpects the inward Lowlineſſe of Chriſts heart; as farre from Pride, as his ſtate was from all pompe: And ſo our new Tranſlators take it according to *Matthew*. Let us take it in both ſenſes: for both agree to Chriſt, who was both poore and humble, a King, quite of another condition, than the magnificent and proud Monarchs of the World are, this lowly minde and meane eſtate of the Meſſias, as it appeared through the whole courſe of his life, from his birth to his death; ſo was it then very remarkeable, when, above all other times, he ſeemed to take greateſt ſtate upon him, namely, when he made his ſolemne entrance into his citie of Ieruſalem; which is here fore-ſhewen unto *Zechary* by the Propheticall Spirit. For, albeit at that time the acclamations and honour the people gave unto him, as unto a King, were not ſmall: yet, in regard of outward magnificence, they were farre inferiour to the pompe and ſtatelineſſe, which earthly Potentates make at their entries into the head cities of their Kingdomes. The manner of his entrance, in all humble and lowly ſort, is ſet forth by one ſpeciall circumſtance of it, *viz.* the kind of beaſt that he ſhould ride upon, [*And riding upon an Aſſe*] not carried in a triumphall chariot, or on ſome ſtately Courſer, or upon a Mule, as the faſhion of Kings, * before and then, was,

* King. 1.33.

was eſpecially in greater ſolemnities: but on an Aſſe, a poore ſilly Beaſt, It is true, that the riding on an Aſſe was a cuſtome not diſhonourable, but uſed even by ſuch as were Princes and great men; as *Iudg.* 5.10. [*Speake yee that ride on white Aſſes, ye that ſit in judgement*, &c.] And the thirty Sonnes of *Iair*, *Iudg.* 10.4. with the forty Sons and thirty Nephewes of *Abdon*, *Iudg.* 12.14. are ſaid to ride upon ſo many Aſſe-colts: likewiſe 2 *Sam.* 17.23. of *Achitophel*, a great Counſellour of State; and 2 *Sam.* 19.26. of *Mephiboſheth*, a Kings Sonne: yet I ſuppoſe it to be probable, that at this time that old cuſtome was almoſt worne out: And though meaner men did uſe the Aſſe, both for travell and labour; yet that the Princes and Kings of the Iewes for a long time, eſpecially ſuch as they had after the Captivity, did imitate the cuſtomes of all Nations, and uſed the more comely and gracefull creature the Horſe. How ever Chriſts manner of riding was certainely farre from King-like Magnificence, even in regard of the beaſt he rode on: the rather, becauſe it was not an Aſſe bred up a purpoſe, and fitted for the Saddle, but a wilde Colt, following his Damme, labouring in the yoke, [* *and upon a Colt the foale of an Aſſe*] עיר בן אתונות *Pullum filium Aſinarum*, that is, as the Chaldee, בר אתן *filium Aſinæ*, turning the plurall by the ſingular: and ſo *Matth.* 21.5. υἱὸν ὑποζυγίου *Pullum natum Aſinæ ſubjugi*, uſed to the yoke. And out of this Tranſlation on *Matthew*, *Iunius* and *Piſcator* give the reaſon, why this Foale is ſaid to be *natus Aſinabus*, becauſe of his running after two Aſſes coupled together in one yoke, whereof on was his Damme. Now this clauſe is, * as I take it, but an *Exegeſis* of the former, ſhewing what manner of Aſſe it ſhould be that Chriſt would ride on, namely not one ready tamed and trained to the Saddle, but a yong wilde Colt, whereon never man ſat: wherein, as there was a neglect of all curioſitie and ornament, ſo was there ſome Demonſtration alſo of Chriſts power over the creature. *Clareſcente gloria inter humilem ſimplicitatem.* Whereas *Sanctius*, after many others, take theſe two clauſes ſeverally, and make, that Chriſt firſt rode on the Damme, then on the Colt. No ſuch thing appeares by the * Evangeliſts, where the accompliſhment of this prediction is related: Three of them mention nothing but the Colt; and the circumſtance which they adde [*whereon never man ſate*] implies that Chriſt rode onely on him. And though *Matthew* ſay, that both were brought and covered with garments, *ſcil.* that Chriſt might chooſe whether he pleaſed; yet its like on went lire, the way being ſo ſhort that Chriſt went, about a mile and a halfe. That Myſtery which many make to be contained here, that by the Aſſe was meant the Iewes, by the Colt, the Gentiles, and by Chriſts riding of both, his Dominion over all, is a conceit which was merrily made by ſome Ancients: but they that in good earneſt maintaine it for a truth, have too much of the Beaſt.

Further this manner of Chriſts Entrance, as it ſhewed his Humility, ſo doth it alſo imply his Peaceableneſſe: The Aſſe is a beaſt uſed in peace, the Horſe for warre. Rabbi *Kimchies* words are worth the ſetting downe. Hee rode on the Aſſe, לא מחסרון שחסי כל העולם יחיה ברשוחו אלא.מענוה: ועוד להורות כי לא יצטרכו ישראל לסוסים ולרכב: that is, Not for want, for all the World is in his Dominion; but out of humility; and further, to ſhew that the Iſraelites ſhould have no neede of Horſes and Chariots; as it followes in the next *Verſe*.

* Even.

* That is, ſaith *Kimchi*, בן אחת האתנות according to that *Iud.* 12.7 He was buried נערי that is, באחת מערי in one of the cities of Gilead.

* So Kimchi, כפל הענין במ ש i.e. *Repetit rem diverſis verbis.* The like repetition, ſee Iudg. 8.19. *& paſſim.* Gen. 49.11.

* Matth. 21. Marke 11. Luke 19. Ioh. 12.

And this of the Deſcription of his Perſon by his excellent qualities, whereby he is differenced from the unjuſt, deſtroying, and proud Monarchs of the world, ſuch as had afflicted the Iewes State: the next is the Deſcription,

2. Of the Kingdome of the Meſſias: what manner of government they ſhould expect: Not a Temporall Rule, as they hoped for, but a Spirituall. Which is yet cloſely carried, leſt the Iewes, in this their Miſery, might take offence at it. Now this his Kingdome is deſcribed,

1. By the meanes that ſhould be uſed for its Eſtabliſhment and Propagation: which are ſet downe

1. Negatively, Not by outward Force. By denying the uſe of all Inſtruments of Warre, [*And I will cut off the Chariot of Ephraim*] *i.e.* Iſrael [*and the horſe from Ieruſalem*] out of *Iuda* [*and the Battell Bow ſhall be cut off*] *i.e. Synecdochicõs*, No Engine of Warre whatſoever ſhall be of uſe in the Spirituall Kingdome of Chriſt, typified by *Ephraim* and *Iuda*; Chriſt ſhould rule over all the Tribes, and defend his Church, but not by force of Armes: Nor were the Iewes to thinke, as they vainely did, that under the Meſſias they ſhould become Emperours of the world, and bring all Nations under ſubjection of the Iewiſh Crowne, by power of their victorious Armes. No, the Chariot, the Horſe, the Bow, all earthly Weapons ſhould have no force to preſerve and enlarge Chriſts ſpirituall Empire over mens hearts and conſciences. See *Eſay* 2.4. *Micah* 5.12. 2 *Cor.* 10.4,5,6. Further, this may imply, that as outward Force cannot helpe forward, ſo it ſhall not hinder the Kingdome of Chriſt.

2. Poſitively, by the power of Preaching the Goſpell of Peace. [*And he ſhall ſpeake Peace unto the Heathen*] the Gentiles: to whom he ſhall ſpeake Peace, *i.e.* peaceably, as *Pſal.* 85.8. & 28.3. by publiſhing of the Goſpell of Reconciliation. See *Act.* 10.36,37. *Epheſ.* 2.17.

2. By the extent of it, it ſhould be as large as the world, ſtretching it ſelfe into all quarters of the earth. [*and his Dominion ſhall be from Sea*] the Red Sea, or Arabian Sea, [*to Sea,*] the Mediterranean Sea, [*and from the River*] Euphrates [*to the ends of the earth*] to the utmoſt bounds of the holy Land towards Egypt, *viz.* the River Sichor, or Rhinocornra. Now the Holy Ghoſt mentions theſe as the limits of Chriſts Kingdome, not that it ſtretched no further, but partly ſpeaking to the capacitie of the vulgar, who conceive theſe Bounds to be of ſo large extent, as beyond them there was ſcarce any thing; partly according to the Type: theſe were the utmoſt Borders firſt aſſigned [a] to the Land of Promiſe, the Temporall Kingdome whereof was a Type of Chriſts Spirituall Kingdome, which ſhould extend in compaſſe as farre as the largeſt Borders of the Kingdome of the [b] Iſraelites; partly by a common cuſtome of ſpeech, wherein the Borders of the Holy Land are put for the utmoſt quarters of the World: as *Pſal.* 89.12. where Tabor and Hermon are put for the Weſt and Eaſt, *Pſal.* 107.3. *Verſe* 10.

This of the deſcription of his Kingdome: in the third place followes the Declaration,

3. Of the Benefits that the Iewes had, and ſhould have by the Meſſias: and theſe reſpect,

1. The

a Exod. 23. Deut. 11.

b Even when it was ruled by *Salomon*, the greateſt King that State ever had, and a moſt ſpeciall type of Chriſt: to whoſe times this Propheſie hath peculiar relation, as is apparant by *Pſal.* 72.

1. The time paſt, *viz.* Deliverance out of the Captivity of Babylon, granted unto the Iewes by vertue of the Covenant made with them, and ratified in and by Chriſt. [*As for thee alſo*] *viz.* O Daughter Zion. [*By the bloud of thy Covenant*] that Covenant which was made firſt with *Abraham*, *Gen.*15. and ſealed by the bloud of circumciſion, *Gen.*17. that of his Seede the Meſſias ſhould come, in whom all the world ſhould be bleſſed: and which was afterward renued in moſt ſolemne manner at Mount Sinai, betweene God and the whole Nation of the Iewes: where he tooke them for his peculiar People, among whom to preſerve his Church, and they tooke God for their God. The conditions and manner of which Covenant are expreſſed, *Exod.*23. the latter end, and *Chap.* 24. the beginning. This Covenant was confirmed by the bloud of Sacrifices, *Exod.*24.8. figuring the Sacrifice of Chriſt, from whom this compact betweene God and the Iewes was to have its full ratification and ſtrength. Now albeit the Iews (for the generalitie) had broken this covenant and were for ſuch their tranſgreſſion ſorely puniſhed: yet God for his part was alwayes mindfull of it; and becauſe of it, did remember the Iewes in their adverſities, and delivered them out of Captivitie, that he might make good unto them the Promiſes touching the Meſſias. This is excellently deſcribed, *Levit.*26. 42,44,45. By vertue of this Covenant, as at other times, ſo now, they were delivered from their great Captivity under the Aſſyrians. [*I have ſent forth*] ſet at liberty, [*thy Priſoners*] thy Captives held in bondage and thraldome [*out of the Pit, wherein is no water*] *i.e.* out of Priſon; and the worſt place in the Priſon, the Dungeon: [a] בור a darkeſome dirty Vault under ground, whereinto Priſoners were let downe. By which * Metaphor is expreſſed the diſconſolate and hard eſtate of the Iewes, under which they were held during the Captivity. And this I take to be the plaine meaning of this place, according to the reading of our laſt Tranſlators, which is moſt naturall to the originall Text. To which reading the [b] France alſo accord, onely that they render [*I have ſent forth*] by the future, [*I will ſend forth.*] *Iunius*, and our firſt Tranſlators diſtinguiſh this Verſe into two ſeveral clauſes, wherof the former ſhould imply remiſſion of ſins, the other deliverance out of Captivity. But the Text doth not kindely admit of thoſe additions of [*Infecta*] in *Iunius*, or [*ſhalt be ſaved*] in our old Tranſlation. It is more naturall to take thoſe words [וגם את] abſolutely, not conſtrued with any that follow; as in the like conſtruction, *Pſa.*73.2. and *ver.*20. with many the like places in the Pſalmes.

Sanctius, after *Ribera* and other Popiſh Commentators, make a foule coyle about this Text, and to eſtabliſh the falſe reading of the old Vulgar, and the new invention of *Limbus patrum*, fall upon this place, and bemangle it pitifully. There is no remedy but in their opinions it muſt needs be corrupted by the Iewes malice: את of the feminine muſt needs ſtand * for the maſculine אתה, and בריתך corrupted for בריתך, and שלחתי foyſted in for שלחת, and אסיריך cogged in for אסיריך: elſe how ſhould the Vulgar Greeke and Latine be ſo miſtaken, as to render it, σὺ ἐν αἵματι διαθήκης σου ἐξαπέστειλας, *&c.* and, *Tu emiſiſti &c.* And how ſhould *Limbus* be eſtabliſhed out of this place, were it not an *Apoſtrophe* of the Prophet, ſpeaking to Chriſt, and declaring how he by his bloudy ſacrifice had ranſomed the Fathers out of their Purgatory, or infernall *Limbus*? Wherefore *Sanctius* is peremptory, *Textus Hebraicus quem modo habemus, ſine dubio corruptus à Iudais*: and, *Volunt autem dum Chriſto tantam gloriam, & nobis tantum ad veritatem* (an old Wives tale) *cognoſcendam lumen invident, ad Synagogam ſuam, ſive ad Ieruſalem reſtitutam, hunc locum non flectere molliter, ſed violenter contorquere.*

[a] Such was that, and ſo called, wherein *Ieremiah* was impriſoned, *Ier.*38.6 of which the Text likewiſe ſaith, וכבור אין מים כי אם טיט ויטבע ירמיהו בטיט: Such dirty places their Dungeons were, like Pits emptied of water, but having the mud left at bottome.

* Pſal 40 2.

[b] *Quanta toy, à cauſe du ſang de ton alliance je mettray, les priſonniers hors de la foſſe, là ou il n'y a point d'eau.*

* As ſometime it doth. Numb.11.15 Deut.5.27.

contorquere. Yea, in the Originall reading he ſees not what reaſonable ſenſe can be made of it, and what great cauſe there ſhould be, *cur adeo in ſanguine Fœderis exultandum ſit?* to what purpoſe this of the bloud of the Covenant ſhould be alledged about the reſtitution of the Iewiſh State and Church. Sure it is pitty theſe men ſhould not enjoy their conceits, who, rather than they will dare to ſuſpect their owne opinions, will venter to corrupt the Scriptures for the confirmation of any doting fancie. Which yet they cannot gaine out of this place, no, though we reade it according to their Criticiſmes. For what? Muſt this Pit without Water needs be *Abrahams* boſome? or muſt *Abrahams* boſome be *Limbus patrum*, a place (as *Sanctius* ſpeaks) *Magnæ profunditatis & horroris, ſqualidus, teter, ſordidus*, bordering upon hell; proverbially ſo termed from common Priſons and Dungeons. Which (as * *Ieremies*) were *ſine aqua*, but not *ſine luto*. They are unworthy their heads ſhould ever reſt in *Abrahams* boſome, that make that place of the Saints reſt, to be their Iayle and Priſon. And *Sanctius* with the reſt, while here they give ſuch dreadfull Epithites to it, forget what *Abraham* himſelfe ſaith of *Lazarus* in his boſome, That hee was then comforted, *Luke* 17.25. But no more of this Dreame: I come to thoſe benefits; which reſpect,

2. The time to come: and theſe are partly Temporall, partly Spirituall; as Chriſt is the Fountaine of both unto his Church, and they concerne either

1. The two Tribes, returned from Captivity, to the *Verſe* of the tenth *Chapter*.
2. The whole Nation of the Iewes, from thence to the end of the tenth *Chapter*.

¶ 1. The benefits upon the Iewes returned home, in the times preſently enſuing, till Chriſts comming, are double:

§§ 1. Temporall preſervation againſt the Violence of their enemies, and by name, of the Græcian Empire, with which they were to have continuall conflicts. This is ſet forth,

1. Generally, in

1. An exhortation, ſhewing them whither they were to repare for helpe and ſuccour in this their miſerable ſtate: [*Turne yee to the ſtrong Hold*] בצרון Fortreſſe, where you may be ſafe againſt all dangers that come upon you. But what or who is this Caſtle or Fort to which the Iewes are exhorted to repare for ſafety? I take it, that it is not Ieruſalem or the Holy Land, but the Meſſias, who would be to Ieruſalem and the Iewes a ſtrong caſtle of defence againſt the adverſary. And this will better appeare, if we conſider who they are that are here ſpoken to, [*yee Priſoners of hope*] *i.e.* hoping, or * who have hope, *viz.* of deliverance. Who were theſe? Either the Iewes in Captivitie, or elſe thoſe that were now returned. Not thoſe that yet tarried in Babylon; for they cannot be termed Priſoners of Hope, nor be thought to long for deliverance, who when the Priſon doore was open, and an eaſie way made for their eſcape, refuſed the opportunity, and wilfully continued in Babylon; as hath beene ſeene before. And no doubt, but they, ſeeing how ill matters were likely to ſucceed with thoſe that were returned, did applaud themſelves in their choice, in ſitting ſtil where they were. Wherefore I conceive this ſpeech is not directed to them, to exhort them to returne to Ieruſalem, but to thoſe that were already returned, to perſwade them to * turne their hopes and hearts towards the Meſſiah. They had beene priſoners in Captivitie,

* Ier. 38.6. Gen. 37.24.

* As the French [*Qui avez eſperance*] and the Targum *Sperantes liberationem*, רמסברין לפורקנא

* And our laſt Tranſlators imply ſo much, in rendring שובו not *Returne*, but, *Turne*: intimating the converſion of their deſires and hopes towards the ſtrong hold, rather than the motion of their bodies from place to place, as Eſa. 45.12.

vitie, and were by him delivered out of it, *Ver.* 11. and they were partly priſoners ſtill, expecting further freedome from ſuch afflictions and dangers as incompaſſed them on every ſide: under the ſtraightneſſe and burden whereof this poore people ſighed, waiting for the Redemption promiſed by the Meſſias. To theſe God ſpeakes, and that in generall, to the whole State, though haply more particularly alſo to ſuch as looked not onely for Temporall but Spirituall deliverance, by the Meſſias: ſuch as are mentioned *Luke* 2.25.38. though this is certaine, that even the beſt among the Iews had their thoughts more upon a Tempotall than Spirituall redemption by Chriſt. The Ieſuites here dreame of another Apoſtrophe, which the Prophet makes to the Patriarks, ſticking faſt in the mire of *Limbo*, and expecting Chriſts helpe to pull them out. A conceit as idle as that in the former *verſe*.

2. In a Promiſe, that they ſhould not only finde ſuccour by that ſtrong hold, but alſo have double comfort to that which formerly they had enjoyed. [*Even to day*] when your State ſeemes very miſerable and deplorable; yet [*doe I declare*] make an open promiſe unto you [*that I will render* double unto thee*] not onely defence againſt the enemy, but ſuch ſingular favour moreover, as ſhould be double to all that ever they enjoyed in their moſt happy eſtate. Which was fulfilled by the incarnation of Chriſt, and publiſhing of the Goſpell; a benefit incomparably * greater than ever the Iewiſh State enjoyed in their greateſt proſperity, if they had made a good uſe of it. [*Vnto thee*] לך a ſudden, but not unuſuall change of the perſon, for לכם: God ſpeaking, as it were, to each of thoſe Priſoners in particular, or collectively, to one, as all. *Verſe* 12.

* משנה *Targum* על־חד תרין *two for one.*

* Hag. 2.9.

2. Particularly, deſcribing this deliverance of the Iewiſh Church, in many ſpecials:

1. The Perſons who ſhould contend, including alſo the time when this deliverance ſhould be granted, and the Promiſe *verſe* 12. fulfilled. The Perſons defendant are the Iewes, Aſſailant the Grecians. And the Meſſias, after that by his power hee hath preſerved the Iewes from the Grecians violence, ſhould grace *Iudea* with his Preſence. [*When I have bent Iuda for me, filled the Bow with Ephraim, and raiſed up thy Sonnes, O Sion*] *Iuda* and *Ephraim* are here taken for the ſame, by an elegant varietie, as before *Verſe* 10. and are no more, but the Sonnes of Sion; ſuch of the Iewes as were returned. For that *Ephraim*, properly the tenne Tribes, had any thing to doe with theſe Grecian Kings, it cannot be affirmed. Wherefore I take them for Synonymaes; unleſſe we will, with *Sanctius*, ſay, not improbably, that mention is here of *Ephraim*, partly in regard that many of the tenne Tribes returned with the two; of which before: partly in regard of the Epithite here given them, of filling the Bow, or Archerie, wherein the *Ephramites* excelled, *Pſa.* 78.9. [*Againſt thy Sons, O Greece*] Thoſe Kings of Egypt and Syria, which were of the Poſteritie of *Alexanders* Captaines, whom he brought out of Greece with him, and who, after his death, ſeized on thoſe Kingdomes, and for many yeares grievouſly vexed the Iewes. Theſe kings are principally meant, though they might alſo uſe Grecian Souldiers in their armies, which yet is not very likely. By this place it is apparant, to what times this Propheſies is to be referred, namely, to that of the

the Maccabees, when the Iewes were mightily preſerved from the rage of ſo many mercileſſe Tyrants.

2. The meanes of their victory and deliverance, which ſhould be from God, and not by their owne Puiſſance: This is expreſſed,

1. Figuratively, in many lofty Tropes: which touch

1. Either the ſubordinate meanes to be uſed by the Iewes, but bleſſed and proſpered by God. Their bow, and ſword, and warre-like preparations ſhould have all their ſtrength from God: The Iewes ſhould be Inſtruments, God the principall Agent. [*When I have bent Iuda for me, and filled the Bow with Ephraim*] that is, Metaphorically, proſpered their armes; as if not they, but my ſelf did both bend and draw their bowes: or thus more ſimply, but to the ſame ſenſe, when I have made *Iuda* as my Bow bent, and *Ephraim* as a Shaft, wherewith I have filled, *i.e.* * Drawne up my Bow unto the Arrow-head, to be diſcharged upon the Grecians. Some difference there is in the reading, The Paraphraſt, the Vulgar, *Iunius*, the French, and our former Tranſlators, joyne קשת to the firſt comma, [*when I have bent Iuda for me as a Bow*] but the accent *Rebia* over יהודה makes a comma there, and leaves קשת for the next following: and ſo the reading is ſmoother than either our old, [*Ephraim's hand have I filled*] in that ſenſe, as 2 *King.* 9.24. or the French [*Et auray remply Ephraim comme un carquois, and ſhall have filled Ephraim as a Quiver*] for *Ephraim* is not here the Quiver, bnt the Arrowes, wherewith the Bow ſhould be filled: though *Kimchi* alſo interpret the place ſo, אפרים יהיה לי כאשפה מלאה חצים *i.e. Ephraim erit mihi tanquam pharetra ſagittarum plena*, but this fits not ſo properly. Though for the ſenſe the difference is little, all ſignifying, that the armies, and armes of the Iews, ſhould be Gods powerfull inſtruments for deſtruction of the enemy: And ſo in the next words it is plainely expounded [*And raiſed up thy Sons, &c.*] awakned and put courage into the Iewes, to provide and ſtand for their defence. [*And made thee*] O Zion, ye Iewes [*as the Sword of a mighty man*] as a ſharpe ſword in a ſtrong mans hand that can uſe it to purpoſe. *Verſe* 13.

2. Or the chiefe Meanes, *viz.* Gods immediate power, manifeſted for their deliverance. Which is declared by alluſion to thoſe Deliverances which God had in former times given unto the Iſraelites, at the Red Sea, in the wildernes, againſt the Canaanits, &c. wherein, by thunders, lightnings, and tempeſt, he ſhewed his power in the defence of his People. [*And the Lord ſhall be ſeene * over them*] his powerfull protection of his people ſhall be apparant: like as when he ſhewed himſelfe over the Iſraelites in the cloud, *Exod.* 14.19, 24. This is further deſcribed in three particulars, wherein God would fight for his Church,

1. Lightnings, which are compared to* Arrowes: [*And*

* *Implere arcum*, to fill a Bow, is, To draw it up to its full bent, till the arrow be at the head, and the Bow make a ſemicircle. The Phraſe is uſed 2 *King.* 9.24. ויהוא מלא ידו בקשת He filled the bow in his hand. *i.e.* ſaith *Kimchi*. משך הקשת בכל כחו: the ſame that is in 1 *King.* 22.34 ואיש משך בקשתו לתמו: *i. e.* A man drew a Bow in his full ſtrength. So *Veget. de re Milit.* l. 1. c. 15. *Major adhibenda ſolertia ut Arcum diligenter ac ſapienter teneant, ut fortiter impleant, ut ſiniſtra fixa ſit. & Sidon. Apoll.* Fp. l. 1. ep. 2. Of *Theodoricus* King of Gothes his skill in Archery, *Spicula capit, implet, expellit*

* על יהם may be turned *Contra eos*, and the French doth ſo here, but not ſo fitly,

* Pſal. 144. 6.

[*And his Arrow ſhall goe forth as the lightning*] ſwiftly, ſuddenly and unreſiſtably.

2. Thunder, like the noyſe of a Trumpet, to ſound to the Battell; and more, to affright the Enemie. [*And the Lord ſhall blow the Trumpet*] God himſelfe ſhall be the Captaine, and his Thunder ſhall be as the ſound of a Trumpet, to gather his forces together and give a dreadfull Alarme to the Enemie.

3. Whirle-windes, [*And ſhall goe*] againſt the enemie, with his People [*with Whirle-windes*] *Targum* בעלעול רוח Tempeſtuous windes that hurle and ſcatter here and there with unreſiſtable Violence. *Sanctius* underſtands it of the ſwiftneſſe of Gods proceeding: but its better to interpret it of his furious Violence, which he would uſe againſt the Enemie; and therefore Whirle-windes, כערות not ſimply Windes are ſpoken of. [*Of the South*] תימן *Targum* מדרומה becauſe *Teman* lay South to Ieruſalem. But why of the South? *Sanctius* gives two reaſons: Firſt, Becauſe like as the South winde blowes againſt the North, ſo theſe Iudgements ſhould fall upon the Northerne Countries. This is farre fetcht, and little worth. Secondly, Becauſe the South winde is more tempeſtuous than others. *Ariſt. Met. l. 1. c. 5.* μείζων δὲ πλείων καὶ μᾶλλον ἀλεεινὸς ἄνεμος ὁ νότος διὸ τὸ ῥοῤῥέν. This is ſomething, if *Ariſtotles* obſervation in Greece fit other Countries, and ſo * *Iudea*: which may be doubted, becauſe of their divers Situations, this having Land, that Sea to the South of it, which much alters the Windes. Wherefore (I ſuppoſe) we may not unfitly interpret it by alluſion to thoſe Tempeſts, wherewith God overthrew the Egyptians at the Red Sea, Southwards of *Iudea*. Which, how dreadfull they were, not only in Thundrings, Lightnings, and horrible Raine, but alſo in outragious Windes, is apparant by conſidering of thoſe places, *Pſa.* 77. 16, 17, 18. and *Exod.* 15. 10.

* See Luk. 12. 54, 55. [When ye ſee a cloud riſe out of the Weſt, you ſay ſtraight way, a ſhowre commeth, and ſo it is. And when yee ſee the South-winde blow, ye ſay that it will be hot, and it commeth to paſſe.]

Touching the fulfilling of this Prophecie, whether God did ſhew any ſuch extraordinary workes in the battels of the Iewes againſt the Grecians, or that hereby no more is meant than his preſent and ſpeciall aide in their deliverance; it cannot well be decided, unleſſe Story were a little more particular in this buſineſſe. Something there is, 2 *Mac.* 2. 21, 22. *Chap.* 5. 2, 3. *Chap.* 10. 28, 29, 30. *Chap.* 11. 8, 10. Which ſhewes, that God did manifeſt his powerfull preſence to theſe, diſtreſſed in very extraordinary manner. *ſ. q. Verſe* 14.

Thus wee have the meanes of their deliverance, expreſſed figuratively: the next is,

2. Plainely, in theſe words [*The Lord of Hoſtes ſhall defend them*] God, that is Captaine of the Armies of Angels, men, and all creatures, ſhall fight for them, and give them the victory. *Verſe* 15.

Thus

Thus far the ſecond particular, the meanes of their Deliverance; now followes the third.

3. The Victory it ſelf, deſcribed likewiſe in Metaphoricall termes, of eating the fleſh, and drinking the bloud of their enemies. [*And they ſhall devoure*] *i.e.* ſlay and deſtroy; as the *Targum* יקטלונון *occident*: by alluſion in this of eating, and that of drinking, to the barbarous cuſtome of many Nations, who ravened upon the very bodies of their ſlaine enemies. But the Iewes ſhould not be ſo barbarous: therefore the next words tell us what this devouring is, [*and ſubdue with ſling-ſtones*] *Synecdochicè*, * by force of Artillery, and weapons of Warre: Among which the uſe of the Sling was one, practiſed by the Iewes in ancient times, *Iud.* 20. 16. 1 *Chron.* 12. 2. and likely it was not quite neglected now. [*And they ſhall drinke*] their enemies bloud, in that ſenſe as before, [*and a noyſe, as through Wine*] ſhouting and triumphing in the ſhedding of their enemies bloud, as men uſe to doe that have well drunke of Wine, which makes them merry and frolicke: [*And they ſhall be filled*] with bloud and ſpoile [*as the Bowles*] מזרק ſingular for the plurall מזרקות * Bowles and Baſons, that held the bloud of the Sacrifices, [*And as the corners of the Altar*] זויות, by the *Targum* כתלא *latus*, the ſides: but rather its the ſame with the foure [a] מנות, whereon the Hornes, קרנות, of the Altar ſtood: which were [b] all beſprinkled with the bloud of the Sacrifices. By which ſimilitudes are ſet forth thoſe bloudy victories which the Iewes ſhould get upon the Grecians. This Interpretation of this Verſe ſeemes agreeable enough, and it is ſo taken by the moſt: But *Iunius*, and with him, the French Tranſlators, make another ſenſe of it, underſtanding this *verſe* of a double conſequent that ſhould follow their victories, namely,

1. A joyfull and peaceable Poſſeſſion of their owne Wealth, and the enemies ſpoile. [*They ſhall eate*] *i.e.* quietly enjoy their State [*after they have ſubdued*] rendred [*after*] not [*and*] [*the ſling-ſtones*] *i.e. Metonymicè*, the [c] Slingers; of which there were many among theſe enemies of the Iewes: and *Synecdochicè*, their enemies. [*And they ſhall drinke and make a noyſe, as through wine*] rejoyce greatly in their Victories and Peace, with ſuch mirth as men uſe at Banquets.

2. Thankſ-giving for their Victories: and they reade the laſt Clauſe thus, [*They* [d] *ſhall fill both* or, (*a*) *the Bowle, and* or, (*ſo*) *the Corners of the Altar*] *ſcil.* with the bloud and bodies of Sacrifices offered up in great number for a thankſgiving for their Victories. And unto this ſenſe the Paraphraſt inclines in part, and *Rab. Scel.* altogether: who comments thus, [*They ſhall eate*] namely, שלל אויביהם, the ſpoyle of their enemies [*and ſubdue*] תחתיהם [*treading under their feete the ſtones of the ſling*] *i.e.* חיובים שהם The Grecians who are skild in the Art of ſhooting and ſlinging. [*And make a noiſe as through wine*] בקל ששון ושמחה with the voyce of mirth and gladneſſe, like thoſe that drinke wine. [*And ſhall fill*] נפשותם בטוב their ſoules or hearts with good, or mirth [*the Bowle*] שמלא דם לפני מזבח that was full of bloud before the Altar, [*as the Corners of the Altar*] שמנסכין שם יין ויהיו צף עליו where they offered wine, & the wine was poured out upon it, or flowed upon it. (So that he

* Some by weak means, as *David* did *Goliah*.
* Exod. 38. 3.
a Ibid. ver. 2.
b Levit. 4.
c *Kimhi* expounds it by the ſame Metonymie, and addes a conceit, that the Grecians are here called אבני קלע in oppoſition to the Iewes, who were afterward ſtiled אבני נזר
d *Implebunt tum craterem, tum angulos altaris.*
ומלאו כמזרק כזויות
where the rendring of כ *tum tum* (as, ſo) is agreeable to the uſuall acception of that particle of ſimilitude, as in *Eſa.* 24. 2. *Hoſ.* 4. 9. *Gen.* 18. 25. But I know not how to underſtand the French reading here, [*& en rempliront le baſſin, comme le comgs il' autel*] *i.e.* and with it (*ſc.* Wine) they ſhall fill the Baſon or Bowle as the corners of the Altar.

he underſtands the Bowle to belong to one, the Corners to another Altar, and he quotes it out of the Talmud; but we finde no ſuch Altar in Scriptures:) *Ergò quære.*

4. The cauſe of all this happy deliverance, which is Gods ſingular love, and tender regard he hath towards the *Iewes*, according to his covenant made with them, that they ſhould be his peculiar people, among whom he would eſtabliſh his Church: wherefore, as before he ſaid [*The Lord of Hoſtes ſhall defend them*] ſo now here [*The Lord their God ſhall ſave them in that day*] with ſpeciall reference to the Covenant which God entred into with the *Iewes*, in regard whereof God promiſeth, that they ſhall be in his protection and chiefeſt care, in a double manner,

1. As a Flock, whereof he will be the Shepheard, and defend them. כמו שמושיע אותם צאנו בכל כחו as a man defends his ſheepe with all his might: As *Kimchi* interprets, [-- *Save them in that day as the flock of his people*] as a people which are to him peculiar; of whom he hath the cuſtodie as of a flock of ſheepe, among all the Nations of the world. who were but as Heards of Goates, or worſe, as ravening Wolves, preying upon the *Iewes*.

* Pſ. 77. 20. 78. 71.

2. As the precious ſtones of a Crowne or Diademe, which God will take care of to preſerve and advance as their King. [*For they ſhall be as the ſtones of a Crowne*] כאבני אפודיו as the ſtones of the * Ephod, ſaith the Paraphraſt; of which, *Exod.* 28. 9. but there is no reaſon to forſake the uſuall ſignification of נזר for a Crowne or Regall Diademe, which is beſet with ſtones of great price. And the *Iewes* ſhould be as deare to God, as ſuch a Crowne is to a King. This Interpretation of this place is juſtified by the very ſame Propheſie of theſe times, *Eſa.* 62. 2, 3. where the like ſimilitude is uſed, [*Lifted up as an Enſigne*] מתנוססות following the proprietie of the word, not taking it at large for מרוממות, as *Kimchi*. For, the *Iewes* ſhould be, not like a Crowne incloſed in a Cabinet, but ſet forth to the view of all, lifted up on high for a Regall Standard or Enſigne, for all people to gather themſelves to it, and joyne themſelves to the Church of the *Iewes*, See *Eſa.* 62. 10. and 11. 10, 12. [*upon his Land*] in the Land of *Canaan* or *Indea*, wherein God preſerved his Church, and advanced it as a Banner diſplayed, to call in the *Gentiles* to the ſociety thereof.

* R. Salomon *expounding it of the* Maccabees *that were Prieſts.*

כי חכהנים בני חשמונאי המתפארים באבני נזר בטורי חושן ואפור יהיו מתנוססים כניסים עד ארמתן:

Iunius, Sanctius, and the *French* conſtrue it otherwiſe: either that by אבני נזר are meant *Lapides ſeparationis, i. e. terminales, limitanei*, meere ſtones, ſet up to diſtinguiſh one Field from another: and then they referre it to the former, thus, God will ſave and feede them as a flock, within their proper grounds and paſturages, which the Enemie before time had encroached upon, but now Markes or Bound-ſtones ſhould be pitcht up, within which compaſſe the Enemie ſhould not approach: Or that by theſe ſtones of a Crowne, are meant * Crowned ſtones; *Tropæa opere coronario cincta & lemniſcata*; Pillars of Stone, whoſe *Epiſtylia* or Chapiters were wrought about in faſhion of a Crowne, and they ſet up for Trophees, in memorie of ſuch Victories as they ſhould get. The former ſenſe is very much ſtrained, and this latter ſatisfies not fully.

So alſo doth Aben Ezra Inter hæc ſigna & lapides, qui locum eſſe Deo conſecratum oſtendent, paſcet Dominus populum ſuum tanquam gregem: ſicut Paſtor inter nota paſcua ſaxoque terminali ab aliis diſtincta pecus agit. Sanctius.

Now this cauſe of the *Iewes* felicitie is further and more plainely expreſſed in a patheticall exclamation, whereinto the Prophet breakes forth, admiring the ſingular goodneſſe of God towards his

Church, [*For how great is his goodneſſe, and how great is his beauty?*] Whoſe? Gods, or the *Meſſias*, who is good, and that in the moſt excellent manner, beautifull too: good and beautifull in himſelfe, and alſo in his abundant favours, and the moſt comely Adminiſtration of his Church: his grace and wiſdome in both is ſuch as cannot be expreſſed. This clauſe hath a double reference, 1. To that which goes before, whereto it is as a concluſion. 2. To that which followes in the next words, and the beginning of the next chapter, touching the reliefe of their preſent penurie, by ſending abundance. The diviſion of the chapters here make the coherence ſomewhat difficult: but if it be well conſidered, it will appeare, that the next words belong to the matter of the next chapter.

Hitherto of the firſt benefit, *viz.* The temporall deliverance of the *Iewes*, from the rage of ſuch parts of the *Grecian* Empire, as they had to doe withall. Now followes the ſecond benefit towards theſe *Iewes* that were returned, *viz.*

§§. 2. Reliefe of their penurious eſtate, by promiſing them abundance of outward neceſſaries. The *Iewes* had beene a great while pinched with famine, and for the time to come, having to deale with ſo many Enemies that ſhould harry their countrey, they might doubt to feele a continuall ſcarcitie of neceſſary proviſion. But God, that purpoſed to preſerve them, meant alſo to provide for them: and as his goodneſſe ſhould be ſeene in the one, ſo ſhould it not be wanting in the other, to ſupply them with neceſſary maintenance. This bleſſing is,

1. Promiſed: [*Corne ſhall make the young men cheerfull, and new wine the Maides*] under theſe two *ſpecies*, comprifing all neceſſary proviſion whatſoever: which ſhould be afforded in ſuch abundance, as ſhould make them who fainted before through ſcarcitie and want, full of life, cheerfulneſſe, and mirth. גובב *germinare, aut florere, aut loqui facia, ſcilicet*, בגיב שור ושמחה Metaphorically, fill them with joy and thankeſ giving, and properly make them ſtrong, luſty, and fruitfull, who before pined and withered away, *Lam.* 2. 12, 21. And this was partly fulfilled at that time, when *Zecharie* propheſied, when God began to eaſe the people of their long famine, as it is *chap.* 8. 2. and *Hag.* 2. partly in time ſucceeding.

CHAP. X.

ASke you of the Lord Raine in the time of the latter Raine; ſo *ſhall the Lord make white Clouds, and give you ſhowres of Raine*, and *to every one graſſe in the field.*

2 *Surely the Idols have ſpoken vanity, and the Sooth-ſayers have ſeene a lye, and the Dreamers have told a vaine thing; they comfort invaine; therefore they went away as ſheepe; they were troubled, becauſe there was no Shepheard.*

3 *My wrath was kindled againſt the Shepheards, and I did viſite the Goates: but the Lord of hoſtes will viſite his flock, the Houſe of Iudah, and will make them as his beautifull horſe in the Battell.*

4 *Out of him ſhall the corner come forth: out of him the nayle, out of him the bow of battell*, and *out of him every appointer of Tribute alſo.*

5 *And they ſhall be as the mighty men, which tread downe* their Enemies *in the myre of the ſtreets in the battell, and they ſhall fight, becauſe the Lord* is *with them, and the riders on horſes ſhall be confounded.*

6 *And I will ſtrengthen the Houſe of Iudah, and I will preſerve the Houſe of Ioſeph, and I will bring them againe, for I pitie them, and they ſhall be, as though I had*

not

na caſt them off: for I am the Lord their God, and will heare them.

7 *And they of Ephraim ſhall bee as a Gyant, and their heart ſhall rejoyce as through wine: yea, their children ſhall ſee it, and be glad; and their heart ſhall rejoyce in the Lord.*

8 *I will hiſſe for them, and gather them: for I have redeemed them; and they ſhall increaſe, as they have increaſed.*

9 *And I will ſow them among the people, and they ſhall remember me in farre Countries: and they ſhall live with their Children, and turne againe.*

10 *I will bring them againe alſo out of the Land of Egypt, and gather them out of Aſſur; and I will bring them into the Land of Gilead, and Lebanon, and* place *ſhall not be found for them.*

11 *And hee ſhall goe into the Sea with affliction, and ſhall ſmite the waves in the Sea, and all the Depthes of the River ſhall dry up; and the pride of Aſſur ſhall be caſt downe, and the Scepter of Egypt ſhall depart away.*

12 *And I will ſtrengthen them in the Lord, and they ſhall walke in his Name, ſaith the Lord.*

2 AMplified two wayes:

1 By the true meanes whereby theſe bleſſings were to be obtained: which are,

1 Prayer unto God in the time of their neceſſities, [*Aske yee of the Lord Raine*] *Synecdoch.* for all other bleſſings of Fruitfulneſſe and Increaſe, whereof that is a principall cauſe [*in the time of the later Raine*] when there is greateſt neede of it. מלקוש *Pluvia ſerotina*, the later Raine, which fell in the later end of the Spring, betweene the later end of March and May, which brought the Corne to an eare, and made it kearne before Harveſt: There was another Raine alſo greatly needfull, יורה *Pluvia matutina*, the former Raine, which fell in the Autumne about the later end of September and beginning of October, in the ſeede time. Great [a] expectation there was of theſe two moſt ſeaſonable Raines, in regard that *Syria* and *Iudea* lying very hot, there was not, nor is at this day uſually for three or foure Moneths [b] ſpace from the end of May to the end of September any raine at all, nay ſcarce ſo much as any Deaw. And therefore if the former Raine in ſeede time had not fell, the ground, by reaſon of that long drought, would have beene unfit for tilling, for its hardneſſe and want of moyſture: and if the later fell not before Harveſt, the corne would have parched away in the blade, before it had beene eared and kearned.

2 Gods bleſſing upon the worke of Nature, in making Clouds, powring out of ſhowres, and cauſing the earth to give her increaſe. [*So the Lord ſhall make bright Clouds*] חזיזים the Seventie *nubes, apparitiones*, miſtaking the roote from חזה *videre*; the *Chaldean* רוחין *ventos*, but improperly, and not to the Text: The Vulgar *nives* for *nubes*, by an errour of the Tranſlator or Scribe. חזיזים properly ſignifie *Fulgetra, Coruſcationes*, Lightnings, *Iob* 28.26.

The *French* turne it properly [*de eſclairs*] *Iunius* [*Nimbos*] i.e. more ſtormie and violent Raines: our old Tranſlators [*white Clouds*] our new [*bright Clouds.*] If wee take it for lightnings, it muſt be underſtood by a [c] *Metonymie* of the adjunct, Raine being a uſuall concomitant of lightning and thunder, though alſo ſuch weather is more for terrour than comfort. If we take it for Clouds, what is here meant by bright, or white clouds? ſeeing here is a promiſe of raine, and ſuch clouds are barren clouds; as experience ſhewes, thoſe that are full of Raine are darke and black. *Buxdorfius verbo* חזה hath ſomething to this point not improbable, out of *Bereſchith Rabba*, and the

a Iob. 29. 23. b *This is confirmed, not only by that* 1 Sam. 12. 17. *Where raine is an unuſuall thing to bee ſeene in harveſt; and that of* Hierome *on* Amos 4. 7. *who lived in* Iudæa, *and ſaith, he never ſaw Raine there in* Iune *and* Iuly, *but alſo by the common experience of ſuch as at this day live there by, at* Aleppo *a little more Northerly, where, for three or foure moneths after* May, *they ſcarce have ſo much as any deaw upon the ground.*

c as Kimchi וחזיזים יחיו עם המטר Coruſcationes eiunt cum pluvia.

the *Talmud*; to this effect, the clouds have five names, נשיא, ענן, אב, חזין, עב, and חזיזים are interpreted to be *Nubes curſitantes*, i.e. Thin clouds, fleeting under the thicker and heavier; that which in *Engliſh* we call the Rack, and theſe are thin whitiſh clouds that flye ſwiftly in the ayre, moſt commonly before and after very rainy weather. And ſo they may be called ענני מביאי מטר clouds bringing raine, as *R. Salomon* interprets חזיזי here. *Sed quare.*

[*And give them ſhowres of raine*] גשם מטר * *Imbrem pluviæ*, *Synonymicè*, yet with ſome *Epitaſis*, for plentifull and ſufficient raine. [*to every one graſſe in the field*] עשב that is, as the Paraphraſt well expounds it, עבורא למיכל ועסבא לבעירא i.e. Corne for the foode of man, and graſſe for cattell: for עשב compriſes all, namely, ירק *olus*, חציר *fœnum*, דגן *frumentum*, and קטנית *legumen*, as *Schindler* obſerves *verbo* עשב. *Verſ.* 1.

* *The Seventie* ὕετὸν χειμε-ειῶν.

2. By the wrong meanes, whereto this people had formerly truſted, and beene deceived, and whereto in their blindneſſe they haply might have recourſe againe: theſe were their Idols and falſe Prophets. The little helpe and great hurt which the *Iewes* had received from them, is here largely expreſſed, to the intent that they might learne henceforward, whom to ſeeke unto for ſuccour, namely, to God alone. By that which is paſt, he puts them in minde what ſhould be the ſucceſſe for time to come upon like occaſion. [*For the Idols*] תרפים in generall, any Image, 1 *Sam.* 19. 13. in ſpeciall, Images dedicated to idolatrous worſhip, *Gen* 31. 30, 34, ſo here, and very commonly the Paraphraſt takes it for פלחי צלמיא Worſhippers of Images, but the Metonymie is harſh; it was to them the Idoll ſpake vanity. [*Have ſpoken*] How? by Oracles uttered out of them, or by their Prieſts from them. That may be, and it is not unlike, but the Devill uſed the like feates to cozen the *Iewes*, as he did to the *Grecians*, and other ſimple *Gentiles*. But * we may take it as properly with reference to the Idolaters Prayers, unto which the Idols, ſet up as Gods, ſeemed to promiſe audience and performance of their wiſhes: and ſo the Idolaters conceited. But what they ſeemed to ſpeake and promiſe, was but [*vanitie*] און * wicked deceit and cozenage: there being in them no power at all to effect that good which they ſeemed to promiſe unto their Worſhippers. [*The Diviners*] falſe Prophets, Sorcerers, Witches, Aſtrologers, and the reſt of that damned crew, unto whom this people had reſorted for counſell in time of their diſtreſſe, [*have ſeene a lye*] inſtead of a true Viſion from God, the Diabolicall fancie of a ſeduced braine, and ſpeaking as they conceived [*Have told a falſe dreame*] uttered that for a divine Revelation, which was but a very dreame, ariſing out of their owne idle heads, or inſpired by Sathan, without all truth. [*They comfort in vaine*] the Idols, the Prophets have deceived the confidence which the miſerable *Iewes* put in their power, in their Prognoſtications; which failed them when they ſtood in neede of their helpe, and ſorted to a quite contrary event than they expected. See *Ier.* 10. 8. and 27, 9, 15, 16. and 29. 8, 9. *Hab.* 2. 18.

οἱ ἐκπεσεῖν-χόμενοι, ſay the Seventie.

* Vid. Rain. Idol. l. 2. c. 3. Sort. 59. & ſeq.

* *The Seventie* κόπος.

Now this their vaine confidence for proſperitie and ſecuritie by ſuch bad meanes.

A FRVITFVLL SERMON

VPON THE

NINETEENTH and TWENTIETH Verſes, of the fifteenth Chap. of the firſt Epiſtle to the *Corinthians*.

WRITTEN

BY WILLIAM PEMBLE of *Magdalen Hall in* OXFORD.

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To the Reader.

WEe doe finde (*Chriſtian Reader*) great oppoſition made againſt our Faith, not onely by our Affections, but chiefly by our Reaſon; for, when our Faith is encountred by our Affections, we doe gather many times ſome ſuccour from our Reaſon; but when our Faith is laid at by our Reaſon, the tentation is not more ſtrong than dangerous. For, if our Reaſon get the better of our Faith in any particular, our Affections follow amaine: And ſuch tentations, where they once take, doe ſhake and ſtagger the ſtrongeſt Chriſtians. Men, I know, are moſt an end wedded to their paſſions, and doe live more after their * perturbations than their Reaſon: and therefore there is little good to be done on the mind of a man, till his [a] perturbations be at ſome quiet. Now where our Reaſon is guided by Faith and the Word, there it doth good upon our paſſions: but where our Reaſon goes by its owne principles, and not by the Word, there our affections are the worſer for our Reaſon; and a man ſhall never come to deny all his Affections, till he have firſt denied his Reaſon. But bleſſed be God, Faith is our [b] victory, and it doth not onely quiet the Affections, but at laſt it doth ſo triumph over Reaſon it ſelfe, that men are willing to become [c] fooles that they may be wiſe. The [d] underſtanding of a man reſts not till it be ſatisfied; and nothing can give full and ultimate ſatisfaction to the intellect and minde of a man, till by Faith it bee captivated to the obedience of [e] God, and [f] Chriſt; and when that is once done, then Reaſon followes the light of the Word, and the Affections follow the light of Reaſon. And hence it is, that our Faith doth adhere with moſt firmeneſſe to thoſe Principles and Articles of our Creede, wherein Reaſon is quite at a ſtand. I will make my inſtance in the Article of our Reſurrection; a point, by the conſent of all I know (but [g] one) utterly above the whole element of nature; Reaſon in it ſelfe doth not onely deny it, but deride it, [h] Philoſophers hiſſe at it. [i] The Apoſtles themſelves in that their greateſt tentation, did for a time looke ſomewhat ſtrange upon it. But yet wee ſee when their Reaſon was denied, and their Faith tooke place, [k] they were not more willing to live and dye upon any Doctrine of Salvation, than upon this of the Reſurrection; and to beleeve this, is a meere Act of Faith alone. [l] One, perhaps two of the Apoſtles ſaw his death, none his Reſurrection. And it is obſerved, that it was ſo ordered by the Providence of God, that this maine point of Divinity might be beleeved by the Apoſtles, and delivered over by them to the Church of the Gentiles, as a meere act of faith, and not of ſight: Faith being the evidence of things not ſeene, and the juſt living by faith, and not by ſight. Faith then doth moſt in thoſe points of Divinity, wherein reaſon

* Ariſt. Eth. l. 10. c. 9.

a Ariſt. Phyſ. 7. c. 13. & Eth. l. 10 c. 9.

b 1 Ioh. 5. 4.

c 1 Cor. 3. 18.

d Ariſt. de interp. c. 3 part. 6

e Vid. Aquin. 1. 2. q. 109. à 2 ad 1. Ariſt. ad Eudemum. l. 7. c. 14. text. 216.

f 2 Cor. 10. 5.

g Fac. comment. in Ariſt. de anima, cap. 5. ſect. 5.

h Act. 17. 32. Plin. l. 7. c. 55.

i Luke 24.

k Act. 1. & paſſim.

l Chryſ. Quòd Chriſtus ſit Deus. Aug. ep. 112. c. 3. Scot. in l. 3. Sent. d. 22. q. unica ſect. ad primum principium.

is moſt oppoſite. A proofe whereof the Lord gave in the Author of this Sermon, who a few dayes before his laſt ſickneſſe preached this Sermon as touching the Reſurrection, by a ſweete and ſecret providence of God, the better to fitte himſelfe for his laſt Enemy. Hee was a man full of wit, learning, and ſtrength of reaſon; and yet againſt the worſt that Satan could doe, reaſon yeelded, his Faith wrought out all diſputes, and he was ſo firme in this point, that hee rejoyced, that his body ſhould not waite ſo long for the Reſurrection as doe the bodies of the Patriarches. Reaſon ſaid nothing, faith did all, and ſet him in that height and ſtrength of beliefe, that he beleeved here without doubting: Albeit whilſt we live here, we doe [m] *know but in part; yet an imperfect faith may, and doth bring forth a* [n] *full aſſurance, ſith faith is a grace given, becauſe and onely whilſt we are imperfect, and when once we are made compleate, then our faith* [o] *doth ceaſe. The* [p] *Orator blamed himſelfe, for that when hee was in trouble hee did not walke by his owne principles: But this our Divine, what he delivered in this his laſt farewell, he fully beleeved in his ſickneſſe. Let us pray, that as he, ſo we may live by faith, and not by reaſon, both whilſt we live, and when we dye: and then we ſhall finde the truth and comfort of this, That Faith, when it is once made ſtrong, doubteth leaſt of thoſe things, againſt which our Reaſon diſputeth moſt. Bleſſed is he that beleeves, and ſees not.*

m 1 Cor. 13. 9.
n Rom. 4. 21. Col. 2. 2.
o 1 Cor. 13. ult.
p Lib. 9. epiſt. fam. ep. 1.

Thine in Chriſt Ieſus

Rich. Capel.

1 Cor. 15. 19, 20.

If in this life onely wee have hope in Christ, we are of all men the most miserable.

But now is Christ risen from the dead, and become the first fruits of them that slept.

THe Disputes of the blessed Apostle in this whole Chapter, is to prove a Resurrection of the dead, against the errour of the Epicures and Sadduces. The maine Argument whereby hee proves it, is this, If Christ be risen, then the dead shall arise; but Christ is risen, therefore the dead shall arise also. The *minor*, That Christ is risen, the Apostle proves from the third Verse unto the twelfth; by the Scriptures by the witnesse of the twelve Apostles, and more than five hundred Brethren, to whom he appeared after his Resurrection, and lastly by his owne testimony, unto whom Christ shewed himselfe after his ascension into heaven. The *major*, That if Christ be risen, the dead must rise too, the Apostle beginnes to prove at the twelfth Verse. [*Now if it bee preached, that Christ is risen from the dead, how say some among you, that there is no Resurrection of the dead?*] This foule inconsequence the Apostle confutes in the next Verse, by the absurditie that would follow thereupon; That if there be no Resurrection of the dead, then is not Christ risen. Upon which absurditie, other absurdities would also follow, That if Christ be not risen, then the Apostles preaching, and testimony touching Christs Resurrection, were false, and that the *Corinthians* faith in Christ is vaine. If Christ be yet in his grave, they and all that beleeve in Christ be yet in their sinnes; they that are dead in the faith of Christ are perished, and gone to hell in their sinnes; they that live in the faith of Christ are of all men most unhappy, without reward here, and sure of punishment hereafter. But Christ being raised from the dead, these absurdities are taken away, the Apostles are true in their preaching, and all men are happy in beleeving in Christ, put to death for sinne, and raised from death for our justification. [*If in this life onely we have hope in Christ, we are of all men most miserable. But now Christ is risen, &c.*] This is in briefe the dependance of these words.

The Parts are, as the Verses, two:

1. An Absurditie upon the deniall of a truth, That Christians are of all men in worst condition, is an absurd assertion. But yet it were true, if after this life they had no hope of happinesse. And hopelesse they must needs be, if Christ be not risen, and themselves shall not rise. [*If in this life onely, &c.*]

2. A removall of this absurdity, by an affirmation of the truth; Christians are not unhappy men, for why [*Christ is risen*] having overcome sinne and death; and this is not for himselfe, but for their sakes: Hee [*is become the first fruits of them that slept*] that as himselfe by his owne, so they by his power shall certainely arise unto immortall life and glory. Of these things in order very plainely. The first instruction I desire you to observe, is this, that

True

True Chriſtians are more unhappy than any other men, if their happineſſe be confined to this life onely.

If death bring to an end their lives and their hopes both at once, they that beleeve in Chriſt are in a worſe eſtate than Epicures, Atheiſts, and other ungodly perſons, who while they live with their fill of pleaſures, Chriſtians inherit ſorrowes and troubles. No profeſſion in the world ſo diſcomfortable, as that of true Religion, take once away from the godly man the hope of Heaven. If Chriſt be beneficiall unto him but onely till he dye, as good it is to be any thing as a Chriſtian. You may ſoone ſee it to bee true, if you caſt your eyes upon the ſtate of true Chriſtians in this life.

Wee are of all men moſt miſerable, ſaith the Apoſtle. Whom meanes hee? Wee Apoſtles and Miniſters of the Goſpel; Or, all we Chriſtians that beleeve in Chriſt? Hee meanes both ſorts, Miniſters and people.

1. For Miniſters: They are more miſerable than any other Chriſtians; of all others they are moſt expoſed unto troubles, and that in regard of the nature of their Office. They by their preaching and Miniſtry doe bid defiance to the powers of darkneſſe, they proclaime themſelves open Enemies to Sathan and his Kingdome. If others be Souldiers, they be the Captaines, and ſtand formoſt in the face of the Enemies, and neereſt of all to danger. Whence it followes, that what ever miſchiefe the Prince of the darkneſſe of this World, or his ſervants, the children of diſobedience can invent againſt them, they ſhall bee ſure to feele it, if force or craft can lay it on them. Satan ever aymes at the faireſt: Smite the Shepheard, and it will bee eaſie to ſcatter the Sheepe: Slay a King of *Iſrael*, and the reſt of the Army will ſoone rout. [*The world hateth mee* (ſaith Chriſt) *becauſe I teſtifie of it, that the workes thereof are evill*] *Iohn* 7. 7. As it hated and perſecuted him, ſo it will ever doe to his Miniſters and Embaſſadours. So long as there is in the world a faithfull Miniſter to reprove ſinne, and wicked perſons that love to commit ſinne, there will ever be malice and deſpite uſed againſt them. Whence at all times ſo many diſcontentments have beene bred againſt godly Miniſters, by froward and diſobedient people, who, loving to doe evill, and hating to be reproved, have not ſpared, to the utmoſt of their malicious might, to heape vexations and ſorrowes upon them, by whoſe Miniſtry the glad tidings of peace and good things have beene brought unto them. When Miniſters weepe in ſecret for the ſinnes of their people, when they poure out prayers and teares for their ſalvation, when they behold their ſtubborneſſe and diſobedience againſt the Word with ſad and heavie hearts, when they have ſpent their ſtrength and life amongſt them, waſting themſelves in labour to doe them good, and after in griefe to ſee ſo little good done on them, what is their recompenſe for all their good will, but hatred deriſion, a mock and ſcoffe, ſome injurie, unjuſt vexation, ſome malicious accuſation or other? Woe is me (ſaith *Ieremie* in a paſſion, ſeeing how miſerably he was uſed by his Countrey men) [*Woe is me, my mother, that thou haſt borne me a contentious man, and a man that ſtriveth with the whole Earth*] *Ier.* 15. 10. Poore Prophet, what harme had he done them? [*I have neither lent on uſury, nor men have lent to me on uſury, yet every one doth curſe mee.*] Wrong'd them he had not in civill dealings; in his Miniſtry hee had faithfully declared unto them the will of God, reproved them of their ſinnefull abominations, foretold them of Gods heavy wrath ready to fall upon the whole State: was this that, for which they curſe him, rayle at him, perſecute him, count him an enemie to the State, and not worthy to live? Yea this was cauſe enough. Doth hee fore-tell the deſtruction of *Ieruſalem*? nay then he is a traytor preſently, he weakens the hands of the men of Warre, hee ſeekes not the good, but the hurt of the people, *Ier.* 38. 4. Mad men, that will be valiant and victorious in ſpite of God: and therefore are ready to ſlay his Prophet for telling them the truth, that God will not helpe them. Doth he ſharply and boldly reprove the ſinnes of the people? why that's

not

not to be endured. Come, say the people, *Jer.* 18. 18. [*Come let us imagine some devise against Jeremiah*] let us pick a hole in his coate, let us lay a plot to bring him in trouble. Is he so free of his tongue? nay shee [*Let us smite him with the tongue*] revile him, raise some slander upon him, forge some accusation to bring him in question: And as for his talke, [*Let us not give heede to any of his words*] What rage and tumult is there, if Christ once be preached among the Gentiles? what blustring and adoe, if a *Paul* come once amongst beastly *Ephesians*, and learned, but idolatrous *Athenians*? Wit nor wice may not endure his presence. Let a Minister that is faithfull to God, and true to mens soules, plainly, yet meekely reprove men for their ignorance, pride, covetousnesse, usury, false dealing, adultery, swearing, &c. if they can, they will even make him weary of his life: what ever may be done by bitter speeches, unkinde and injurious dealing, he may bee sure to looke for it. Well may Saint *Paul* say, *We are of all men most miserable*, Wee Apostles, and Ministers of the Gospel, are in farre the worst case of all men, who, like Beacons upon Mountaines tops, stand open continually to all tempests raised against us by wicked men and spirits. In all this vexation lighting upon the faithfull Ministers of Christ Iesus, what other comfort in this life have they but this, that what ever ill successe there be in their Ministery, whatsoever miseries lye upon their persons, yet their worke is with the Lord, and their reward is with their God? Take away this hope in Christ for the life to come, and yee leave them the most forlorne men in the world.

2 For true Christians, they are more miserable than all other men: and that in regard of the nature of true Religion which they professe, which agrees not with the good liking of the world; and therefore it cannot agree with that, nor them that sincerely professe it. [*If yee were of the world, the world would love his owne; but because yee are not of the world, but I have chosen you out of the world, therefore the world hateth you*] saith Christ of all the Elect, *Iohn* 15. 19. They are men of another generation, their lives are not like other mens, and therefore the world wonders at them, as at some strange Bird or Beast. Their courses runne byas from other mens, and stand opposite to their ungodly practices: so that when they looke upon them, to their great displeasure, they alwayes see in their well doing, a reall reproofe of their owne evill doing. But if at any time they bee so venturous as in words also to reprove them, then there is no patience to be had. If *Lot* but once say, [*Brethren, I pray you, doe not so wickedly*] the Citizens of *Sodome* grow cholerick straight-way: This fellow will be a Iudge and Ruler, he must carpe and finde fault, [*Nay we will deale worse with thee, than with them*] say those Beasts in the shape of men, *Gen.* 19. 9. so now, these precise men marre all: a man cannot sweare, or drinke drunke, or talke filthily, or in any thing doe otherwise than hee should doe, but straight-way they are reproving, admonishing, exhorting: so that a man cannot live quietly by them; nor displease God, but they will take offence at it. Hence are all malicious devises and practices against the godly: they be the men whom the world hath accused as the worst of malefactors, disgraced as persons most contemptible, persecuted as worthy to be driven from the societie of men.

In the times of the Primitive Church, if any thing were amisse in the *Roman* State, the Christians presently are cried out upon, they must smart as the cause of it: If it raine not at all, or too much; if Lightning and Thunder doe any harme, if the Legions miscarry, then away with the Christians, to the rack, the fire, the sword, the Lions, &c. So now in the Christian world, all the blame of the trouble must lye on the reformed Churches; albeit what is their fault? except it bee that they are innocent. But were the Churches of God rooted up out of the world, and all the Synagogues of God destroyed in the Land, why then it were well, the world would be at peace and unity: although the world stand but for the Churches sake. In short [*Every one that will live*

godly,

godly, muſt ſuffer perſecution] 2 *Tim.* 3. 12. What, muſt? Yea: and that in a peaceable Church as well as a troubled. He muſt ſuffer perſecution of the heart, of the tongue, or of the hand. He ſhall be hated if not reviled, reviled if not ſmitten, ſmitten if not ſlaine.

Beſides all which moleſtations from the world, infinite are thoſe troubles wherewith every godly ſoule is aſſaulted by Sathan, and its owne corruption: a hard and continuall taske it hath in fighting againſt the ſpirituall wickednesſes in high places, in ſtriving againſt ſo many luſts, and diſordered affections that cannot be eaſily governed. Many bitter ſtormes it feeles of temptations, ſorrowes, and feares; which makes them oft cry out for griefe of heart, and cauſeth their bones to waxe dry, and the powers of their body to faile.

This now is the [*Generation of Gods children*] as *David* ſpeakes, *Pſal.* 73. 15. this their lot to be daily puniſhed, and chaſtened every morning, when others live at eaſe and proſperitie. So that if yee take from theſe the hope of future bleſſednesſe by Chriſt, the heart will ſoone breake, when there is left them nothing but miſery. Alas, what is the temporall reward of piety, if after death a man muſt ſuffer eternall miſery? Poore is the contentment that can be found in vertue and religion, if it ſtretch no further than to the end of this life; if after death there be nothing, or nothing but miſery. Cut from a man his hope in Chriſt for hereafter, and then the Epicures counſell will ſeem good, [*Let us eate and drinke, for to morrow we ſhall die.*] Let us take our pleaſure while wee may. If wee dye as Beaſts, and come to nothing, then lets live as Beaſts too: Or if wee muſt dye worſe than Beaſts, and our ſoules goe into miſery, as we muſt, if Chriſt doe us good no longer than we live; why then, what availes it to joy in vertue and religion, to follow an empty name of goodneſſe, when nothing is got by it after death, and for the preſent nothing worth the deſiring? Let us reſtraine our eyes and our hearts from no pleaſures that may be procured. Let vertue be onely our ſtalls to winne honour, where men out of errour eſteeme highly of it: among others, love we vice where vertue is baniſhed. All comes to one then, be vicious, and be but miſerable hereafter; be vertuous, and be no leſſe. Such wilde and deſperate reſolutions, that notwithſtanding our Chriſtian Faith doe yet take place in too many mens hearts, might then be reckoned of all to be good wholſome counſell, if the day of our death were the utmoſt period of time, beyond which no happineſſe were to be enjoyed. We ſee then the point to be plaine enough, that true Chriſtians, barr'd of their hope in Chriſt for the life to come, are more miſerable than other men; becauſe all are alike hereafter; and for this life, the godly miſſe of thoſe contentments which the wicked enjoy. Nay more miſerable, not onely than men, but than Beaſts alſo: ſeeing Beaſts dye, but are not judged after death; they come to nothing, but not to miſery, as men out of Chriſt doe.

The Vſes of this Inſtruction ſhall be two:

Uſe 1. To leſſon us how to judge of the ſtate of the Church, and alſo of private Chriſtians: namely, That we judge not of them according to outward appearance, but that we judge righteous judgement. Hee that lookes on them with a carnall eye, conſidering them in their preſent condition, without relation to Chriſt, and their future happineſſe by him, ſhall ſee no great matter to winne his deſire toward them. For the Church, her glory is not of this world. Shee is comely, but Sunne-burnt with afflictions and perſecutions, ſhee lyes among the pots in poore and deſpicable eſtate, when the Synagogue of Sathan ruffiles in all pride and pleaſure. The whore of *Rome* is cloathed with ſcarlet and all gallantry, *Rev.* 17. 4. Shee lives in abundance of pleaſure, *Rom.* 18. 3. Shee dares ſay, I ſit as Queene, and am no widow, and ſhall ſee no mourning. Shee laughes, when other Churches weepe in teares of blood. Therefore doe many judge her bleſſed, and theſe miſerable: and many turne in thither. Indeed were her hope onely in this life, their choyce were good: miſerable were ſhee, if alwayes militant, and never triumphant. But we have learned of our Apoſtle,

Apoſtle, not to judge of the Church of God by her miſerable outſide that appeares to us in this life. Let her be poore and perſecuted, driven into wildernesſes, and caves of the earth, it was ſo of old, when idolatrous *Gentiliſme* ſwaggered it in glorious Temples by Law and force of ſword. Be ſhee a few to many, meane to mighty; it was ſo ever. What if ſhee ſeeme to be now driven into a corner of this Weſterne World, ſo that the Adverſarie may conceive hope, that now there needs but one puſh more to thruſt her into another Coaſt, or to ſinke her in the Sea? Let us not for all that, judge the worſe of her, nor leave the Temple of God, to runne over to the Temples of Idols and Idolaters.

For private Chriſtians, the ſame Rule muſt be followed, for them alſo not to judge them by their ſtate in this life. Indeed if wee looke upon them while they are here diſgraced as the off-ſcowring of the world, ſcorned by great men, injur'd by all men, driven into obſcurity, and troden under foot from riſing up in the world: If we ſee *Daniel* lodg'd among Lions, *Paul* and *Silas* in the Stocks, and at the whipping Poſte, the Martyrs bodies melting in the flames; if we behold them tried by mockings and ſcourgings, by bonds and impriſonments; when we ſee them ſtoned, hewen aſunder, tempted, ſlaine with the ſword, wandring up and downe in ſheepe-skinnes, and in goates-skinnes, being deſtitute, afflicted, and tormented; wandring in Wilderneſſes, and Mountaines, and Dennes, and Caves of the Earth, as in *Heb.* 11. 36, 37, 38. in this caſe, who but would judge them to be miſerable men? Againe, when we ſee a poore Chriſtian, frequent in prayer and hearing, ſtrict in his life, fearefull to take liberty, where others ſinne with boldneſſe, often in faſting to humble his ſoule, and beate downe his body; ſee his heart full of griefe, his eyes runne downe with teares for his owne ſinnes, and for the ſinnes of the Land wherein he lives; behold him toyling under the burden of ſinne, wearied out with ſpirituall conflicts in his encounters with Sathan, and that ſinne that ſtill dwels in him: And now, ſeemes not ſuch a one in thy eyes to be a contemptible and miſerable wretch? Well, judge not by the ſight of thine eyes, be not thou a foole to eſteeme ſuch a one mad: though for the preſent it appeare not what ſuch a one ſhall be; yet know, that when Chriſt ſhall appeare, he ſhall appeare with him in glory; and therefore whatever his eſtate in this life be, yet his end ſhall be with honour.

Uſe 1. This teacheth us in generall, that no man is a happy man, who lookes for no other happineſſe but in this life. If in this life onely there be hope, Chriſtians bee of all moſt miſerable; but yet all others alſo bee miſerable too. For why? their happineſſe which here they have, is but for a few yeares, and after that comes death, then judgement and everlaſting miſerie. Ah, my Brethren! it is a wofull eſtate, for one to be [*A man of this world, whoſe portion is in this life*] as it is *Pſal.* 17. 14. When all the happineſſe a man cares for, or lookes after, is this, that he hath money enough, friends enow, ſtore of lands and livings, great honours, much eaſe, variety of pleaſures, with ſuch other things as ſerve onely to the filling of our bellies, and ſatisfying of a few baſe and earthly affections: Yet this is all which moſt men deſire, and whereafter their hearts doe runne all dayes of their lives; they never looke higher than theſe lower parts of the world. What pitie is it to ſee a man, ſo noble a Creature, borne unto immortality, and an everlaſting being, yet to ſpend a fifty or ſixty yeares in this life, and yet ſcarce ever thinke ſeriouſly of another world, till there be no remedy, but that he muſt goe out of this? Brethren, take we notice of this fault, and know we that this world is not our reſting place; let us now forſake it in our affections, and let our lives teſtifie, that we be ſuch as ſeeke after a Country, not earthly, but heavenly, where we ſhall have a more enduring ſubſtance than all the treaſures of this world. Thus much of the firſt point, from the 19. Verſe.

I come unto the next words, wherein the Apoſtle confutes the former

abſurditie, ſhewing, that godly Chriſtians are not to be accounted more miſerable than all others, foraſmuch as their hope in Chriſt is for the life to come, as well as this life. But now, ſaith he, Chriſt is riſen. Yea, might they ſay, but what is that to us? Very much; for he roſe that we might riſe, [*Hee is become the firſt fruits of them that ſlept*] He is the firſt that roſe from the dead, and is the cauſe to raiſe all others up.

The Inſtruction that briefly we learne from hence, is this, that

The Reſurrection of Chriſt is the cauſe of our Reſurrection to life and glory.

This the Apoſtle intends, when he ſaith joyntly together, Chriſt is riſen and become the firſt fruits of ſuch as ſleepe, *i. e.* are dead. Chriſt may be called the firſt fruits of them that riſe from death, in a double reſpect:

1. Becauſe Chriſt was the firſt that roſe from death: Which we muſt underſtand with ſome limitation: for it is certaine, that others were raiſed from the dead before Chriſts Reſurrection, as we reade of divers in the Old and New Teſtament: but here is the difference betweene them and Chriſt.

1. They roſe by the power of Chriſt, Chriſt by his owne power. He had power, as to lay downe, ſo to take it to himſelfe againe. Being God as well as Man, of himſelfe he was able to quicken his owne body; ſo could not they.

2. Chriſt roſe, but died no more; the others roſe unto life, but died againe, as *Lazarus*, &c. who taſted twice of temporall death. So then Chriſt was the firſt of all the dead, that raiſed himſelfe unto an everlaſting life.

2. Becauſe Chriſt is the cauſe why all men elſe riſe from the dead. This is chiefly intended by the Apoſtle, when he ſaith, Chriſt is the firſt fruits of them that ſleepe. The firſt fruits were by the Law, *Deut.* 26. 1. *& ſeq.* to be offered unto the Lord before ſuch time as the *Iewes* might eate of the reſt of their harveſt. By that oblation, the whole harveſt was ſanctified unto their lawfull uſe; as it is *Levit.* 23. 14. And therefore the Apoſtle ſaith, *Rom.* 11. 16. [*If the firſt fruits be holy, ſo is the whole lumpe*] namely, after the conſecrating of the firſt fruits, all the remainder might lawfully be uſed in a good and holy manner. From this cuſtome, the Apoſtle drawes the Metaphor, calling Chriſt the firſt fruits of the dead: Namely, that as by them all the reſt of the ſtore was conſecrated, ſo in and by the body of Chriſt riſing out of his grave, the bodies of all the Elect ſhall receive this power and priviledge, to breake aſunder the bands of death, and returne to life and bleſſed immortality. Which comes to paſſe in a two-fold regard:

1. Becauſe of the inſeparable Vnion which is betweene Chriſt and the Church. The firſt fruits are a part of the whole lumpe, and of the ſame nature with the whole; ſo is Chriſt and the Church; he is the head, they are the members of the ſame body; he is the ſtock and roote, they the branches of the ſame Vine. And therefore the Life which is in Chriſt the Head, is diffuſed into the Members; the juice which is in the roote, flowes forth into the branches. A living head will not be coupled with a dead body, nor will that true Vine beare any withered branches. Whence in verſe 45. of this 15. chapter, Chriſt the ſecond *Adam* is called [*A quickning ſpirit*] becauſe of that divine power which is in him, to make alive both ſoules dead in ſinne, and bodies rotten in their graves.

2. Becauſe Chriſts Reſurrection hath taken away all impediments of our glorious Reſurrection. If Chriſt had beene held in the grave, the reaſon had beene becauſe he could not overcome death, and make full payment of the price of our Redemption. But now Chriſt, having broken in ſunder the barres of the grave by his Reſurrection, he hath manifeſtly declared, that our ranſome is fully made, Hell, and Death, and the Grave overcome, Gods Wrath appeaſed: and therefore that now there is nothing that ſhould hinder our Reſurrection to life and glory. Even as after the conſecration of the firſt fruits, the *Iewes* might lawfully uſe their other ſtore without impediment: So Chriſt having died, and roſe againe for this very end, to take out of the way whatſoever

soever thing might hold us in death and destruction, there is now nothing can have dominion over us, to throw our soules into hell, or detaine our bodies in the grave.

But here a Question arises, touching the Resurrection of the wicked at the last day: Shall not they arise also, and that by the power of Christ? I answer, They shall arise by the power of Christ. But here wee must observe, that Christ is to be considered in a double respect: 1. As he is head of the Church: 2. As he is judge of the whole world. The godly are raised by the power of Christ as Head of the Church, from whom descends into his members that quickening power, which gives life unto the bodies of the Saints, joyning righteous soules unto glorious bodies, in a blissefull Vnion for ever *. The wicked arise by the power of Christ, as he is Judge of the world, who having all power and judgement committed to him, by his Soveraigne command brings together those damned soules unto their miserable bodies, that so hee may execute upon both to the full, the judgement of eternall vengeance. Now even in respect of these, Christ may be said to be the first fruits of the dead; namely thus, That if the Iudge be risen, they must also be made to rise that are to be judged. This is most excellently expressed by Christ himselfe, *Ioh* 5. 26, 27. [*As the Father hath life in himselfe, so likewise hath he given to the Sonne to have life in himselfe*] namely, to quicken by vertue thereof the soules of his Elect in Regeneration, and the bodies of his Elect in the Resurrection. It followes, [*And he hath given him power also to execute judgement, in that hee is the Sonne of Man*] Thus he hath also to doe with the reprobate and wicked, by his power to pull them out of their graves, like toads out of their holes, and after to throw their bodies with their soules into the pit of perdition. For then it followes, *Vers.* 28, 29. [*Marvell not at this, for the houre shall come, in which all that are in the graves shall heare his voyce. And they shall come forth that have done good unto the Resurrection of life, and they that have done evill unto the Resurrection of condemnation.*] Let thus much suffice for opening of this Point. I come to some Application.

* Col. 1. 18. *He is the head of the body, the Church, who is the beginning and first borne, &c.*

II. *Use* 1. To strengthen our Faith in the Article of the Resurrection from the dead. This is a point which is hardly beleeved, and to naturall Reason it seemes incredible. But let us not dispute, where God plainely affirmes the matter: rest we our selves upon his power and promise, never doubting, but what hath been done in the first fruits, shall be done to the whole lumpe. The grave hath lost her victorie over the body of Christ; and shee shall not recover it against our bodies.

Use 2. To teach us whence to fetch true consolation unto our hearts, in regard of the hard estate we are to endure in this present world. Christ is risen, and we by him shall rise to glory; and therefore be our condition never so miserable in this life; yet happy men we are, that are heires to so much blessednesse hereafter. Vpon this naile hangs all comfort; and, Brethren, know that it is fastened in a sure place, and will not deceive us in time of neede. Are we Ministers? why let us (as the Apostle speakes, 2 *Cor*, 6. 4.) approve our selves as the Ministers of God, in much patience, in afflictions, in necessities, in distresses; in stripes, in prisons, in tumults, in labours; by watchings, by fastings, by purity, by knowledge, by long suffering, by kindnesse, by the Holy Ghost, by love unfained, by the Word of Truth, by the power of God, by the armour of righteousnesse on the right hand and on the left; by honour and dishonour, by evill report and good report, &c. as the Apostle there goes on. In all this travell and painfulnesse, let this rejoyce our soules, wee serve a Master that will see us well rewarded. Christ in whom our hope is, he is risen; and with him shall we arise also, who in that day shall give unto us the Crowne of Righteousnesse, which is laid up for us: as the Apostle comforts himselfe, 2 *Tim.* 4. 8. Art thou a private Christian, walking in thine integrity, and faithfully endeavouring to feare God and keepe his commandements? and doest thou for this

ſuffer contempt? Is thy ſoule filled full with the mocking of the wealthy, and deſpitefulneſſe of the proud? Is thy name put out as an evill doer? Art thou at all hands diſquieted by unjuſt vexations? Faint not, forſake not thy profeſſion for this, but rather glorifie God in this behalfe. Looke unto the recompence of reward, and hold faſt the hope of eternall life in Chriſt Ieſus. Art thou travayled under the burden of ſins and afflictions, aſſaulted with continuall temptations and feares? yet lift up thy heart, and wait, there is a day of refreſhing that comes ſhortly from the preſence of God. Grieve not to ſee thy ſelfe in paine, when others wallow in pleaſures; chooſe rather to rejoyce in that ſorrow which will end in joy, than to deſire thoſe pleaſures whoſe iſſue is deſtruction. Thinke it not much to part with thy countrey, thy children, thy poſſeſſions, thy life, if the world will take them from thee for Chriſt and his Goſpel ſake: all theſe and much better than theſe ſhall be reſtored to thee in the reſurrection of the juſt. When Chriſt requires it, ſpare not to give that body of thine to the fire, which in a ſhort time by ſickneſſe will fall to the ground: know, it is as eaſie for Chriſt to give it thee back againe out of the flames, as out of the duſt. In baniſhment, in priſon, in poverty, in temptation, in death, comfort thy heart with the meditation of Ieſus Chriſt riſen from the dead, and of thy Reſurrection by him. Say with thy ſelfe, Yet I am not miſerable, ſo long as my Redeemer is happy; he lives, and I ſhall live with him; theſe teares will one day be wiped away: though all faile, yet Chriſt will not faile mee; my hope in him ſhall never be cut off, no not in death. Men may take from me my goods, they cannot robbe me of my grace; baniſh me from my countrey, but not from heaven; take from me my life, but not my happineſſe. No, my faith, my heaven, my happineſſe, all is in his keeping that will ſafely preſerve them for me, and me to them.

My beloved Brethren, I beſeech you let our hearts be employed in theſe thoughts, and make we this uſe of the preſent Solemnity. Such Meditations fit this day, this ſeaſon, all ſeaſons. To end, Grow hence into a firme reſolution to be faithfull in doing Gods will, there is a certaine reward for this: to be patient in ſuffering adverſity, there is a ſure remedy and eaſe for it. No evill ſhall hurt thee, now death, and the grave, and ſinne, are vanquiſhed for thee: no good thing ſhall be wanting unto thee, now that Chriſt by riſing from the dead hath brought life and immortality unto thee. Wherefore, in nothing be diſmayed, but be ſtedfaſt, unmoveable, alwayes abounding in the worke of the Lord, for as much as you know, that your labour is not in vaine in the Lord.

FINIS.

AN INTRODVCTION TO THE WORTHY RECEIVING The Sacrament of the Lords Supper.

By that late learned Miniſter of Gods holy Word WILLIAM PEMBLE of *Magdalen Hall in* OXFORD.

Publiſhed ſince his death by his Friend.

Qui diſcordat à Chriſto, nec manducat carnem ejus, nec ſanguinem bibit, etiamſi rei tantæ Sacramentum ad judicium ſuæ præſumptionis quotidiè indifferenter accipiat. De Conſecrat. Diſt. 2. cap. 65. *Qui diſcordat.* Ex Aug. in lib. Sent. cap. 339.

Ut quid puras dentes & ventrem? Crede & manducâſti, Ibid. c. 47. *Ut quid.* Ex Aug. tract. 25. & 26. in Ioan.



LONDON,
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TO THE WORSHIPFVLL his vvorthy good friend, IOHN BAKER Eſq. at *Mayfield* in *Suſſex*, GRACE and PEACE.

Sir, to erre in ſpeculative Doctrines, chiefly where the Sovcraignty and ſuffeiencie of the Scripture is maintained (as it is with us) is not ſo frequent nor ſo caſie, as to miſtake in matters practicall: Errours in doctrine are more dangerous, but corruptions in practice are more often, by reaſon that our practice flowes immediatly from more various and weake principles in us, than our ſpeculations doe. Hence we ſee, that in matters divine amongſt us, where the Scriptures are in force, and have their due place, there are few errours in the doctrine, many faults in the practice. For an inſtance, we need goe no further than the Sacrament of the Supper: the doctrine whereof is, by the bleſsing of God, out of queſtion for the Orthodox of it in our Church. But where Satan cannot taint the Doctrine, there he will corrupt the practice all he can: ſo we finde, that in S. Pauls time the [a] practice of this Sacrament was rather growne faultie, than the Doctrine; a type of our dayes, wherein we ſee the people growne careleſſe, remiſſe, and prophane for the practice in the receiving of this Sacrament, ſo very few prepare themſelves in a [b] deſcerning manner. In matters morall and divine (contrary to what wee ſee in things naturall) we leape from one extreame to another ſine medio, *from ſuperſtition to prophaneneſſe, from bad to worſe. [c] Papiſts and we agree, that this Sacrament is not to be given to children, who cannot examine themſelves: [d] we all ſay, that to this Sacrament there is required a perſonall and a previall diſpoſition in the receiver, an* opus operantis; *and yet we finde, our people come to the Lords Table, though not children in yeares, yet in underſtanding; nay doe we not heare the very beſt complaine much this way? their griefe is, that this Sacrament doth them little good: and where one complaines of his unprofitable hearing the Word, many bemoane their uncomfortable receiving of this Sacrament. What may be thought the cauſe? are they not both the very ordinances of God? Yes, I know that Sacraments have a certaine [e] voyce, and that they are a kinde of viſible words; yet there is not that [f] viva vox in the Sacrament adminiſtred, as is in the Word preached. Now this force*

a 1 Cor. 11. 21, 22.
b 1 Cor. 11. 29
c Maldon. in Ioh. 6.
d Aug. de mer. peccat. l. 1. c. 24. & paſſim alibi. Tert. l. 4 adver. Marcion. Amb. l. 3 Sacr. c. 4. followed by ſome in Bohemia: Chry. præfect Chem. & Ruſſia. Odorbald de Relig. Rut.
e Exod. 4. 8.
f Hieron. Paulino.

g Latens. ἐνέργεια. ibid.

g force which is in the lively voyce of the Preacher, doth helpe much to qualifie the hearer. Let this then goe for a truth, that amongſt ſome other reaſons of this difference, one maine cauſe why we ſay and feele that wee profit leſſe by this Sacrament, than by the Word preached, is, for that as we ſhould prepare more, ſo we doe prepare leſſe before-hand to the receiving of this Sacrament. The way then to cure this diſeaſe, is to prepare and fit our ſelves better; and to that end is this Booke, ſerving rather to prepare the Communicant in the practice, than to defend the doctrine of this Sacrament. A good Booke, and in our dead and unſavourie times very needfull: which I now dedicate to you (to ſay nothing of mine owne reſpects) for reaſons taken from the deceaſed Author. Were he alive, and ſay he would print this Booke, you are the Man whoſe name it ſhould beare; you ſupported the vine that bore this, and many other excellent grapes: his ſtudies had ſhrunke and withered, even then when they were about to knit, had it not beene for you and your exhibitions. To tell you what great charge you beſtowed on him, I need not: to tell the world in print, is a thing you deſire not; onely I would men of quality would ſtay their hands from their exceſſes upon unprofitable creatures, and learne of you to ſhew their bounty, in watering ſuch plants as this was; and then they needе not repent of their exceſſes, but rather rejoyce with you for their expences: And I could wiſh, that every Gentleman of ranke could ſay, as you can, that in his time he hath raiſed up an able Schollar, a learned Divine, a well ſtudied Artiſt, a skilfull Linguiſt; and, which is the ſoule of all, a very godly Miniſter. Had hee lived, you had enjoyed him, and he you; but hee is gone to enjoy the Lord, and in reading of this his Booke, you may in ſome ſort enjoy him. And ſuch as reade this and the reſt of his labours, if they profit not by them, let them blame themſelves: if they doe (as I am certaine many doe) next unto the Lord, let them thanke you, and bleſſe God for him and you, to whom I commit both you and yours, and remaine

Yours in the Lord Chriſt,

RICHARD CAPELL.

To the Reader.

COurteous Reader, if any other print this Booke according to any Notes, I thought good to give thee notice, that this is according to the Originall, under the Authors owne hand; left unto me, when he departed this world: and therefore take this as the onely, true, and genuine Copie. And so farewell.

R. CAPEL.



AN INTRODVCTION To the vvorthy receiving of the Sacrament of the Lords SUPPER.

MOſt true is that of *Salomon*, *Prov.* 19. 2. *Without knowledge the minde is not good:* and, *Hee that haſteth with his feete ſinneth.* True, where the minde wants knowledge, the foote will be haſty; Ignorance and Raſhneſſe are inſeparable companions: but this is true alſo, that Knowledge alone cannot make a man good: Where the minde hath knowledge, the foot may be lazie; and where knowledge abounds, negligence may abound too. Now of the two, *Minoris criminis reatus eſt, legem neſcire, quàm ſpernere*, as *Salvian* ſpeakes; and an unadviſed practice comming from ignorance, is farre more tolerable than wilfull diſobedience, convicted and condemned by knowledge. There is then a neceſſity for practice to follow after knowledge; and there is alſo an excellencie wherein practice goes before knowledge, as the end alwayes deſerves more love and praiſe than the meanes. The younger brother in order of Nature, hath here the preheminencie to be bleſſed above the elder: which I ſpeake not to make diviſion among brethren, and ſet at oddes theſe two parts of Religion by a quarrelſome compariſon; but that I may have leave at this time to doe as *Iacob* ſometime did, when *Manaſſeh* and *Ephraim* were preſented unto him by *Ioſeph*; namely to croſſe my hands of purpoſe, and, contrary to my uſuall courſe, lay my right hand on the head of the younger, my left hand on the head of the elder brother: I meane, that whereas in the handling the nature of the holy Sacrament of the Lords Supper, a two-fold conſideration offers it ſelfe: the one concerning knowledge, in the explication of the nature of the myſteries contained therein; the other concerning our religious practice in the celebration thereof. You will not be diſpleaſed, if I firſt begin with practice, inſiſting upon ſuch holy duties as concerne us in going about this buſineſſe; laying aſide, for a while, ſuch contemplations about the nature of this Sacrament, as ſerves onely to informe our knowledge. I have made choyce of this courſe, as that which is 1. more neceſſary for this Auditory, 2. moſt neceſſary for this ſubject, the Sacrament, whereof wee are to ſpeake. I may in charity hope, that there is none among us ſo rudely and ignorantly bred up under ſuch Governours, as Countrey or Vniverſity hath afforded, but that he is furniſhed with ſuch a competencie of knowledge, as to give a reaſonable account of his faith, touching the doctrine of the Sacraments: Yet if there be any whoſe ignorance in this behalfe may make them bluſh, to ſuch

De Gub. lib. 4.

I wish an increase of godly carefulnesse in their Governours, that they will provide for the advancement of Religion, as well as Learning, in those that are under them; as also a more conscionable industry in themselves, to hearken unto instruction, and to make use of all such meanes as they shall bee directed unto, for the attainment of knowledge in this and other points of true Religion. For the Sacrament it selfe, we shall not erre in following that rule which holds true in all Divinity, that, we shall the better know the nature of secret mysteries, by first making conscience to practice our knowne duty. And therefore this Sacrament being instituted in the Church for the continuall exercise of many heavenly graces of the Saints, much rather than for the employment of their wits in long disputes, and curious speculations about the nature of this holy ordinance; it will bee, I hope, not unfit, first to acquaint you how this Sacrament serves for the increase of grace in the hearts of the godly, and hereafter, as God shall give ability and opportunity, to unfold the truth in such controverted doubts, as have beene raised touching this Sacrament, rather by the darknesse and superstition of mens braines, than from any true difficulty that can be found in the institution it selfe. I come therefore in the first place, to put you in minde of that which concernes our Christian practice about this Sacrament, where our duty is two-fold:

Ioh. 7. 17.

1. A frequent celebration of this Sacrament.

2. A right remembrance of Christs death, set forth unto us therein.

Both these duties are compriſed and commended to us in those words of the institution, in 1 *Cor.* 11.

Againe, *Verſ.* 24. *This doe yee in remembrance of mee.* And,

Verſ. 25. *This doe as oft as yee drinke it in remembrance of mee.*

Verſ. 26. *For, as often as yee ſhall eate this bread, and drinke this cup, yee doe ſhew the Lords death till he come.*

These words doe plainely containe those two fore-mentioned duties, concerning the time when this Sacrament is to be celebrated, and that is, *often*: and touching the manner or end of its celebration, which is, a perpetuall remembrance of the death of Christ.

For the first, that it is a necessary duty which lyes upon every one, often to frequent this Sacrament; it were onely to be wished, that our practice were as conformable, as our consciences are generally convicted of the truth of it. Yet if any man list to doubt, these reasons may perswade him that will not be obstinate.

1. The Commandement of Christ, [*This doe as often as yee drinke it.*] ὁσάκις here implies a πολλάκις as often as yee doe it, therefore doe it often; not once in our age, as Baptisme, never to be repeated; nor once a yeare and no more as the Passeover; but many times in our age, many times in a yeare, according as the Saints in the primitive Church understood the meaning of these words, and not as some in these times, when Sophistry hath wrangled out Divinity, would seeme to cavill; that because the words runne [*Doe it as oft as yee eate this bread, and drinke this cup*] therefore it is at their discretion to doe it as seldome as they please.

2. Their owne necessity may perswade them, if they can bee sensible of their spirituall weaknesse and wants. Let them looke inward, and see how great neede they have of many and often confirmations of their faith, renovations of their Repentance, of stirring up the graces of God in the soule to adde an edge and eagernesse unto all spirituall affections after holinesse, to get unto themselves the most powerfull provocations unto obedience. Every one that hath grace, knowes how frequently the power thereof is impaired by temptations, weakned by worldly distractions even of our lawfull imployments, and over-mastered by the force of sinfull lusts: so that they must needs discover a great deale of ignorance in their spirituall estate, that feele not in their soules a proneneſse to affamishment, as well as in their bodies; at least they bewray

intolerable

intolerable careleſneſſe, that finding the emptineſſe and leaneneſſe of their ſoules, yet neglect to repaire often unto his holy Table, whereon is ſet forth the Bread of life, whereof when they have eaten, their * ſpirit may come againe, their hearts may be ſtrengthned, their ſoules may be repleniſhed as with marrow and fatneſſe. * 1 Sam. 30. 12

Wherefore give mee leave to perſwade you to the practice of ſo needfull a duty, and withall to tell you of that fault, whereof this age is extreamely guilty. A very ſhame it is, to compare the ſlackneſſe of our dayes with the forwardneſſe of thoſe primitive times of the Church, in the often celebration of this holy Sacrament. Then it was adminiſtred almoſt every Lords day; now we are fallen from fiftie times a yeare, to once, twice, thrice, or for the greateſt part to foure times in the yeare. It is true, that as in other, ſo in this divine inſtitution, Satan hath done much by his malicious policie, to corrupt mens hearts in the obſervation of it: When the Sacrament was adminiſtred often, hee brought it into contempt by the commonneſſe of it; now that it is adminiſtred ſeldome, thorough ignorance, it is abuſed and neglected as unneceſſary. I may not preſcribe how often the celebration therof is fit to be uſed: our Church hath partly left it to the diſcretion of her Miniſters, partly injoyned the ſolemnization thereof at the leaſt * three times a yeare. Shee hath ſeene the untowardlineſſe of her children, who muſt bee compelled by Law to come in unto this feaſt, or elſe the Lords Table is likely to ſtand unfurniſhed of gueſts. * See the book of Canons.

A ſtrange matter, that men ſhould neede a Law to bring them to the Sacrament. One would thinke, that mens conſciences ſhould herein be a Law unto themſelves, and that there were no neceſſity to have a Statute for hungry men to eate, or for ſick folke to take phyſick. But here is the intolerable infidelity and irreligion of our times; did not feare of Law and ſhame of the world prevaile more with many, than any benefit which they perceive is to be gotten by frequenting the Sacrament, they that now come but ſeldome, would come never: they have no appetite to this ſpirituall bread; their taſte cannot reliſh this Angels food, and thence the Table of the Lord is contemptible in their eyes, and their very ſoule loatheth this bread of heaven.

I confeſſe indeed, that perſecution is a ſharpe ſpurre to put men on upon the diligent practice of all religious duties: and ſo it was in the Primitive Church, that the bitterneſſe of afflictions gave a ſweeter reliſh to Religion. Nevertheleſſe they muſt needs be ill nurtured, that will doe nothing without beating; and very ſtrange it is, that men ſhould conſtantly wait upon the ſervice of God, when paine and diſgrace terrifie them from it, and then fall off to neglect it, when honour, peace, and liberty invite them to it. And what, my brethren, had the blood of Chriſt a freſher taſte in theſe firſt ages after it was newly ſhed? had his ſacrificed body a more fragrant ſmell, inviting the Saints like birds of prey, to flye from farre with marvellous ſwiftneſſe, unto this dead but yet all-quickning carkaſſe? Hath it now, through tract of time, loſt that ſweetneſſe wherewith heretofore it cheared both God and Man? No; it is we have loſt our ſenſes, our faith, our zeale, our love. Chriſts blood, like the Manna in the Arke, putrifies not but endureth for ever, to feed us alſo in theſe laſt ages of the world unto everlaſting life. That fountaine which was opened in his ſide, runs yet afreſh, and hath an everlaſting vertue to cleanſe us from the leproſie of ſin, and to coole the heat of a weary ſoule, inflamed with ſin, and the fire of Gods wrath: only if we can be ſenſible of our thirſt, and that our hearts can pant after theſe water-brookes, running amaine unto them for refreſhing, when wee are furiouſly chaſed by our iniquities following us at the heeles. Wherefore, my beloved brethren, let us be admoniſhed henceforward to make conſcience of frequenting the Lords Table, ſo often as by fit opportunity wee may enjoy the benefit thereof, leſt our lazie ſlothfulneſſe be at laſt puniſhed for a profane contempt of the precious blood of our Lord Ieſus Chriſt.

This be ſpoken of the firſt duty in comming to the Sacrament; the next followes, touching that which is to be done about the celebration of it. Now this is in generall, A ſolemne commemoration of the death of Chriſt, expreſſed in thoſe words [*Doe this in remembrance of mee*] and in thoſe [*Yee ſhew forth the Lords death till hee come.*] Which words doe ſummarily declare what was the end and intent of Chriſt in inſtituting this Sacrament, and what is the duty which he requires of every Chriſtian, in the ſolemnizing thereof; namely, That therein we ſhould make a perpetuall commemoration of his death and paſſion unto the end of the world, till he come againe to judgement. Now this remembrance of the death of Chriſt in the Sacrament, is to be taken in a double ſenſe.

1. In oppoſition to the outward Elements and Ceremonies in this Sacrament.

2. In relation to thoſe ſpirituall graces of the ſoule, which are to be exerciſed in this commemoration.

In the former muſt be ſhewed, upon what our hearts and thoughts muſt bee fixed in the holy Sacrament; namely, not on the Elements and actions of the Sacrament: but on Chriſt and his benefits; all the deſires of our ſoules muſt be towards him, and to the remembrance of his Name.

In the latter it will appeare, how, and in what manner our ſoules muſt bee fixed on Chriſt; namely, not in a bare hiſtoricall remembrance of his ſufferings, but in a powerfull and gracious feeling of the vertue of his death, working life and holineſſe in our ſoules.

Of theſe two points in order; and of the firſt briefly, which is this, That our thoughts are not to dwell upon the outward Elements and actions of the Sacrament, but from them to be raiſed up to the meditation of Chriſts ſufferings, and the benefits we obtaine thereby.

Doe this in remembrance of mee, ſaith Chriſt, *i. e.* of my death, and your redemption by it: not, Doe this for its owne ſake, looking no further than what is viſible to your eyes in the outward ſolemnity. Never was any Ceremony, Legall and Evangelicall, appointed for its owne worth, as if either God were pleaſed, or mans ſoule edified in grace by ſuch carnall obſervations. For God is a Spirit and will alwayes be worſhipped in ſpirit and truth: and mans ſoule is a Spirit of a pure and immortall ſubſtance, which cannot be nouriſh'd and maintained in life and ſtrength by any outward fading thing or action, but only by that which is proportionable to its owne celeſtiall and ſpirituall quality. Now this alone is the grace and favour of God, the treaſurie and ſtore-houſe whereof is the perſon of our ever-bleſſed Mediatour Ieſus Chriſt, unto whom the ancient Church was directed in all Leviticall obſervations, to whom theſe Evangelicall Sacraments doe ſtill direct us.

Wherefore you are againe to be admoniſhed, thoſe eſpecially of the younger ſort, That they doe attentively obſerve what that thing is, whereabouts all their meditations are to be employed in this ſacred buſineſſe. Remember that here Chriſt crucified is all in all, in every Element, in every action. When thou ſeeſt the Bread and Wine ſeparated by conſecration unto this holy uſe, thinke on Chriſt ordained and fore-appointed by the Father from everlaſting, unto the accompliſhment of our redemption by his blood-ſhedding. When thou ſeeſt the Bread broken and the Wine powred forth, thinke on Chriſt torne and rent in his precious body with ſtripes and wounds, pained even to the death in his moſt holy ſoule, full of the wrath of God and indignation of the Almighty, by whom hee was ſmitten for thy ſinnes, and plagued for thy tranſgreſſions. When the Miniſter offers to thee the bread and wine, thinke on Chriſt given unto thee of God freely, and giving himſelfe unto thee if thou wilt receive him. When thou receiveſt and eateſt theſe elements, thinke on Chriſt, that living Bread that gives life unto thy ſoule, and by his merits preſerves it from eternall death. Knit thy heart unto him by the band of an holy faith.

faith, throw thy ſelfe into his armes ſtretched out on the Croſſe to embrace thee; waſh thy ſoule in his blood, that thou maiſt be cleane; hide thy ſelfe in the holes and clefts of this rock, from the ſtormy tempeſt of Gods wrath, that it may not touch thee: put thine hands and thy fingers in his ſide, and the print of the nailes, and crie out with that bleſſed Apoſtle, in the higheſt degree of all poſſible rejoycing, *My Lord, and My God.* This is the life of this holy Sacrament, without which ſpirituall applications, all is but a dead and empty ceremony. Wherefore miſerable is their errour, who out of ignorance or a wrong opinion, bend their ſenſes and amuſe their thoughts, onely upon the things which in this Sacrament are preſented unto their bodily eyes, never looking up unto the graces and merits of Chriſt, unto whom onely theſe outward Ceremonies doe point. Two ſorts there are guilty of this offence: 1. Papiſts, who, in this and the whole frame of their Religion, love to glory in the fleſh, and dote upon carnall outward ceremonioufneſſe; reſt too much in the *opus operatum*, the worke done, without all power and life of holineſſe in the doer. 2. The ſecond ſort are ignorant Proteſtants, of whom there bee thouſands that underſtand nothing at all of the end and uſe of theſe myſteries. It is pittifull to behold the demeanour of the ordinary ſort of people at the Sacrament: they come thither they know not wherefore, and they doe there they know not what; they cannot tell how to looke, which way to turne themſelves about any holy meditations: many times their mindes are like a clock that is over-wound above his ordinary pitch, and ſo ſtands ſtill; their thoughts are amazed at the height of theſe myſteries, and for the time they are like a block, thinking nothing at all: or elſe their thoughts fall flat on the earth to baſe and bodily things; yea ſome in that wonderfull ſimplicity, as to imagine they come thither for a draught of ſweet wine, and a morſell of finer bread; or at beſt they raiſe their thoughts no higher than the Communion-table, thinking, that if they have received the outward elements in a reverent manner, behaved themſelves decently during that action, forborne their worldly buſineſſe before and after, tempered their tongues from all uncivill ſpeech, and demeaned themſelves mannerly for that day, then that they have done a right acceptable piece of ſervice to God. This ſtupidity of many, whether Popiſh or clowniſh, cannot but be much commiſerated by all thoſe, unto whom it is given to know any thing concerning the myſteries of the Kingdome of God. To conclude this point, let us remember that admonition the Church giveth us in this buſineſſe, calling on us with a *Surſum corda, Lift up your hearts*; and let us anſwer in doing as well as ſaying, *Wee lift them up unto the Lord*. Yea, be we alwayes mindfull of that generall rule which Chriſt gives his Diſciples, when they, together with the ſimple *Capernaites*, hearing Chriſt call himſelfe [*living Bread*] and his fleſh [*Meate indeed*] and his blood [*Drinke indeed*] were much offended at it, as an abſurd impoſſibility; Chriſt tels them, they miſtooke his meaning, [*It is the Spirit*, ſaith he, *that quickneth, the fleſh profiteth nothing: the words that I ſpeake unto you, they are Spirit, and they are life.*] *Ioh.* 6. 63.

Thus you ſee whom we muſt remember, in and by this Sacrament, *viz.* Chriſt, and him crucified: In the next place we are to conſider, in what manner this commemoration is to be made, [*Doe this in remembrance of mee.*] What? in a bare recounting the ſtory of his paſſion, amplifying the indignity of all circumſtances, in curious contemplations aboſt every paſſage of Chriſt, from the garden to the grave? Is this all? no, nor halfe: You muſt therefore here remember a rule given by Divines, [*That in Scripture words of knowledge, in matters betweene God and Man, doe imply the affections.*] And as God is ſaid not to know the wicked, becauſe he likes them not; ſo when we are commanded to know God, to remember our Creator, &c. we muſt not ſtreighten this precept unto bare ſpeculation of the head, but extend it unto the holy devotion of the heart, and obedience of the hand. In this ſenſe

muſt Chriſt crucified be remembred of us in the Sacrament, not onely as an object of our knowledge, but principally as the object of our love, our faith, our hope, our joy, our thankſgiving, our obedience. Theſe and other heavenly graces are all to bee ſet aworke, and imployed about this remembrance of Chriſt in the Sacrament; and it is the increaſe and exerciſe of theſe graces, that our Saviour intended when he inſtituted this Sacrament, commanding us to obſerve it in remembrance of him, and by it to ſhew his death till his comming againe. But that we may goe a little more particularly to worke in this point, obſerve that there are foure principall graces that have a ſingular uſe in this holy buſineſſe: they are, 1. Faith, 2. Repentance, 3. Thankfulneſſe, 4. Love. Touching which, I would not have you expect, that I ſhould here handle them at large, by way of common place: my purpoſe onely at this time is to ſhew you, what ſingular vertue may be drawne from the meditation of Chriſts death, for to quicken and increaſe the life and power of all thoſe forementioned graces. I will doe this briefly, deſiring the younger ſort eſpecially, carefully to attend unto ſuch generall heads of meditation, as I ſhall propoſe, to the end their thoughts may have ſome matter whereon to worke, which otherwiſe will be too too wilde, and confuſedly diſtracted.

1. Firſt then touching Faith, Chriſt crucified is propoſed unto us in the Sacrament, as the object of our Faith alluring us to a firme beliefe in him, upon theſe two ſtrong perſwaſions:

1. That he is a Saviour All-ſufficient, having with him plenteous Redemption. One that hath paid the utmoſt farthing that could be demanded for our ranſome, having trodden the wine-preſſe of the fierce wrath of the Almighty; and borne upon his ſhoulders the whole burden of that vengeance, which would have ſunke our ſoules to the bottome of hell. A Saviour that hath utterly defeated all the powers of darkneſſe; and ſpoyled them, leading captivity captive: thereby purchaſing for us a Kingdome that cannot be ſhaken, but ſure and ſtedfaſt againſt all violence of our ſpirituall Adverſaries, even a ſtable and firme eſtate in preſent grace, and an open and faire paſſage unto that immortality and glory which ſhall be revealed. Wherefore juſtly hath he in this Sacrament ſet forth himſelfe unto us, under the two elements of Bread and Wine, parts of one compleate and perfect nouriſhment: to aſſure us, that in his merits, there is an abſolute all-ſufficiencie to bring us to everlaſting life.

2. That he is a Saviour freely given of God, and giving himſelfe unto us. Hee laid downe his life freely, no man having power to take it from him: and therefore hee freely gave his fleſh for the life of the world; and in the Sacrament hee freely offers himſelfe to every beleever, to be received and embraced by him. Both theſe are ſtrong motives to quicken our faith in remembring Chriſts death: for if either the greatneſſe of the worke of redemption, and ſurpaſſing difficulty to ſave a ſinner, ſhould terrifie us; we know what ever it be, he hath finiſhed it: or if our unworthineſſe ſhould diſcomfort us, we ſee that Chriſt ſtayes not till we can deſerve him; but as he died for us when we were unworthy, ſo even whilſt we are unworthy, he offers himſelfe to us in all the benefits of his death. Wherefore, let us in a lively faith faſten our eyes upon this brazen Serpent, lifted up on the croſſe to cure the fierie ſtingings of ſinne: let our eyes, our thoughts, and our affections be drawne after him, and learne wee, as the Apoſtle exhorts, to truſt perfectly unto that ſalvation which is brought unto us. This for Faith.

2. In the next place is required the exerciſe of Repentance, to which there is no provocation in the world more powerfull, than the ſerious meditation of Chriſt crucified. Two motives there are, which commonly beſt prevailes with all natures, to worke in them ſorrow for an offence; and they are both in this matter moſt lively and vigorous.

1. Mercie, wonderfull and incredible to a deſperate offender, beyond al

all hope and expectation of his. When we were of no ſtrength, when we were ſinners, when we were enemies, even then Chriſt in his time died for us, as the Apoſtle notably aggravates the death of Chriſt, *Rom.* 5. 6, 8, 10. How hopeleſſe was the ſtate of us men, being once fallen by our firſt tranſgreſſion? and yet even in the extreamity of miſery, how proudly and rebellioſly did we carry our ſelves againſt that Majeſtie, whom we had offended? Yet then behold in God the riches of all patience, gentleneſſe, and compaſſion: he is mindfull of us, when wee had forgot both him and our ſelves; his mercifull wiſdome prevents all thoughts, and care, and poſſibility in us of providing the meanes of our recovery. Now where malice and unworthineſſe is thus overcome by goodneſſe, certainely if there be any ſparke of grace, of noble nature, of ingenuity left within us, it cannot be, but our hearts ſhould be overcome with ſorrow, for offending ſo gracious a Maſter, and rent aſunder with godly griefe for the diſpleaſure of ſo loving a Father.

2. The horrible nature of the offence, which, when it is ſmall, is ſleighted, but ſtrikes the heart with aſtoniſhment and confuſion, when it is capitall. Now ſinne is of the worſt deſerving quality that poſſibly may be; and it appeares by nothing ſo much as the furious diſpleaſure of God inflicted on Chriſt, when he bare our ſinnes in his body upon the tree. Trace him from the Garden to *Golgotha*, and you ſhall ſee whole armies of ſorrowes ready to invade him; every ſteppe he treads, the deeper he wades into a ſea of blood, and wounds, and ſtripes, and waters of affliction; men and Devils, yea and God himſelfe fight againſt him; he is forſaken of God, perſecuted, deſpiſed, and ſcorned of all the world, aſſailed and tempted by all the powers of hell, become the aſtoniſhment of Angels, the wonder and amazement even of ſenſeleſſe creatures. Ah, my Brethren, were our ſoules in his ſtead, and did we feele but the leaſt part of that anguiſh which poſſeſſed and incompaſſed that holy perſon within and without: how miſerable might we judge our caſe to be? Bleſſed wee are now, that in this we feele it not: but yet we ſhall not be bleſſed alwayes, unleſſe we can compaſſionate his feeling of it. Wherefore, let us turne our thoughts upon our crucified Saviour, and looking upon him whom we have pierced, let us as we are commanded, *Zech.* 12. 10. [*Mourne for him as one mourneth for his onely ſonne, and be in bitterneſſe for him, as one that is in bitterneſſe for his firſt-borne.*] Let us ſee the cauſe of his ſufferings to be in our ſelves, and lament wee for our ſinnes that have ſlaine the Lord of life. And now let us learne to acknowledge what a deteſtable thing ſinne is, which deſerved ſo horrible a puniſhment, that could turne the favourable countenance of the moſt mercifull and pittifull God, into frownes and fierce diſpleaſure againſt his dearely beloved Sonne, as ſoone as he beheld in him the perſon of an offender. Shall the pleaſures of ſinne bee ſweete to us, which cauſed Chriſt to drinke of the bitter cup, even downe to the dregges? Shall we make a jeſt of that, that made God angry in the greateſt earneſt that ever was? Seemeth that a light thing in our eyes, that brought on Chriſt a burden ſo heavy, that it preſſed the blood out of his veines, the ſoule out of is body? Oh how would theſe meditations daſh in pieces the conceptions of luſt in their infancie? How mightily effectuall would they be to mortifie our corruptions, and crucifie the body of ſinne in us? Know this and remember it, that of all motives to repentance, and preſervatives againſt the infection of ſinne, there is none ſo powerfull, as continually in all places and imployments, to beare about with us in our hearts and meditations, the dying of the Lord Ieſus.

And this of Repentance: it followes that we ſpeake of the third grace to be exerciſed in this holy commemoration of Chriſts death, which is Thankfulneſſe. A grace of ſingular uſe in this Sacrament, which thence takes its name of *Euchariſtia*, whereby it is frequently ſtiled. Sorrow and joy muſt here be mingled together; a ſorrow for ſin that deſerved ſuch ſufferings, but a joy unſpeakable and glorious in Thankſgiving to Chriſt for his great mercie

in taking upon him such sufferings. And great cause there is, wee should be thankfull for the death of Christ in these three respects.

1. Because by it the greatest blessing that ever was is purchased for us; namely, pardon of sinne, reconciliation with God, grace and glory.

2. Because there is on our part the greatest undesert of it that may be. For, wherein was God beholding unto us? we were his creatures when we were at best, and then he needed us not: we were his enemies when we were at worst, and he had just cause to hate and punish us.

3. In regard of the infinite disproportion betweene us and Christ, who died for us, the just for the unjust, the Lord for the slave, the King for the subject, the Creator for the creature. All these are forcible motives to stirre up in us a thankfull rejoycing in the Lord our Saviour, that hath done so great things for our soules. It should make our hearts breake forth into blessings, and thankes, and praises, admirations, and extolling of the wonderfull favour he hath shewed to the sonnes of men. Wherefore, if it be possible, let us bring our hearts in tune, to beare a part in that new song which the Elders sing before the throne of the Lambe, *Rev.* 5.9,10. [*Thou art worthy to take the booke and to open the seales thereof: for thou wast slaine, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God, Kings and Priests, and we shall reigne on the Earth.*] And for a sweeter harmony, let the Angels be admitted into this Quire; with them and the Saints, sing we as it is *vers.* 12. [*Worthy is the Lambe that was slaine to receive power, and riches, and wisdome, and strength, and honour, and glory, and blessing:*] Yea, for a full consort, let us with every creature in heaven, in earth, under the earth, and in the sea, sing as it is in *vers.* 13. [*Blessing, honour, glory, and power, be unto him that sitteth upon the Throne, and unto the Lambe for ever and ever.*] And so much also of the third grace: the last followes, which is

4. Love unto Christ, in a holy affection of the soule, carrying us with full desire to the enjoying of him, and making us to preferre our communion with him, before all things that in this world may challenge our deerest respect. All those motives that stirre up to thankfulnesse, provoke also unto love: the smalnesse of our desert, the greatnesse of the benefit, the gloriousnesse of the person, all are here in a singular degree, and for them Christ deserves our love in the highest degree that we can possibly shew it in. Hence the Church in the *Canticles* can finde no names so fit whereby to call her Spouse Christ Iesus, as these; [*Him whom her soule loveth, her Beloved, and her well beloved.*] It is admirable, what pleasure shee takes in describing and talking of his rare excellencies; here is her full contentment, and the height of her joy and peace, that shee is able to say, [*My welbeloved is mine, and I am his.*] Certainely, my Brethren, were our hearts truly spirituall, had our soules tasted how good the Lord Iesus hath beene unto us, were our eyes opened to see him at the right hand of God, cloathed with all beauties of holinesse, glory, and majesty, it could not be, but that our sinnes, our pleasures, all the pompe of this world would bee most vile and despicable in our esteeme, and nothing but Christ would appeare worthy of our love, delight, and admiration.

These are those heavenly graces of chiefe marke, that receive life and strength from the death of Christ, remembred in this Sacrament. And the effect of them all is our obedience in life and conversation, that wee should serve him faithfully, that hath bought us at so deare a price. This is the triall of the truth of all those forenamed graces: when our Faith workes by Love, our Repentance is approved by reformation, our Thankfulnesse and Love shewne in keeping of his Commandements. This is also the end of the death of Christ, who hath redeemed us from our vaine conversation, wherein we lived in the lusts of the flesh, that henceforth we should live unto him; who hath delivered us from the feare of our enemies, that wee should serve him in righteousnesse and holinesse all our dayes.

And

And thus you see what it is rightly to remember Christ crucified, and to shew forth the Lords death in the use of this holy Sacrament, even to remember him with beleeving, with penitent, with thankfull, with loving, with obedient hearts. Not to remember him in this sort, is to forget him; not to know the vertue of his death in this manner, is to be ignorant of Christ crucified. An excellent knowledge, but of all most difficult to be put in practice: It is an easie thing to turne the story into a tragedie, to make a Scenicall representation of the death of Christ, as the Papists use to doe on Good-friday, or to compile a curious Declamation of this subject, as Popish Postillers and Preachers doe in their Lenton Sermons. I discommend not Eloquence in so excellent a subject; words cannot be better bestowed than here: yet there is an error to be feared, lest the tongue onely be imployed, where the heart chiefly should bee busied; and there is danger also, lest such high discourses prove not unlike those of Tragedians, made more to breed admiration of the Poet, than attention and observation of the fact. Thus much I may safely say, that the meditation of the death of Christ requires not so much strength of wit and invention, as the exercise of all holy and zealous affections of the soule, to the increase of piety and obedience. There cannot be a greater incongruity, than to discourse of so holy a subject, with an unhallowed heart; to amplifie the indignity of Christs passion, and yet not bee moved at all to remorse of conscience for sinne; to rayle on *Iudas* and the *Iewes*, and yet sweare by Christ; to descant upon his Blood and Wounds in passionate discourse, and yet to teare these, and trample upon that inexecrable blasphemies: to talke of Christ, and yet not to live as a Christian; to relate to others the story of his crucifying by the *Iewes*, and in the meane while by obstinate impiety and prophaneness to crucifie him againe unto himselfe. This is farre from being a Preacher, and a follower of Christ: to such let me speake in *Salvians* words a little altered: *Christum legunt, & impúdici sunt; Christum audiunt, & inebriantur; Christum sequuntur, & rapiunt: hoc ergò etiam nos qui Christiani dicimur, facimus.* What might one of *Mahomets* Disciples here say, *Ecce quales sunt qui Christum colunt*; see the servants of the crucified God, see them luxurious, profane, intemperate, blasphemers, scorners of Religion: it must needs be, will he then say, they have a bad Master, that are such evill servants: *Si enim bona discerent, boni essent:* and, *Sancta à Christianis fierent, si Christus sancta docuisset.* Thus while some professe themselves Christians, they are a reproach unto Christ, a disgrace of the Gospel, and shame of all Religion. Wherefore I beseech you, perswade your selves of this, that you never know Christ crucified aright, till your hearts can bleed in sorrow for sinne, as his bled for satisfaction, till your Faith embrace him, your soules rejoyce in him, your love be fixed on him, till his death have caused the death of sinne in you; till then, know that you are but ignorant in this great mysterie of Christs sufferings. And now you are to goe unto the Sacrament, take time and care to thinke of these things; so may you goe with comfort, and depart thence with profit unto your soules.

Salv. de Gub. l. 4 & 5.

The Apostle after hee hath declared the true institution of the Sacrament, and the right end to be observed in the celebration of it, namely, the perpetuall commemoration of Christs death, in the words before spoken of: he goes forward in the next place, to shew the great danger that men runne into by perverting this holy institution, and abusing of it to wrong ends and purposes. They commit a great sinne, which drawes upon them great judgements both temporall and eternall, unlesse by diligent examination of themselves, the sinne be prevented, and the punishment removed. This the Apostle doth from the 27. Vers. unto the 33. Vers. The resolution of which words is in briefe thus; They containe,

1. The sinne of unworthy receiving, Vers. 27.
2. The meanes to avoide this sinne, which is due examination of ones selfe before the Sacrament, Vers. 28.

3. The

3. The punishment which they incurre, who commit the sin, and neglect the meanes; now that is damnation or judgement, *vers.* 29.

This punishment as it is temporall, is amplified three wayes,

1. By experiment in the Church of *Corinth*, wherein God made it appeare by judgements he inflicted upon them, how much he was offended at the profanation of the Sacrament, *vers.* 30.

2. By the true cause of those afflictions, the not-judging of themselves; *vers.* 31.

3. By the right end wherefore these judgements came upon them, which was to bring them to repentance for such their abuse of Gods ordinance, lest otherwise going on, they fall into further condemnation, *vers.* 32.

At this present I shall speake onely touching the sinne of unworthy communicating at the Lords Table, whereof the Apostle speakes in these words.

Vers. 27. *Wherefore, whosoever shall eate this bread, and drinke the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.*

In this Verse we have two generall parts:

1. The sinne it selfe, unworthy receiving the Sacrament, in those words; [*Whosoever shall eate, &c. unworthily.*]

2. The qualitie of this sinne: it is no small fault, but a bloody offence; it is to be guilty of murther, and that of the best man that ever was, Christ Iesus: [*Hee shall bee guilty, &c.*]

Of these in order. First let us enquire what it is to eate this Bread, and drinke this Cup, *i. e.* to receive this Sacrament unworthily ἀναξίως. Vnworthinesse in receiving the Sacrament may be taken in respect either of the person, or of the manner of receiving. Vnworthinesse of the person is not here meant, for so it is apparant, that no man can come worthily to the Sacrament, forasmuch as the best of men cannot deserve of God the smallest blessing of this life, much lesse so great a favour as to enjoy the benefit of the Word and Sacraments to everlasting life. Wherefore in our publick Leiturgie, wee doe justly acknowledge, [*That wee doe not presume to come to this Table, trusting in our righteousnesse, but in Gods great mercie; and that we are not worthy so much as to gather the crummes under the Lords Table*] much lesse to sit thereat as a guest.

Vnworthinesse then is here to be taken in regard of the manner of receiving. A poore man may be unworthy to be set at a Kings table, but yet he may there carry himselfe worthily, *i. e.* in such a decent behaviour, as is agreeable to the reverence and majesty of the place in which he is. So wee are unworthy to sit at this Table; yet when God invites us thither, wee may carry our selves worthily, *i. e.* in such a holy disposition of our hearts, and reverent demeanour in our outward actions, as God requires of us in so sacred a businesse. The poverty, blindnesse, lamenesse, and the like, is not objected to such as come to the Marriage-feast, *Matth.* 22. but the matter that is questioned, is the want of a wedding garment. Now you know, that hee which makes a solemne sumptuous feast, cannot but take it as an indignity and dishonour offered to him and his cheere, if any be so rude as to thrust in himselfe among the rest in his ragged and vile apparell. Let us then see how we may offend in the manner of celebrating this Sacrament: Wee shall know this by that which the Apostle reproves in these *Corinthians*; they had many faults; among them they are here taxed for dissentions, and quarrelsome factions amongst themselves, *ver.* 18. for prophaneness, in comming to the Sacrament with as little reverence, as they did to their Love-feasts; nay with lesse, having in those feasts first distempered themselves, *vers.* 21. for excesse in their Love-feasts, and thence comming drunken to the Sacrament, *vers.* 21. Lastly, for pride and disdaine in despising the poorer sort, that had not wherewithall to carry matters in so brave and frolick manner as themselves, *vers.* 22. Thus they cared not with what mindes, nor in what manner they came to the Lords supper, making the Sacrament an occasion of debate, hatred, riot, and luxurie, which

which ſhould have beene a cauſe of modeſty, peace, humility, ſobriety, and love. The caſe was too too bad with them, their diſorders being ſo foule, that the Apoſtle profeſſeth in expreſſe tearmes, that this their comming together could not bee called a celebration of the Sacrament: [*This is not*, ſaith he, *to eate the Lords Supper*] *verſ.* 20. Now what the Apoſtle reproves in them in regard of the fore-named particulars, holds true by proportion in all communicants, in regard of other the like diſorders: whence in the generall, obſerve this concluſion,

[*They that celebrate this Sacrament in any other manner, with other mindes, for other ends, than Chriſt intended in his inſtitution of it, they obſerve it unworthily.*]

For this is a generall rule touching every part of Gods worſhip, Wee muſt ſerve God, not as we thinke fit, but as he hath appointed; God muſt be Iudge of his owne honour: and in all matters of ſubſtance, there is nothing befitting and agreeable to his good liking, but thoſe things that he hath commanded, obſerved, and done in that manner which he hath preſcribed. And therefore in this Sacrament, it is not what ends and fancies we have of it, but what manner exerciſe of Religion God hath intended by it, that is acceptable. If this be neglected, the Supper of the Lord is not celebrated worthily, but unworthily profaned. But not to ſtay upon generalities, let us ſee how many wayes the Sacrament is thus profaned. It were endleſſe to reckon up all particulars: wherefore, obſerve that there are generally three ſorts of people who doe unworthily receive it;

The { 1. Ignorant. 2. Superſtitious. 3. Vnreformed in life.

1. The ignorant, who obſerve it of faſhion, by courſe of Law and cuſtome of the Countrey; becauſe they are now at yeares of diſcretion, and muſt doe as others doe: but in the meane time know not a ſyllable what it is, or whereabouts they goe. Examine them, they cannot tell you what a Sacrament is, what the outward ſignes are, what the graces thereby ſignified are, what the ends and uſes of a Sacrament be: If you aske them theſe queſtions, they underſtand you no more, than if you ſpake in an unknowne language; or if they can anſwer you out of a Catechiſme, it is by rote; they doe not know a jot the meaning of what they ſpeake: and you may perceive it plainely, doe but a little vary the queſtion from that which they finde in their bookes. Theſe when they come to the Sacrament, are meerely paſſive in all that buſineſſe; there their bodies are, there they ſit and ſee, and doe as others doe; but for their mindes, they cannot tell which way to ſet them a-worke in any meditation. Were I to ſpeake to an auditory that is not learned, this fault were much to be urged. It deſerves much pitie, to ſee abroad that ſome are not taught, and more deteſtation to behold, that for the greateſt part they will not learne their duty, in this or any other part of Gods worſhip. It muſt needs much affect the heart of any one that is Chriſtianly diſpoſed, with ſorrow and indignation, to ſee thoſe that profeſſe themſelves the ſervants of Chriſt, know as little of him, as thoſe that are his open enemies. *Barbarians* and *Turkes* know the name of Chriſt, and ſo doe theſe: but for their duty in the worſhip and obedience, they both know much alike. This and more might be ſaid, were it not in this place, where knowledge doth abound. Nevertheleſſe to deale plainely, let no man flatter himſelfe, nor another. Let us be well adviſed, that none of us be ignorant amongſt ſo plentifull, ſo eaſie meanes of knowledge. A great fault it is in any, in us much greater, who if we be not better than others are, and therefore worſe, becauſe we ought to be better. *Vbi ſublimior prærogativa, major eſt culpa*, ſaith *Salvian*: and he gives a good reaſon of it, becauſe *Præter eam deformitatem quam vitium in ſe habet, ipſo ſublimitatis nomine notatur*. Ignorance in matter of Religion, is of it ſelfe a notable deformity in every

every one that calls himselfe Christian: but in the learned, their profession makes it much more visible and odious. Those that be free from this fault, are also free from touch of this reproofe; but if any may justly blame himselfe for being ignorant of this duty, let me bespeake him in *Salvians* words, *Non a me sibi hoc lingua dici æstimet, sed a conscientia sua*; It is not I, but his owne conscience that reproves him. And let such a one carry hence this lesson to his study; That he that is ignorant, must needs be wicked, even because he is ignorant: nor is it possible, but he shall faile in his duty, whatsoever he goe about. For the Sacrament, it is plaine, an ignorant receiver is an unworthy receiver, because, as the Apostle speakes after wards, *vers.* 29. [*Hee discerneth not the Lords body*] hee knowes not what ends and uses are to be made of this holy Sacrament. We must know, that we now have no altars to the unknown God, no worship of a knowne God in an unknowne manner; we must understand both whom, and how wee worship, else our service of him is not λογικὴ λατρεία, a reasonable service, as the Apostle would have it, *Rom.* 12. 1. but a blinde ayme, and brutish devotion.

2. The Superstitious, who use the Sacrament quite in another fashion, and other intents than Christ ever appointed it. In this kinde, those of the *Romish* Church have intolerably perverted this holy Institution of Christ, both Priest and people. There is scarce left any shadow at all of the first Institution, all is perverted and corrupted with fond and impious abuses. Never was there any device more blasphemous, and more ridiculous too, than that abomination of the Masse: wherein we have a Supper for the living, turned into a sacrifice for quick and dead, a Minister into a sacrificing Priest, a Table into an Altar, Bread and Wine into very Flesh, Blood, and Bones, eating of bread into devouring of a living man, a cup of wine turned to a draught of mans blood, the remembrance of Christs death, into adoration of the outward elements, all the simplicity of Sacramentall Actions metamorphosed into strange gesticulations, crouching, ducking, crossing over the bread, the wine, the Priest, the people whispering, murmuring, washing, shifting from place to place, from this to that side, dipping the bread in the wine, mingling the wine with water, lifting up the bread over the Priests head, keeping it like a Bee in a boxe, carrying in procession, bringing it to sick mens bed-sides to keepe thence evill spirits, carrying it into the field in warre, to defend from gun-shot, with a world of other ceremonies, trinkets, and fopperies, devised without any ground in Scripture or reason, as may be seene in their bookes and practice. By this meanes they have turned the Sacrament into a Stage-play, or Masking shew: where the poore people are spectators onely, understanding nothing at all, but feeding their eyes by gazing upon the outside of empty ceremonies and idolatrous pompe. It is a thing somewhat admirable, to consider whence, and how so great impiety should spring from so plaine an Institution as this of the Sacrament is, and how in course of time it should so farre degenerate into such a strange mixture of foolery and iniquity: but as in *Gentilisme*, the Devill having drawne men from the knowledge of one pure invisible God, he easily pull'd them into infinite errours, both to frame unto themselves many gods, and to conceive most absurd opinions of them; so here having once perverted the simplicity and sanctity of Christs institution, he hath by degrees (every age adding some new trick or other) brought it at last unto that Masse of Idolatrous abominations, which *Gentilisme* it selfe could hardly equall; and Christianity, but that it sees now come to passe, could never have suspected the possibility of it. We are highly to praise Almighty God, that hath delivered us and this whole land, from so great a corruption: and that we have the Sacraments celebrated in our Churches, in that pure simplicity of substance and that reverend decencie of ceremonies, as is agreeable to Christs first Institution. Nevertheless, wee ought yet to bee admonished, that even wee take heed of superstition, that in our secret thoughts wee incline not too much unto that

conceit

conceit of *Opus operatum*. Let none thinke, that the bare outward actions and elements are able to ſanctifie him, or that hee is the better for them, and the ground he treads on for that day; that if he goe faſting, he hath the more, if having eaten before, hee hath the leſſe benefit, or that even the very receiving of the Elements is of great vertue to a ſick man. I conteſſe it is ſo to him and all others, if with a pure heart, and faith unfained it be rightly received; onely this would be looked unto, that Proteſtants in profeſſion be not Papiſts in ſome part in their opinion, conceiving too highly of the outward worke, taking little heede to the inward vertue. Againſt the ſuperſtitious uſe of this and all other parts of Gods ſervice, let us remember that rule of Chriſt [*In vaine they worſhip mee, teaching for doctrines mens traditions.*] If Scribes and Phariſees, Papiſt or Proteſtant deprave Gods ordinances, or make new of their owne, teaching them for doctrines, whereby, and wherein to worſhip and pleaſe God, (wee ſpeake not now of lawfull ceremonies, that touch not the ſubſtance of Gods worſhip) in ſo doing they teach an error, and Worſhip God in vaine. Mat. 15. 9.

3. The Vnreformed, who haply know what belongs to the Sacrament, and uſe it not with any ſuperſtitious conceit, but yet they uſe it without any amendment and reformation of life. This kinde of profanation is of all moſt to be feared amongſt us, where knowledge of the nature of the Sacrament, takes away all ſuperſtitious opinion in the uſe of it. Now by the Vnreformed, I meane thoſe in whom the uſe of this holy Sacrament breeds not a proportionable increaſe of grace and ſanctity. You heard heretofore, that the exerciſe of many Chriſtian graces, was intended in this commemoration of Chriſts death, and where that is wanting, all the reſt is nought worth. The Sacrament is appointed for our nouriſhment in grace, where we grow not by it, it is a ſigne this foode was not digeſted, but vomited up againe. Where Faith, Repentance, Thankfulneſſe, and Obedience are not increaſed, there Chriſt crucified was not remembred, but forgotten in this Sacrament. Where holineſſe thrives not by ſo holy a meanes, profaneneſſe muſt needs bee very ranke: guilty of this great fault were theſe *Corinthians*. They came to the Sacrament, but with what minde? They were uncharitable, contentious, proud, deſpiſing the poore, and, which is worſt of all, they came drunken. They are regiſtred for it, *verſ.* 21. Who would thinke it poſſible elſe, that there could be ſuch profaneneſſe, that a man, when he is drunke would venture to come into the Church, and to the Sacrament? Such a one was *Iudas*, that came to the Paſſeover, and was, or would have beene at the Lords Supper, with a minde full of treaſon and covetouſneſſe. Such are all they that come, not having their hearts at all touched with remorſe for their ſinnes, or if for the preſent they be ſomewhat moved, yet they preſently fall into all their former ſinnes againe. For ſuch as come with a reſolution to hold on their ſinnes, it is manifeſt that they profane the Sacrament extreamely: For, whereas in the Sacrament wee make publick profeſſion of our obedience to Chriſt, giving up our names in his honourable ſervice, by taking on us this badge thereof, and ſo eate this Bread and drinke this Cup, in a thankfull remembrance of his death, whereby that great bleſſing of remiſſion of ſinnes is purchaſed for us: who now can beleeve that they doe this heartily, who in the meane time diſobey Chriſts Commandement, deſpiſe all holineſſe, continuing with delight and wilfulneſſe in thoſe ſinnes with Chriſt died to expiate? Is this the uſe we ſhould make of Chriſts death? [*Shall wee continue in ſinne, that grace may abound?*] The Apoſtle makes the anſwer [*God forbid.*] How ſhall we live in ſinne when Chriſt is dead for ſinne, and wee with him ſhould bee dead unto ſinne? as the Apoſtle argues, *Rom.* 6. It is therefore but a meere mockery of God, for men in the Sacrament to make ſhew of what they intend not at all. Others come haply with a good meaning to doe well in the generall, but this reſolution holds not longer than a day or two, or a weeke: afterwards

wards they are as bad as before, yea ſomewhat worſe by their relapſes. The one ſort make Chriſt a patron of their ſinnes, thinking they may more ſecurely ſerve Satan, under the protection of Chriſts livery. The other make the Sacrament a payment of the old ſcore, that they may the more freely runne on upon the new; the pardon of the former ſinnes, is unto them a licence for lewde practices to come. Betweene both ſorts, a world of people there is that ſtrangely profane this bleſſed Sacrament, never uſing it to any increaſe of piety in their ſoules. The ſame men they came unto it, the ſame they depart thence, onely herein ſtill the worſe; becauſe not amended. Were they proud before? they are ſo ſtill: were they covetous before? they are never the more liberall unto the poore members of Chriſt Ieſus, for all that Chriſt hath beene ſo franke-hearted, as to beſtow his heart-blood upon them: were they voluptuous before they went? they ſtill follow the ſame pleaſures with all greedineſſe: drunken before, and drunken ſtill: ſwearers before, and ſwearers ſtill; deſpiſers of Gods ſervice and true Religion, ſcoffers at Chriſtian piety, ignorant, unbeleeving, unfaithfull, unthankfull, impenitent, envious, malicious before they went to the Sacrament, and they are the ſame men ſtill. They have indeed beene at the Sacrament, and there they profeſſe openly to be of the number of thoſe that [*Doe truely and earneſtly repent of all their ſinnes, that are in love and charity with their neighbours, that intend to leade a holy life following Gods Commandements, and walking thence-forth in his holy wayes*] they there ſeeme to confeſſe [*that they are heartily ſorry for their miſdoings, that the remembrance of their ſinnes is grievous, the burthen of them intolerable*:] yea they goe further, promiſing all amendment, when they ſay, [*Here we offer and preſent unto thee, O Lord, our ſelves, our ſoules, our bodies, to be a reaſonable, holy, and lively ſacrifice.*] Be not here good words now? but what is the effect of all theſe prayers and proteſtations? Looke upon them, you ſhall ſee nothing at all performed of that which was ſpoken: there is no alteration in them; they are ſtill the ſame men they were. What *Ieremy* ſpake unto thoſe falſe-hearted *Iewes*, *Ier.* 42. 20. *Surely yee diſſembled in your hearts, when yee ſent me unto the Lord your God, ſaying, Pray for us unto the Lord our God, and according to all that the Lord our God ſhall ſay, declare unto us, and we will doe it,*] may bee applied unto theſe men; queſtionleſſe they thought not of what they ſpake, or ſpake what they did not meane, when they thus profeſſed before God and his Church their repentance and reſolution for obedience. No, thoſe were but words of courſe: if the heart had intended what the tongue uttered, it had not beene poſſible for men to tell God a lye unto his face, in ſo ſerious a matter. Was indeed the burthen of ſinne intolerable? was the ſorrow for it hearty and earneſt then? and is yet the practice of the ſame ſinnes pleaſant, eaſie, and full of contentment? Is any man ſo mad to thruſt his ſhoulders under that weight which he knowes to be inſupportable? And what is now become of all that ſweetneſſe of the mercy of our Lord Ieſus Chriſt, in pardoning that which was paſt? was it never felt at all? or is it ſo ſoone forgotten? or may be ſo eaſily recovered? Is his love ſo little worth, as thou wilt part with it for every toy? or is it ſo common and cheape, that a faire word or two may winne it? It is not credible, that thoſe who have indeed waſhed their garments in the blood of the Lambe, and made them white, would ſo quickly defile them againe, had they beene of a right breed, *i.e.* Sheepe of the Lords flock, and not Swine of another Heard. Wherefore now let every one of us deſcend into his owne heart, and try how the caſe ſtands with his ſoule: if his conſcience tell him, that he is as bad this yeare as he was laſt; as unreformed after, as before the Sacrament; that his heart is as full of evill thoughts, his mouth of unſeemely, uncleane, and curſed ſpeaking, his life of careleſſe and irreligious practices as ever; let him conclude with himſelfe, That hitherto he hath eaten this Bread, and drunke this Cup of the Lord unworthily; moſt ſhamefully abuſing that to profaneneſſe and impiety, which God hath appointed for the exerciſe and increaſe of holineſſe and true devotion.

Hitherto

Hitherto of the ſinne it ſelfe, how, and by whom it is committed. In the next place wee muſt conſider of the quality of it: It is very hainous, and they that commit it, [*are guilty of the body and blond of the Lord*] a very hard cenſure of a fault that ſeemes not to be very great. What? to prophane the Sacrament, ſhall it be counted murder and bloud-guiltineſſe? an abetting and conſenting to the damnable fact of *Iudas* and the Iewes, in crucifying the Lord of Life? A very horrible offence. But here not much out of the way, let us learne one obſervation that may be of uſe to rectifie our judgements in this and other the like matters: It is this,

[*The quality of ſinne is not to be meaſured by ours, but by Gods Iudgement of it.*]

As the heavens are above the earth, ſo are my wayes higher than your wayes, and my thoughts above your thoughts, ſaith God, *Eſay* 55.8. It is true in all things, and it holds in this alſo about the nature of ſin; [*God ſeeth not as man ſeeth, he judgeth not as man judgeth.*] It is as naturall to man to extenuate ſin as it is to ſin: to make a ſmall fault of a great, & no fault of a litle one. Our love to the pleaſure of ſin, blinds our judgement in diſcerning of its filthy nature. Whence iſſued that notorious depravation of the Law of God, by thoſe favourable and flattering interpretations thereof, which the Phariſees of old brought in, and thoſe of Rome ſtill maintaine, yea naturally every one of us allow them in our hearts. Alas, what great harme can there be in it, to be raſhly angry, when a man is urged to it? to call our brother foole? to looke on a woman with ſome ill deſire and no more? to ſweare by Ieruſalem, by the Temple, the Altar, by ones Head, this Hand, this Light, or ſuch other little oathes? theſe be ſmall matters, veniall ſinnes, and why ſhould wee be ſo nice, as not to thinke that the Phariſees were in the right, leaving out ſuch petty matters, as not forbidden by the Law? True, moſt men would thinke ſo; but our great and onely Doctor, Chriſt Ieſus, whom wee ought to heare, hath taught us another leſſon, not to judge any thing a toy and trifle, that breakes Gods Law, and brings the ſoule in danger of hell fire. See *Matth.* 5. For a man, whoſe calling requires it, not to reprove his brother, when he ſees him runne into an ill courſe, and by loving rebuke to reclaime him, would be interpreted by moſt for a courteſie, rather than an unkindneſſe. Why ſhould hee meddle, and put his friend into melancholy, provoke him to anger and diſlike of him with many pretences? See now what God judges of this kinde-heartedneſſe, he calls it hatred of our brother in plaine tearmes, *Levit.* 19.17. [*Thou ſhalt not hate thy brother in thy heart, thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſinne upon him.*] *Saul* had a faire excuſe, one would have thought; the people muſt have a little content in the ſpoile of the Amalekites, and God muſt have a ſacrifice too: if then ſomething of the beſt be ſpared from deſtruction, will *Samuel* take it ſo hainouſly? Yea that hee will, and God alſo, who by *Samuel* tells *Saul*, that however hee ſlight the matter, yet this his offence is Rebellion, and that as bad as Witchcraft, and that his tranſgreſſion is Iniquity and Idolatry, and, that which will grieve *Saul* more than the loſſe of Gods favour, he ſhall loſe his Kingdome for it, 1 *Sam.* 15. It is a ſmall thing to eate an Apple, true; but it is a great matter to diſobey God, and if *Adam* tranſgreſſe, though but in taking of an Apple, he ſhall die for it, and all his poſterity. Nothing then is ſmall, whereupon depends the ſanctity of Gods commandement and our obedience. Now here you muſt remember, that there is a double reaſon, why we our ſelves are not equall judges of the nature and quality of ſinne.

1. Becauſe we are the parties accuſed, and impleaded as guilty of ſinne; and therefore we cannot be equall arbitrators in our owne cauſe, where love of ſin, and of our ſelves muſt needs make us partiall.

2. Our judgement is not the rule of righteouſneſſe, but onely Gods Will, and Gods Law. He is Iudge, and the onely Law-giver that muſt ſave or deſtroy, acquit or condemne. He is the perſon offended that onely can without partiality interpret the quality of the offence.

Let this then be a caution to make us looke about us, and adviſe what we have to doe when we deale with ſinne. We know not what we goe about when we meddle with it; it is like intermedling with State buſineſſes; a ſmall matter, as a word miſplaced, a circumſtance not obſerved, throwes a man before he is aware into a Premunire or Treaſon. Power is in the hand of a King, and it is hee muſt interpret how farre he takes himſelfe wronged by the attempt. So in ſinne, when wee meddle with it, wee meddle with God our chiefeſt Soveraigne Lord; our allegiance to heaven is ſtraight-wayes called in queſtion, every offence in this caſe is Capitall, and incurres the puniſhment of rebellion. Wherefore it concernes us ſo to thinke of ſinne, as God ſpeakes of it, and in this point leſſe than in any, to leane unto our owne wiſedome, but to be ruled by his. All our Diſtinctions, Extenuations, Qualifications, Rejections upon other, good Intentions, with a thouſand ſuch other ſhifts, will vaniſh away into horror and utter confuſion, when God ſhall lay righteouſneſſe in the ballance, and cenſure our ſinnes according to his moſt impartiall and exact judgement. Thus much I thought it not amiſſe to obſerve by the way; ſeeing the Apoſtle ſeemes to goe farre in cenſuring this ſinne of unworthy communicating, to be no leſſe fault than guiltineſſe of bloud: that we may not thinke the Spirit of God here ſpeakes by an Hyperbole; but that we may learne, as here, ſo in other things, to bring our judgements to his, and not to qualifie his by our Retoricall devices.

We muſt now proceede to enquire what the Apoſtle meanes, when he ſaith, that ſuch as eate and drinke unworthily, are guilty of the body and bloud of the Lord. By the body and bloud of the Lord, he meanes the Death of Chriſt Ieſus, whoſe body was crucified, and his bloud ſhed by the Iewes. But here the queſtion is, how ſuch as prophane the Sacrament are guilty of Chriſts death? I anſwer, Guiltineſſe of a fault, reacheth partly to the Actors, partly to the Abettors of it; ſuch as give counſell and aide to the doing, or conſent to it when it is done. Thoſe are the principall, theſe the acceſſory; and in all crimes that are capitall the ſame puniſhment is due unto both. Now the Iewes were the principall actors, and ſo in the firſt place guilty of Chriſts death, at whoſe hands his bloud innocently ſhed ſhall be required. But others may be abettors of this their fact; as both the poſterity of the Iewes are unto this day, who blaſpheme his name, and account him juſtly put to death by their fathers, as a malefactor and deceiver, for which cauſe they ſtill feele the vengeance of God upon them, according to their fathers curſe; [*His bloud be upon us and our children*;] and alſo many Chriſtians are, who profeſſing the name of Chriſt, yet deny the vertue of his death and ſuffering. But is any Chriſtian ſo wicked as to allow of that fact of the Iewes in crucifying Chriſt? Yea that there is, even all thoſe that uſe this Sacrament of his body and bloud unworthily, they allow it, and by ſo doing are guilty of his death. But how can this be ſo? Thus: He that prophaneth and abuſeth this holy Sacrament, doth in a ſpeciall manner offer contempt unto the body and bloud of Chriſt. Foraſmuch as the Sacrament is appointed for this very end, to be a ſigne and viſible repreſentation of the death of Chriſt, wherein his ſufferings and the benefits of them unto us, are in lively characters figured out before us, and as by a ſeale, confirmed unto our uſe and comfort. Wherefore, when this moſt ſolemne and holy commemoration of Chriſt crucified, is celebrated in any other manner, than what is agreeable to the dignitie and greatneſſe of ſo excellent a perſon, ſo excellent a bleſſing as Chriſt crucified is unto us: then, however we may thinke we honour him by our outward ſervice, yet Chriſt takes himſelfe to be diſhonoured, and his death deſpiſed. Other wayes there are whereby diſhonour falls upon Chriſt; as by diſobedience to his Goſpell, deſpiſing of his Miniſters, &c. but this is an immediate contempt of him, when hee is diſ-regarded in that very thing that ſets forth his death and ſufferings: an indignity in this kinde, is a villeny, that is offered properly and immediatly to his ſacred Perſon

ſon and precious merits. As in a like, but much inferior caſe, when the picture, ſeale, armes, chaire of Eſtate of any King, are violated, the diſgrace done to them, redounds immediately to the contempt of the Kings perſon, and the doer of it is puniſhable, as if he had attempted violence upon the King himſelfe. So hee that unworthily uſeth this Sacrament of Chriſts death, muſt needs offer contempt to his death it ſelfe. Now no man can in any ſort diſeſteeme the death of Chriſt, but he in part conſents to the treaſonable conſpiracies and practiſes of *Iudas* and the Iewes, in putting him to death, as if it were a matter not ill done, or not ſo ill done as it was indeede. Yea, hee that lightly paſſethover the death of an innocent perſon, making a ſmall matter of it; he either makes the innocent to be indeede nocent, one that hath juſtly deſerved to be ſlaine, who being ſlaine deſerves ſo little regard, or at leaſt he makes himſelfe nocent, breeding a juſt ſuſpition that hee was or would have beene conſenting to that mans death. You ſee then, that it is no ſmall matter to propfane the Sacrament; but a very hainous offence, which brings us within the guilt of that horrible ſinne of murdering the Lord of Life, the thought whereof ſhould make us to tremble, and to deteſt both them that did it, and our ſelves too, if wee be acceſſary to it. This ſhould make us very carefull and wary, how wee approach unto the Table of the Lord, ſeeing as the benefit is great if we rightly receive this holy Sacrament, ſo the danger is as great if wee receive it unworthily, becauſe thereby we become guilty of the death of Chriſt. I would I might perſwade you ſeriouſly to thinke of this point: much raſhneſſe and impiety in comming to the Sacrament would be prevented by this meanes, if men would duly conſider how fearefull a ſinne they commit when they come unpreparedly and unreverently thereunto. All the difficulty lies in this, if they would but beleeve, that this were ſuch a fault indeed. The Apoſtle wee ſee is expreſſe, [*Whoſoever eateth unworthily, is guilty, &c.*] but yet men can hardly aſſent to this. What? Are they not baptized into the Name of Chriſt? Are they not Chriſtians profeſſing the Goſpell of Chriſt? Doe they not receive the Sacrament in honour of Chriſt? And will yee yet judge them ſuch beaſts and miſcreants, that they are conſenting to the death of their Saviour? They were not worthy to live an houre, if they did beare an ill minde towards him, they could wiſh him accurſed, whoſoever loves not the Lord Ieſus; for themſelves they love him, and honour him in their hearts: if any Iew or Turke ſhould revile him, they will fight and die for his ſake; yea if any affirme that they hate him, they will ſpit in his face, and have him by the eares. Here now be great words, one would thinke; and men that are thus reſolved, can we judge them otherwiſe than the very friends of Chriſt? We judge them not: but let us heare what the Scripture ſaith, [*He that eates, &c. unworthily, is guilty, &c.*] Guilty he is not, but by conſent; conſent hee would not unleſſe he did deſpiſe and hate Chriſt; this hee cannot doe and be his friend: yet this hee may doe even then whilſt he eates this Bread and drinkes this Cup with a good meaning, as he imagines, in a honourable celebration of the memory of Chriſts death, Wherefore that ſuch men may not deceive themſelves with vaine imaginations, I wil commend unto their obſervation one concluſion more that ariſeth from theſe words, and then I have done. It is this,

[*Many that profeſſe Chriſtianity, thinking that they love and honour Chriſt, may yet hate him as much as the Iewes did that crucified him.*]

The point is cleere from the Apoſtles doctrine, whereby we ſee, that men may thinke to honour Chriſt by receiving the Sacrament of his body and bloud, whileſt yet at that very time they may ſo farre diſhonour him, as to be accounted enemies and haters of him, ſuch as ſtand guilty before God of ſhedding the bloud of that his onely Sonne. No Chriſtian, you may be ſure, would be ſo furiouſly mad, to goe to the Sacrament with ſuch an intent, therein to profeſſe his malice againſt Chriſt, and bring upon himſelf the guilt of his bloud: but ſee how bad it is to truſt our owne good meanings, and how eaſily we may

commit a fault, whilſt we verily thinke we doe avoide it. The heart of man is wicked. many times making profeſſion of love, when it is full of ſecret enmity and hatred: withall, mans heart is ſo ſtrangely deceitfull, that it may ſometimes hate, where it directly intends to love. The truth of this is certaine, and of ſingular uſe in judging truely of our ſpirituall eſtate. I will but briefly touch in ſo much as concernes our preſent purpoſe, *Exod* 20.5. God threatneth to puniſh Idolaters to the fourth generation. Yea, but why ſhould God be angry with his friends? they honour God, and would not for a world robbe him of his glory; it is not the creature, but him they worſhip in the creature: their pietie is ſo great towards him, that willingly they would alwayes have him in their mindes, and what better than an Image to put them in remembrance? they deſire much to have their weakeneſſe helped, and a lively picture is a ſingular matter to ſtirre up devotion; beſides, their reverence of this majeſtie is ſo much, that in very modeſty they will not preſume into his preſence, but by meditation of a Saint or Angel; and hee that honours Gods friend, doth not, they hope, diſhonour God. Thus plead they of the Romiſh Church, and the like pretences had the ancient Idolaters among the Gentiles and Iewes, thinking verily that in thus doing, they had demonſtrated much love towards God. But doth God take it ſo? no, in his wrath and jealouſie he will puniſh them and their poſterity, as haters of him: for did they love him, they would have kept his commandement, as it is ver.6. worſhipping him as himſelfe had preſcribed, not as themſelves liſted. And this harred which Idolaters beare towards God, is moſt manifeſt, when at any time God ſhall ſend his Prophets and Miniſters, to charge them with his commandement, and require them upon their allegiance to forſake ſuch their courſes, then doth the malice and bitterneſſe of their hearts break forth outragiouſly in all deſpiteful contempt and cruell uſage of the Lords meſſengers, as all the ſtories of the Scripture doe teſtifie. Againe, there is no doubt but the Scribes and Phariſees, thought that Chriſt uſed them very hardly and uncharitably, when he told them that they allowed the deeds of their forefathers, in murdering the holy Prophets of the Lord; Chriſt, if hee would, might ſee well enough that they were no ſuch men, nor ſo bloudy minded, their doings teſtifie the high opinion they have of the Prophets [*for they build the tombes of the Prophets, and garniſh the ſepulchres of the righteous*] let their owne words be witneſſe of their diſlike they have of ſuch foule facts, [*If we*, ſay they, *had beene in the dayes of our fathers, we would not have beene partners with them in the bloud of the Prophets.*] No, would not? then it is likely a Prophet ſhall finde honourable entertainement among the Scribes and Phariſees, if he live in their dayes. Now ſee, it is a Prophet that ſpeaks unto them, that great and onely Prophet, whereof all others ſpake; namely, the Meſſias: if they honour any, they will ſure honour him. Nothing leſſe, the very ſame murderous minde their fathers bare towards the old Prophets, the ſame doe theſe their children carry toward this Prince of Prophets; witneſſe that of Chriſt, *Joh.*8.40. *Now ye goe about to kill me, a man that hath told you the truth, which I have heard from God.*] And as much kindneſſe would theſe men have ſhewed to any of the Prophets, had they been then living, and as eager in rebuking thoſe vices for which Chriſt taxed thoſe times. Wherfore Chriſt knowing the ungracious temper of their hearts, full of all hypocriſie and wickedneſſe, juſtly pronounceth them guilty of their fathers fault, and tels them in plaine termes that [*the bloud of all the Prophets, ſhed from the foundation of the world, ſhall be required of that generation*, as you may read, *Luk.*11.47. *&ſeq.* Againe, ſhould theſe Phariſees and other Iewes, who crucified Chriſt, have beene told before hand, how vilely and malicioufly they would uſe the long expected Meſſias, whom they ſo much honoured and deſired after: with what indignation, thinke you, would they have defied him that ſhould thus have called their loyalty in queſtion? Well, Chriſt is come amongſt them; doe they receive him lovingly? No, now their hot love to the Meſſias is turned to hatred and deſpight; they vilifie him by baſe reproaches,

Mat.23.29.&c.

reproaches, and conſpire againſt him by all meanes poſſible. What is now the cauſe of this? did not Chriſt manifeſt himſelfe even unto their conſciences what he was? Yes, but heres that marres all; it was another manner of Meſſias that they lookt for, a magnificent King, under whom they might domineere over all the world, live in ſtate, and enjoy their pleaſures; ſuch a one they expected, ſuch a one they loved: as for Chriſt, hee was a poore man in ſhew, and little hope they ſaw of great matters by him; beſides, he was, as they thought, too too eager in reforming the monſtrous abuſes of the Iewiſh Church; he was, as *Malachy* propheſied of him, [*Like a purging fire, and like Fullers ſope, ſitting himſelfe downe to trie and refine the ſilver, yea even to purifie the ſonnes of Levi, and to purge them as gold and ſilver, that he might offer unto the Lord an offring in righteouſneſſe,*] *Mal.* 3.2,3. He fals foule upon the ambition, covetouſneſſe, hypocriſie and other great enormities of the Phariſees, Scribes, and chiefe Rulers; he ſpares none, but freely reproves every offender, and ſmites at every corruption with that ſharpe two edged ſword, which goeth out of his mouth. This enrageth the corrupt mindes of the Iewes, and quite daſheth all their imaginary love and reſpect, which they ſeemed to beare to the Meſſias: the honourable and good affection which they had conceived towards his perſon, is turned into the very gall of bitterneſſe, when once his perſon appeares accompanied with ſuch circumſtances and qualities, as are utterly diſtaſtefull to their falſe opinions and corrupt affections. So that now, as the Prophet *Malachy* had foretold, ſo it falls out, [*Who may abide the day of his comming, and who may endure when he appeareth?*] *Mal.* 3.2. Theſe Iewes could not abide it with any patience, nor can any whoſe hearts are like unto theirs.

Now the cauſe of all this, why men indeede may hate that good they ſeeme to love, is from that perpetuall enmity which is betweene the fleſh and the ſpirit, corruption and grace. A bad man that is unregenerate, may for ſome reſpects profeſſe much love and liking of the Goſpell and of Religion, and hee may for the preſent ſpeake as he thinkes: but in the meane while he is not aware, that ſtill there remaines in him a roote of bitterneſſe, deepely faſtened in his nature, which till it be plucked up, makes all religion diſtaſtefull to him. There is in him an habituall corrupt temper of his heart, that ſtands utterly oppoſite to God and goodneſſe: and let it be but once ſtirred by the preaching and application of the Word, you ſhall ſee preſently, that the man who made ſhew of much love and affection to Chriſt and his Goſpell, now boyles in fierce rage and inward malice againſt them, his heart ſwels with very ſcorne and diſdaine to be brought in obedience under the commands of the Word; and now he teſtifies to all the world, that he care not a button for God, for Chriſt, for Prophet, for Apoſtle, for Miniſter, for all, or any of them: they are none of his friends that will croſſe him thus in his contentments, and he will be an enemie to all that thus controule him.

Wherefore you ſee how dangerous it is to truſt our ſelves, wherein without great heed taken, we may be Chriſts bitter enemies, when we thinke we are his deare friends. Let this be obſerved by thoſe that are apt to thinke; Oh if Chriſt lived on the earth, or the Apoſtle *Paul*, or ſome other of thoſe famous men were alive to preach unto us, we would honour them with all poſſible reverence, we would kiſſe the ground they trod on, chaine our eares to their lips, follow them, heare them, obſerve them, doe as they bid us. Fond conceits of men that know not what they ſay: ſuch was the opinion of the Phariſees touching the old Prophets [*Oh had we then lived, &c.*] ſuch was the rich mans dreame in hell, [*Oh, father Abraham, but if one come from the dead.*] Wee know how vaine theſe imaginations were, and will alwayes prove. Men admire vertue when they ſee it not, and the old Proverbe is true, *Dead men doe not bite*: The Prophets are dead, Chriſt is gone to heaven, *Paul* preaches no more, their names are now moſt honourable; it is a credit to be their Diſciples, and as for their writings, wee can chuſe either not to reade them, or not to ap-

ply them. But did we indeed see the holinesse, humility, zeale, severity against sinne, strictnesse of conversation, still living and breathing in these men: were Christ againe in that his humbled estate, or any of his servants to preach unto us out of our Pulpits, should they with their accustomed boldnesse and zeale freely rebuke the disorders that are amongst all sorts of men, the Atheisme, Infidelity, Profanenesse, Pride, Luxury, Oppression, &c. that are now in the Christian world; Christ must be crucified againe, and scorned as much as ever, *Paul* should againe be accused by many a *Tertullus* for a pestilent fellow, and mover of sedition throughout the world, *Act.*24.5. *Amaziah* would make a complaint upon *Amos* to *Ieroboam*, that *Amos* hath conspired against him in the midst of the house of Israel, and that the Land is not able to beare all his words, *Amos* 7.10. *Ahab* would againe call *Eliah* a troubler of Israel, and his enemy, because he reproves him of his Idolatry, covetousnesse, and murder, 1 *King.* 13.17. & 21.20. Looke what measure they found in their times, the same, they should finde. The reason is manifest from that of *Salomon*, [*the righteous is an abomination to the wicked*] impiety and ungodlinesse abhorres the fellowship of holinesse and purity; they that doe evill will hate the light: and that of Christ stands good for ever, *Ioh.*7.7. [*The world hateth me, because I testifie of it, that the workes thereof are evill.*] It hated him then in his owne Person; it hates him now in his Word, Sacraments, Ministers, and Ambassadors, all which are by ungracious men, yet calling them for Christians, derided, scoffed, contemned, and trampled upon by a thousand indignities: and hate him it will still, so long as Christ by his Word and Ministers shall rebuke men of all their ungodly doings. It is not possible that men should ever love those in whom as *Salvian* speakes, *Nihil vident suam, quoniam Dei totum*; they see nothing agreeable to their owne humours, because all things agreeable to Gods Will.

Prov.29 25.

De Gub.

X To conclude then, let us not thinke, that because we are baptized, professe Religion, heare the Word, receive the Sacrament; we are therefore such as doe truely love and honour the Lord Iesus Christ. No, let us goe upon a surer ground, and that is that most certaine and infallible rule which Christ gives, *Ioh.* 15.14. [*Ye are my friends if you doe whatsoever I command you.*] He loves him truely that loves to obey him, and for his sake will be content to doe any thing he bids him: be disobedient, and pretend what thou wilt, thou art an enemy of Christ, and Christ an enemy of thine. Thinke of this seriously as many as God shall touch their hearts to goe unto the Sacrament, that they may first purge their soules of their inward rebellion, and naturall hatred of Christ, lest whilst they in the Sacrament seeke for life by his death, they become guilty of his death. And remember, that as the bloud of Christ sprinkled on the soule by an holy faith, speakes better things than the bloud of *Abel*, namely, for mercy and pardon to be given us; so where it is despised and troden under foot, being counted as an unholy thing, it cries much lowder for vengeance than did the bloud of *Abel*, and deserves a sorer punishment than any transgression against *Moses* Law, *Heb.*10.28,29.

Thus we have seene the nature and quality of this sinne of Vnworthy partaking at the Lords Table: it followes that wee goe forward unto the meanes which the Apostle here prescribes for the avoiding of this sinne, and that is diligent examination of a mans selfe before he come unto the Sacrament. This the Apostle sets downe, verse 28. in these words,

Wherefore let a man examine himselfe, and so let him eate of that Bread, and drinke of that Cup.

The words need not any curiosity in the division or interpretation of them. The sence is plaine: Here is a dutie commanded unto us, that is examination of ones selfe; and here the time or particular occasion that requires it, that is, before we come to the Sacrament. It is not put to our discretion, the words are imperative: Let a man examine, let him eate; He must doe both, but first examine, then eate. The practicall conclusion that hence issues out, is this.

It

[*It is a neceſſary duty of every one, firſt, to examine himſelfe before he preſume to come to the Lords Table.*]

In unfolding unto you this point of moſt excellent practice in Chriſtianity, let us aſcend a little from the particular to the generall: firſt touching upon the nature, neceſſity, and uſe of ſelfe-examination conſidered at any time, then deſcending to the explication of this duty, with its particular relation to the Sacrament.

To examine ones ſelf is in briefe, to take a true ſurvey of our ſpiritual eſtate in grace. This done by comparing our preſent condition, what we find in ourſelves, with the Scriptures. The Scriptures are they that ſupply unto us all Articles to be inquired of; telling us what is good, and required of us, what evill, and forbidden to us. They acquaint us with the nature of every ſin, of every grace, making a full diſcovery of the kindes and properties of both. When now a man ſhall queſtion himſelfe upon ſuch interrogatories as theſe; Such and ſuch ſinnes are forbidden in the Word, and they that love and live in the practiſe of them, are wicked and graceleſſe perſons. Am I one of them that delight in doing ſuch things? Againe, Such and ſuch graces and duties are required of all thoſe that are truely good and godly men; Have I thoſe graces? Doe I practice thoſe duties? The conſcience being thus examined, will returne a true anſwer to every queſtion, Yea, or Nay. Whence it will be eaſie to give a true cenſure of our ſpirituall eſtate, how matters goe with us in regard of grace or corruption. This is, in few words, ſelfe-examination: the neceſſity of which duty will appeare unto you by conſideration of a double conſequent that followes; one upon the neglect, the other upon the practiſe thereof.

1. The neglect of this Chriſtian duety, breeds ignorance of a mans ſpirituall eſtate: a fault very eaſie to be runne into, but be yee aſſured, of very great danger to thoſe that take no notice of it in themſelves. It is true that mans heart is deceitfull above all things, and it is very difficult to know it throughly; beſides that, love of ſinne, and ſelfe-love makes us unwilling to ſee our owne foule corruptions, or to enquire after ſuch vertues and graces, as we know the want of them would but grieve us, and wee ſuppoſe withall, that if wee had them, they would be but a burthen to us. Wherefore we are apt to caſt a vaile upon our underſtanding, and take up our reſt in an ignorant perſwaſion, that all is well with us, becauſe we liſt not to know what we want. Which reſolution how dangerous it is, will ſoone appeare to any that can underſtand what miſchiefes theſe are; namely, hardneſſe of heart, preſumptuous boldneſſe in ſinning, continuall danger to fall from bad to worſe, and a fearefull preparation for all future terrors. There is no Mil-ſtone or Adamant ſo unyeelding to the ſtroke of the hammer, as is that heart which hath once for all taken up this concluſion; All is well with me. Counſel him, admoniſh him, threaten him out of the Word, *Lapidi dixeris* (in another ſenſe) he heares you not, you may hold your ſelfe quiet, he is well and warme, what doe you diſquieting him? Diſcover unto him the danger of ſuch courſes as hee followes: that if he continue therein, he runnes upon his owne eternall ruine and deſtruction, you move him not a jot, except it be to choler: in which, for your courteſie, hee will returne ſuch an anſwer as this; Sir, ſhift for your ſelfe, care not for me, I truſt to doe well enough for all that you ſay to the contrary: and ſo he goes on preſumptuouſly, till at laſt he periſh in his great folly. Beſides, ſuch a careleſſe regard of ones ſpirituall eſtate, throwes a man every moment upon a thouſand unexpected dangers. Hee that knowes not how bad he is, aſſuredly he cannot tell how bad hee ſhall be. Wee walke among ſnares, and temptations are laid for us, which way ſoever wee turne our ſelves about: to prevent theſe, there needes great wiſedome and watchfulneſſe; he that hath neither, can he hope to eſcape taking? When the prudent are oftentimes caught, what ſhall become of raſh and heedleſſe adventurers? Surely experience tells us what is the iſſue of ſuch wretchleſſe and ill-adviſed men: when God in his righteous judgement ſhall

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ſuffer them to fall upon ſome fearefull temptations, that fit their ſecret, but to themſelves unknowne corruptions, they take fire at the firſt ſtroake, and breake out into thoſe vile impieties, when even themſelves aforetime could not thinke of without deteſtation. But yet there is a miſery worſe than all this: when once God ſhall awake ſuch a ſleepy conſcience, and teare off that covering wherewith ſloath and ſecurity had muffled and over-ſpread it. When by ſome notable judgement fallen on a man, God ſhall quicken in him the remembrance of his former iniquities, or when ſickneſſe ſhall ſeaze on him, ſummoning him to death, and death to judgement, when hee ſhall ſee his ſinnes ſet in order before him, and large rolles of inditement written againſt him, within and without full of ſinnes and woes: thinke you not that a man hath then rewarded evill unto his ſoule, by plunging himſelfe into thoſe perplexities, which watchfulneſſe in time would have prevented? Oh what a maze is ſuch a man in, who hath ſo many reckonings to be made up; when new and old muſt be reckoned for at once, when ſo many thouſand thouſand debts are to be cleared, whereof there is not ſo much as one poore farthing diſcharged? Had it not beene wiſedome to have lookt into theſe things betimes, againe and againe to have ſet all reckonings to right, to have gotten the bebt-booke croſſed, the obligation cancelled, and a diſcharge ſealed up unto our conſciences in the bloud of Ieſus Chriſt? This had beene a ſafe courſe; and not like deſperate Bankrouts to let all things runne at adventure. Then might one have rejoyced in ſickneſſe, and triumpht in death, being delivered from all thoſe terrors, which utterly overwhelme thoſe careleſſe perſons, who in their dayes of peace and health never remembred God or themſelves.

This and more alſo, if more can be, is the danger of this dutie of examination, neglected: the benefite that comes by the

2 Practiſe of it, is on the contrary, a diſtinct and cleare knowledge of our ſpirituall eſtate. By this proofe and examination of our ſelves, who ſhall know plainely whether we be in the Faith, whether Chriſt be in us, yea or no; whether we be dead in ſinne, or alive to righteouſneſſe: we ſhall ſee what graces we have, what we want, what corruption wee have overcome, what doe yet overcome us, what godly duties we practiſe, what we omit, where wee doe well, where we faile. This will diſcover unto the whole temper of our ſoules, what evill affection is ſtrongeſt in us, in what thing we are apteſt to ſinne, that ſo we may be the more heedfull to prevent a danger: againe, what graces are weakeſt in us, what moſt uſefull for us, that ſo we may get theſe, and ſtrengthen thoſe. This particular diſtinct knowledge of our ſelves, will bring forth theſe three bleſſed effects.

1. Wakefulneſſe and tenderneſſe of conſcience. Hee that is thoroughly acquainted with the ſtate of his body, that knowes what diſh is hurtfull, what healthfull to him; hee that hath found what the danger of a ſurfeit is, will be, you may be ſure, wary of his diet and courſe of living. Nature learnes us this care over a crazie body, and grace will teach as much watchfulneſſe over a ſinfull ſoule. Hee that hath taken through notice of the great diſtempers of his heart, how quickly enticed by every temptation to practiſe any evill, to neglect any good duties: He that hath found how ugly and fearefull the face of ſinne is, when it is preſented in its true ſhape, ſtripped of all its lying pleaſures or profits, and accompanied onely with Gods hatred and curſe. He that hath found what it is to venter upon ſinne, with the loſſe of Gods favour, the joy of the holy Ghoſt, the peace and ſweeteſt repoſe of a good conſcience, blame him not, my Brethren, if he be afraid of ſinne. Doe not cenſure him for fooliſhly preciſe, if hee often aske, and inquire, and doubt in many particulars of his practice, not daring to hazzard himſelfe where haply hee ſees others goe on confidently. Nay, bleſſed is this temper of the heart, if that of *Salomon* be true, [*Bleſſed is he that feareth alwayes.*] By how much more odious is the ſinne of thoſe, who in their hearts deſpiſe this tenderneſſe of conſcience, and with their

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rogues raile, revile, and curse it, deeming it the signe of a fully effeminate mind to be afraid of any sinne, especially of small offences? But even let those that beare the faces of men, and name of Christians detest such impiety, that trample under foote with scorne and disdaine, the most precious comfort of a Christians soule, a good conscience. Those men will then see their errour, when God shall cooole the heate of their high blood, and rebate the edge of their furious resolutions, by casting them upon their beds of affliction, and scourging them with the rod of his indignation. Then they will confesse that a good conscience, softned by grace, and purged by the sprinkling of the blood of Christ, from the guilt of sinne, is more worth than millions of those unlawfull pleasures, wherein onely, they sometimes thought, true contentment was to be found.

2. Humility. He that shall often looke his face in the glasse of the Law of Liberty, which will not make him one jot fairer or fouler than he is, but truely discover unto him all his deformities; such a one will not be forward to fall in love with his owne beauty. When he sits downe to try himselfe by this Law, he findes therein all perfection of holinesse commanded, but not the thousand part of this holinesse and goodnesse in himselfe. He reades in the Law large Catalogues of sinnes forbidden, upon paine of Gods eternall displeasure, and in his owne conscience he findes the guilt of all or most of those transgressions. When hee scans his best workes, he findes they fall farre short of that faith, zeale, sincerity, and perfect charity, wherein they ought to have beene performed. This examination lets him see that he hath little whereof to be proud; and now what ever others may thinke of him, he knowes so much evill, and so little good by himselfe, that he cannot thinke highly and honourably of himselfe. Let him be despised, reviled, reproched as base and vile, it is no corrasive to him; for why? he abhorres himselfe more than another can despise him, and is more vile in his owne esteeme, than he can be in anothers reproaches. Thus when hee lookes on his graces, hee sees Gods glory: when on his sinnes, his owne shame: which breeds in him all humble affections of thankfulnesse to God, that of bad hath made him good: and carefulnesse in himselfe, that of good he may become much better.

3. True peace and comfort in life and death. Often reckoning (saith the Proverbe) makes long friends. It is never truer than in this matter: He that often cals himselfe to a strict account, judging himselfe for his transgressions, weeping over them in godly sorrow, never ceasing till pardon be obtained; this man alone possesseth his heart in peace and comfort. Hee knowes God is at peace with him, and therefore nothing can put him to much feare or trouble: which makes him with much quietnesse and resolution expect the approach of of all adversity, of sicknesse, of death, of judgement. Againe, whereas the joy of a mans heart in this life is, that he shall be saved in the life to come; this can never be found where no examination is had, upon what reasons and certaine grounds this hope is built. Many have fell short of that they looked after, because they expected heaven, when it did not belong to them. A severe triall of our selves will prevent this error, and give exact notice of the truth of such graces, which God hath given us as pledges of future glory, that so shall our rejoycing in the hope of salvation be full and perfect. Lastly, our joy and peace will be by this meanes constant, whilest through frequent examination of our hearts, and watchfulnesse over our wayes, we shall prevent many sinnes that would wound our consciences, and pierce our hearts thorow with many sorrowes.

Vse. You see the durie; but all this is nothing worth the knowing, unlesse you will practise it. The practise, I confesse, is hard: men being loth to see that by themselves which they like not; and Satan, as loth men should doe that which he knowes would doe them good. For man, it is impossible to him to perswade the heart; but oh thou, that Blessed Spirit of Grace, which speakest

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to the heart of the unwilling, to make them willing, to every good worke, perſwade your hearts and mine to the ſerious practiſe of this moſt Chriſtian duety. My beloved brethren, I cannot but be earneſt in this matter, becauſe, who can but ſee and bewaile the backwardnes and generall neglect of us all in this point? It is a ſhame to ſee the careleſneſſe of moſt, that ſeeke to know all things but themſelves. They enquire after all without them, nothing within them. Their mindes are as ill ſet as their eyes, they can turne neither of them inward. Speake I this of the unlearned, or of the learned alſo? I would I did not of theſe. But it is no breach of charity to ſay, that there are many among us, who know the Hiſtories of a thouſand yeares paſt, that yet cannot tell you the particulars of their owne lives; men well acquainted with the myſteries of Arts and Nature, but utterly ignorant of the ſecrets of their own ſoules. How many are there amongſt us, that can ſay with *David*, *Pſal.* 119.59. [*I have thought on my wayes, and turned my feete unto thy teſtimonies?*] Nay, we have a thouſand matters to thinke on all the day long, the night too, the weeke, the yeare: but who ſits downe, and thinkes on himſelfe, queſtioning thus with his owne heart; What am I? What doe I? How live I? Such a courſe I follow, is it good and lawfull? Such things I doe not, are they my duty, yea or no? Is God my friend? Am I his? What hope have I of heaven? Say I die to morrow, to day, this very houre, where is my aſſurance I ſhall be ſaved? What Apology can I make againſt the accuſations of Satan and my conſcience? Will Chriſt be mine Advocate when I ſhall ſtand in judgement? Doe I grow in grace, or doe I decay? Doth my Faith, my Love, my Obedience, my Knowledge, increaſe or decreaſe? Am I better this yeare than I was laſt? What ſinnes have I conquered now, that held me in combate then? What graces have I obtained now, that I had not then? Doe we thus commune with our owne hearts, upon our beds, or in our ſtudies? Surely when God lookes downe from heaven upon us in our ſeverall imployments, taking notice of our buſie imaginations and enquiries; may not he ſay to us, as he ſpake by *Ieremy* to the Iewes. *Ier.* 8.6. [*I hearkened and heard, but they ſpake not aright: no man repented him of his wickedneſſe, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battell.*] Yea this inquiry, What have we done? ſeemes onely to be wanting among ſo many queſtions, as are every day ſcanned by us. Hence it comes, that moſt of us, when we are brought to the triall, and requiry by others or our owne conſciences, to anſwer diſtinctly touching the eſtate of our ſoules, in matters betweene God and us, we ſhuffle and ſhift it off, with an I thinke ſo, I hope well, I perſwade my ſelfe all ſhall be well, I ſhall doe as well as men of my ranke: but in the meane time, all theſe hopes and good opinions goe upon no cleare and certaine grounds at all. Me thinkes that admonition of the Apoſtle, *Heb.* 3. 12. ſhould ſhake us out of this lazie humour [*Take heede, Brethren, leſt there be in any of you an evill heart of unbeliefe, in departing from the living God*] Looke to it, a man may be ſtarke naught, and yet thinke himſelfe good: it ſtands us in hand to go upon ſure proofe in ſo weighty a buſineſſe, and not upon blind ſurmiſes and groundleſſe preſumptions. Here therefore let me exhort you to obſerve two directions.

1. To take all opportunities that ſhall be offered us for the exerciſe of this duetie. We are not at all times alike diſpoſed to this; there are ſpeciall occaſions that fit us for it. Many times one ſad accident or other turnes home our thoughts to our ſelves, and makes us ſee what we are in other men. The loſſe of a deare friend, the ſound of a paſſing-bell, the ſight of a dying man, hath a ſtrange vertue many times, to compoſe a diſordered heart, putting it into an excellent calmeneſſe to attend any religious imployment. Sometimes a Sermon hath ſet us to rights, and ſent us home quickned with much holy affection more than ordinary. Sometimes vacation from all buſineſſe, lends many a ſilent and ſtill houre. Sometimes a fit of naturall melancholy and penſiveneſſe, makes us apt for inbred ſpeculation. Sometimes a wakefull bed calls upon us to examine

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our hearts. Many ſuch occaſions God offers, if we were wiſe to ſee them, and willing to make uſe of them. Much were gained in this, and all other Chriſtian practices, by the obſervation of ſuch ſeaſonable opportunities, if our folly and ſloath did not robbe us of ſo great a benefit.

2. If opportunities will not be had of their own offering, then make ſome. Spare an houre in a weeke, or a day in a moneth for this buſineſſe. Certainely it is ſtrange how we poſt over the time of this our ſhort pilgrimage: we eate away one part, ſleepe away another, idle away a third, and of the remainder God hath by farre the leaſt part. Doe we ſpend two houres of foure and twenty in religious ſervices? Nay, one were a faire allowance with moſt of us. What ſhall we ſay? Is not heaven worth the having? Or may a man ſo eaſily get thither? or muſt God give it us when wee ſeeke not after it? Let them bluſh for ſhame of their intollerable careleſneſſe, who have ſo much, or ſo little to do, that they never could ſpare day or houre for theſe meditations, to ſet themſelves of purpoſe upon a thorough examination of their owne hearts and lives. It is ſingular prophaneneſſe for a man that hath a God to ſerve, a Soule to ſave, a Heaven to hope for, a Hell to feare, Sinnes to be avoided, Graces to be gotten yet not to find an houre ſpare to thinke of theſe weighty affaires. Tell me not thou haſt a calling, a ſtudy, many buſineſſes that require thy preſence and diligence, and thou canſt not intend all. Intend thou the chiefeſt; and that is Religion: Diligence in a calling, knowledge of Arts, skill of Languages; in a word, Learning will never bring a man to heaven; it is Religion muſt doe that. That is good in its time and place, this only abſolutely neceſſary: When love of learning and preferments tell thee it is needfull thou be a ſchollar, let love to God and thy ſoule make anſwer, it is more needfull thou be a Chriſtian: care for that, but not before this. Moreover, know this, that convenient ſeaſons wiſely choſen and ſpared from civill imployments unto religious exerciſes, never hinder but bleſſe all other our affaires. And perſwade thy ſelfe now of this truth, which one day thou ſhalt not chuſe but acknowledge. That thoſe dayes, and houres which art ſpent in prayer, in faſting, in examination of thy heart, and ſuch other exerciſes of repentance, will bring thee more true peace and comfort upon thy death bed, than all other times of thy life beſides. Wherefore be wiſe, and redeeme the ſeaſon: and thou that in thy buſieſt employments, canſt every weeke, every day, finde a ſpare houre for to talke with a friend, to ſport, to doe nothing, to doe evill; ſave this waſte, and turne it to a better uſe, and let God have that ſmall part, who deſerves all: Beloved, let me heartily intreate you, to reſerve to your ſelves ſometime for theſe purpoſes. I will ſtint no man, and I thinke, I ſhall over-burden none, if I ſhould perſwade each one to ſet apart from all buſineſſe an houre or twaine in a weeke, a day in a moneth, for this ſpirituall exerciſe. Our great negligence, gives occaſion of deſpairing, that we ſhall never equall thoſe rare patternes of holineſſe, which this and other ages have commended unto us; who thought it no wearineſſe, every night to ſcan the actions of the day, every weeke, moneth, and yeare, to make ſurvay of what had beene done in that time. Their induſtry was bleſſed, and they enjoyed the fruits thereof, in all abundant increaſe of graces and comforts, and the world cannot but acknowledge it. Let us follow them, though wee cannot overtake them; and we alſo, according to our endeavour, may expect a bleſſing too, in all increaſe of grace and peace unto our ſoules.

Thus of this duety in generall, as fitting to be uſed by a Chriſtian at all convenient occaſions: let us come to conſider of it, as it is a ſpeciall preparation before the receiving of the Sacrament, when by no meanes it ought to be neglected. Whoſoever will eate of that Bread, and drinke of that Cup, muſt firſt examine himſelfe.

This 1. Excludes from the Sacrament all ſuch, as thorough naturall or caſuall impotency, are not able to examine themſelves: as Children, Fooles Madmen.

2. The

2 The neceſſity of this practiſe, leades us to enquire wherein this examination doth conſiſt, that every one may know how to diſcharge himſelfe therein. In generall, the ſumme of this triall, is, Whether we come worthily to the Sacrament, or no, now to make us fit and worthy partakers of the Sacrament, there are required in us (as heretofore hath beene ſhewed) divers ſpirituall graces, whereof whoſoever is deſtitute, he certainely prophanes this holy ordinance, and by unworthy receiving, makes himſelfe guilty of the Death of Ieſus Chriſt. Wherefore we muſt know what thoſe graces are, and whether they be in us in truth, yea, or no. There are chiefely theſe graces required in a worthy receiver, Faith, Repentance, Charity: touching which we are to enquire after ſome certaine and infallible rules, whereby we may be aſſured, that we have or want thoſe graces. This I ſhall doe briefely in every one of them.

For the triall of our Faith, whereby we firmely reſt our ſoules upon the promiſe of ſalvation in Chriſt, we have theſe two certaine markes to diſcover the truth of it unto us.

1. Equality of Obedience unto all Gods Commandements: True Faith hath alike reſpect to every word of God. He that truely beleeves any one part of Gods will beleeves the reſt alſo; becauſe he knowes, all is of God. Whoſoever therefore ſhall ſay, That he doth this good worke, or leaves that ill practiſe, out of Faith in Gods Word, becauſe he beleeves Gods commands, prohibitions, and threatnings in ſuch and ſuch particulars; this man tells an apparant lie, if his conſtant endeavour be not the ſame in all other particulars, wherein his Faith and Obedience ſtands ingaged unto God, as deepely, upon as ſtrict termes, as in thoſe few things that he obſerves. This point hath beene heretofore more at large handled in its proper place: and therefore now I doe but name it. Let it alwayes be remembred as an infallible triall of that Faith which is ſound and ſincere. Looke we then every man into his life, and take we good heed to our wayes, whether they be ſtrait or crooked: If thy practices be uneven, that thou obeyeſt in ſome things, not in others, taking liberty to tranſgreſſe, where pleaſures, profits, or any predominant carnall affection craves ſervice and ſatisfaction at thy hands, doing juſt ſo much of Gods Will, as may ſtand with thine owne and other mens good liking: In this caſe, thou muſt ſeeke for true Faith, for as yet thou haſt it not. But if thy courſes be regular and uniforme, that in all things thou unfainedly endeavoureſt to bring thy will to Gods Will, offering thy hearty obedience to every thing that he commands thee, to things that croſſe thee and the world, as well as that content either, not caring who be offended, ſo God be pleaſed by thine obedience. In this caſe, thou maiſt rejoyce in that thou haſt a ſure teſtimony in thy ſelfe, that thy Faith is without falſhood and hypocriſie.

2. Truſting on God in all temporall matters. Gods truth is the ſame in promiſes of this life, as in thoſe of the life to come. Wherefore hee that affirmes, that he beleeves undoubtedly God will be gracious to his ſoules, according to his mercifull promiſe in Chriſt; if he tell true, he muſt alſo beleeve undoubtedly, that God will provide for his body, according to thoſe loving promiſes, which he hath made in matters of this life. He then that being placed in low eſtate, ſeekes by indirect meanes of bribery and flattery to climbe higher, diſdaining to wait on the provident hand of heaven, which will ſoone find a fit advancement for him, when he is fit for it: He that is in poverty, and will grow rich, or that is rich, and will become mighty by fraudulent and unjuſt practices; He that is wealthy, ſtored with ſufficiency in temporall bleſſings, yet ſtill cares and feares, leſt he ſhould want and fal to beggery: He that dares not be liberal to the poore, for feare it ſhould improveriſh his eſtate: He that in adverſity makes fleſh his arme, putting his truſt in his purſe, his wits, his friends, making haſte for his eſcape by all unlawfull ſhifts, leaping the wall not ſtaying till God open the priſon doore: Hee that dares not truſt God with his children, fearing their miſcarriage, except himſelfe ſee them well provided for: all theſe and the like have

have not learned as yet, what it is truely to beleeve the promiſe of mercy of Chriſt Ieſus, when as they dare not take Gods Word for ſmaller matters. It is certaine hee doth not indeede truſt God with his ſoule, that dares not truſt him with his eſtate. But when in all occaſions and conditions of this life, a man can patiently wait on God, uſing lawfull meanes, committing the ſucceſſe to God, preparing himſelfe with contentednesſe for every event, however God ſhall diſpoſe of matters: this confident and quiet reſolution flowes from the ſtedfaſt apprehenſion of that glorious and rich mercy, which God hath vouchſafed to his ſoule: which makes him reſt aſſured that all things needfull will be ſupplied in ſeaſon for the reliefe of body and eſtate. This for the triall of our faith.

The ſecond grace to be required after, is Repentance; which we may deſcribe to be, A ſpirituall ſorrow for ſin, joyned with a true hatred of it. There is inward griefe for the fact, and the offence thereby given unto God: And there is inward hatred of averſion of the heart, from the foulenesſe and corruption of ſin remaining in us. This change of the affection is wrought in true repentance The proper markes whereof are expreſſed by the Apoſtle, *2 Cor.* 7.11. Wee cannot runne over the particulars, let us take the generall ſumme, whereunto they may be caſt; and that is, *Amendment*: This is a ſure marke that will never faile: he that in truth diſlikes and ſorrowes for his ſinne, he will endeavour to amend it. They are alwayes joyned together, Repent and Amend your lives. He that can confeſſe ſinne, ſpeake againſt ſinne, and weepe for ſinne; yet after a while returne freely to the practiſe of ſinne; beleeve him not. there is ſeven abominations in his heart: he loves ſinne in his very ſoule, even then when his tongue and his eyes ſeeme to proclaime his deteſtation of it. There may be, I confeſſe, a relapſe into the ſame fault, through much infirmity and violence of temptation: but a willing countinuance in an ill courſe, and true Repentance, are utterly incompatible. Wherefore this triall is eaſie,; ſee what reformation there is in thy life; if when thou haſt beene reproved by the Word for ſuch faults, as thou knoweſt thy ſelfe guilty of, thine heart hath ſmitten, and thy ſoule beene humbled within thee with that ſorrow, which hath brought forth a full reſolution and conſtant endeavour of amendment, then maiſt thou be truly called a penitent Convert; but if for the preſent thou didſt cry God mercy, and afterward holdeſt on ſtill in the ſame ungodly practices, then reckon thy ſelfe to be as thou art, an Impenitent and obſtinate ſinner. This of Repentance. Next followes

The third grace to be inquired into, and that is Charity. This is a large word, and hath reference ſometime to God, ſometime to man. Charity or Love towards God, is not properly that grace which here wee underſtand. It is true, the heart of man ought to be repleniſhed with heavenly love unto God and Chriſt, in all ſpirituall exerciſes; and eſpecially in this Sacrament, wherein their love to him is ſo graciouſly revealed. But the triall of the two former graces, will quickly ſhew what true love of God there is in us: Hee that Obeyes, Beleeves. He that Amends, Repents. The very ſame Obedience and Reformation, are the touch-ſtone of our love to God, according to that infallible Canon ſet downe by our Saviour, *Ioh.* 14.15. [*If you love mee, keepe my Commandements.*] Hee that will not doe what God would have, hee hates God and Ieſus Chriſt at the very heart, let him make never ſo great ſhewes of love unto them. But we paſſe from this, to that Charity which properly comes here to be enquired after, *viz.* that which reſpecteth man; which in generall, is that affection, of the heart, wherby we wiſh good unto our neighbour as to our ſelves, and are willing, in what we are able, to doe him that good, we would have done to our ſelves in his caſe. This affection is branched by the Apoſtle *Peter*, *2 Pet.* 1. 7. into two parts; 1. Brotherly Kindneſſe, and 2. Love. That is more particular, reſpecting man as a Chriſtian, made one of the houſhold of Faith, and of that bleſſed number of thoſe, whom Chriſt is not aſhamed to call Brethren. This, is more generall, reſpecting man as a man, made like unto us in

one communion of Nature. Let us ſee what may be the triall of our Charity both wayes.

1. Of our Love unto the godly. The proofe hereof is this: if it be indifferent, without reſpect of Perſons; if it be conſtant, without reſpect of Times. He truly loves a righteous man in the name of a righteous man, becauſe hee is ſuch, that can finde in his heart to place his entire affection any where, where God hath placed his, be he ſtranger or acquaintance, meane or mighty, honourable or baſe: it is all one, if God have caſt his love upon him, that is ſufficient to make him worthy of any mans love in the world. Doth his eſtate alter, and falls he into diſgrace with the world, into perſecution, into poverty? Charity failes not for all this. It is not affliction ſhall divide betweene *Ionathans* ſoule, and the ſoule of *David*. Religion ties no ſuch looſe knots betweene Gods love to us, or our love one to another. Nor tribulation, nor anguiſh, nor perſecution, nor famine, nor nakedneſſe, nor perill, nor the ſword, nor death, nor any thing can ſeparate us from the love of God our heavenly Father; and how then ſhould theſe things worke in thoſe, that are his children, a breach of affection one towards another? But now on the contrary ſide, He that loves Religion in a rich, gentle, or nobleman, but ſleights it in a poore and meane man: he that loves the company and commerce with thoſe that are Religious, becauſe they are affable, of faire and pleaſant conditions, men of excellent endowments for learning, policy, &c. becauſe able to doe him a good turne or an ill, or in regard they are ſuch as will deale truely, and not cozen him: he that can looke ſtrangely upon a good man in adverſity, turning him off with a few cold words, when hee ſeekes for ſome helpe at his hands: he that of many children hath ſome truely Religious, yet in dividing his eſtate, hath no reſpect to Grace, to honour that with a ſpeciall bleſſing: hee that in a marriage deſires Religion only as over weight to ſo many pounds of gold; ſuch mens love unto Religious perſons is meerely counterfeit, and no better than plaine diſſimulation.

2. Of our Love that is common to all men. Among other arguments of this Charitable affection, we have theſe two that are infallible, whereby wee may proceed in this triall.

1. When a man can truely grieve in the Evill, and heartily rejoyce in the good that befals our neighbour. This is a ſure marke of a charitable minde, when a man can truely grieve at their afflictions, pitty them in their decayes, loſſes, diſgraces, ſickneſſes, but above all in their ſinnes. When a man can viſite them, counſell them, comfort them, reprove them in love and mildneſſe, and pray heartily for them. Againe, in ſuch good things as befall them, if wee can unfainedly rejoyce in them: in their graces, their civill vertues, their learning, their reputation amongſt men, their places of preferment, with the like. If we can wiſh them well to thrive with thoſe good things, and deſire that they may doe much good with them. If wee can ſpeake well, and thinke well of them, becauſe God, the Church, the State hath uſe of them, what ever relation they have to us; yea eſpecially, though their credit ſeeme to obſcure and hinder ours. This is true Charity, like that of *Moſes*, *Numb.* 11. 29. [*Would God that all the Lords people were Prophets.*] Is hee Magiſtrate, Miniſter, Scholler, &c. as good or better than I am, Would God not hee alone, but all others were ſo too, that amongſt the good, I were the meaneſt. But on the other ſide, privily to rejoyce in the evils of other men, to repine at their proſperity, to be diſpleaſed with our neighbour for being equall, or better than our ſelves, and halfe angry with God for making him ſo; theſe be ſymptomes of a bad minde, wherein malice, envie and ſpite, have eaten up all loving reſpect unto our brethren.

2. A minde willing to pardon offences done to us, and to ſeeke reconciliation where we have given them. This is a very hard matter to put in practice, mens mindes are ſo full of pride, ſcorne, and malice, that they cannot ſtoope to others: they count it cowardlineſſe to put up a wrong done them, and baſe-

neſſe

neſſe to acknowledge an injury done to another. Wherefore they reſolve to take no wrong, to doe no right. This is farre from Chriſtian Charity, which is alwayes accompanied with a patient, peaceable, and humble minde. Wee ſee what men will doe, in caſe they have offended their deare friends, whom they much reſpect; they reſt not till by juſt excuſe, or plaine confeſſion, they have reconciled themſelves, and wonne their loves againe. Why will they not doe ſo towards others? It is becauſe they love them not, nor care for their love; and therefore they are at a point: if themſelves receive hurt they will right themſelves if they can; if they doe hurt, let others looke to it, and get ſatisfaction where they can. But that heart which is charitable, preferres peace and good will amongſt men, before all ſuch wilde and furious reſolutions. He will doe for man what God hath done for himſelfe, who hath freely pardoned him farre greater offences; and, though he were the offended party, yet firſt ſought reconciliation with him. Thus much for the examination of our hearts touching theſe ſeverall graces. In concluſion I will but name two queſtions, and anſwer them in one word.

1. What is to be done, if, after examination, we finde our ſelves unworthy?

I anſwer, They that finde their wants of theſe graces, and acknowledge it, mourne for it, pray for the redreſſe of it, theſe are indeed worthy, though not ſo worthy as they would be. But for thoſe that neither have theſe Graces, nor care to have them, ſuch are utterly unworthy. Dogges they are, to whom this Bread is not to be given.

2. What if men finde themſelves fit at one time, neede they make no other triall at other times?

I anſwer: Yea, they muſt alwayes examine their hearts. The Precept is generall, not limited to this or that time. Sinne is deceitfull, and our hearts may be hardened by ſuch careleſneſſe. A godly man is not ſo priviledged, but hee may receive the Sacrament unworthily, comming to it in a careleſſe and prophane manner. And therefore theſe Graces muſt evermore be ſet aworke, and freſh meanes ſtill uſed for their increaſe.

We have done with the ſin of Prophanation of the Lords Table, in Vnworthy receiving of thoſe holy myſteries, mentioned ver. 27. We have alſo ſhewed what is the meanes whereby that ſinne may be avoided; which is due examination of a mans ſelfe, ſpoken of, verſ. 28. We muſt now goe forward unto the puniſhment of this ſinne, when men come unto the Sacrament unworthily: this is ſet downe verſ. 29. in theſe words,

[*For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelfe, not diſcerning the Lords body.*]

Theſe words containe a plaine declaration of that danger whereinto men runne, who neglecting duely to examine themſelves approach unworthily to the Table of the Lord. They bring themſelves in danger of damnation that doe ſo; and therefore they had need be very wary and circumſpect, with what minde, and how diſpoſed, they venture to come unto the Sacrament.

In the words we have two parts: Firſt, The ſinne of unworthy receiving the Sacrament, mentioned before, verſ. 27. Here againe repeated with an addition of an interpretation, what is meant by eating and drinking unworthily. [*For he that eateth and drinketh unworthily,*] But how is that done? the laſt words of the verſe ſhew it [*Not diſcerning the Lords Body.*] Secondly, The puniſhment that is inflicted upon this ſinne, which is Damnation or Iudgement, in theſe words [*He eateth and drinketh damnation to himſelfe.*]

Touching the ſinne of eating and drinking unworthily, we have ſpoken at large heretofore; for the preſent, I ſhall onely adde a word or two concerning that clauſe which the Apoſtle addes by way of interpretation, *viz.* [*Not diſcerning the Lords Body.*]

The meaning of the phraſe is not obſcure. To diſcerne the Lords Body is to put a right difference betweene the outward Elements in the Sacrament, and com-

mon bread and wine. This difference is not at all in ſubſtance, but in the uſe; the one is prophane, the other ſacred; being ſet apart to ſignifie unto us the benefits of Chriſts death and paſſion. He then that toucheth theſe outward Elements, without any due regard unto their myſticall uſe, as they ſet forth unto us, our Redemption by the body and bloud of Chriſt, but uſeth them as he would doe his ordinary food, he diſcerneth not the Lords Body, becauſe ὁ διακρίνει, hee ſeparateth not, not putteth any diſtinction betweene the holy and prophane, but uſeth that which is ſacred in a prophane manner: Of ſuch that doe this, there are two ſorts: 1. One Ignorant, that know not the ſignification and uſe of theſe things, who come unto the Sacrament upon meere outward reſpects, without all regard to the ſpirituall uſe of it. They know not poore ſoules, what it is to feede on Chriſt by Faith, how his fleſh becomes meate indeede, and his bloud drinke indeed unto them, they have no skill in ſuch myſteries as theſe. Bread and Wine they ſee upon a Table, and ſome extraordinary ſolemnitie in the diſtribution thereof; and therefore, as at a great mans table, they behave themſelves ſoberly and mannerly: and that is all the devotion they have, or thinke they need to have. 2. Another ſort are Negligent perſons, that know well enough the end and uſe of theſe things, but by reaſon of ſecuritie, with other worldly and wicked affections, they become careleſſe and unprofitable partakers of theſe holy myſteries. They ſtirre not up their hearts unto the exerciſe of theſe heavenly graces unto worthy receiving. They ſtrive not for more aſſurance of Faith, in laying hold on the promiſe of grace offered them in Chriſt; their hearts are not touched with greater ſorrow for ſinne that hath crucified Chriſt, nor more ardent love unto Chriſt, who by his bloud hath waſhed away their ſinnes, nor ſpirituall joy in Chriſt, who hath done ſo great things for them. Their reſolutions of obedience unto Chriſt are not quickned, with more vigor and conſtancy than before. But in this and all other graces, they are as they were, not a whit amended and increaſed by this ſo holy meanes, as God hath of purpoſe appointed for the nouriſhment of grace in the heart, and obedience in life. Both theſe ſorts are faulty, is not diſcerning the Lords Body; the one not doing it at all, the other not as they ſhould do it. As in the time of the Ceremoniall Law, thoſe that obſerved the Legall Ceremonies either without knowledge of their uſe, or without true devotion in faith and obedience, both did prophane them: ſo is it ſtill in theſe ceremonies of the Goſpel. They doe not diſcerne the Lords Body, who either miſtake the ſhadow for the ſubſtance, ignorantly ſuppoſing nothing elſe is to be looked after, but that which is viſible in the outward Ceremony: or who know whereto theſe Sacramentall Ceremonies tend, but out of negligent prophaneneſſe, uſe them not with that ſpirituall affection, which is agreeable to the inſtitution of God. Of the two faults, it is hard to ſay, which is greater, and which the Apoſtle moſt chargeth the Corinthians withall, or whether both alike. They were a Church, but newly converted from Gentiliſme, out of whom it was hard to take away, on a ſudden, their former ignorance and prophaneneſſe. They had beene inſtructed, but yet they might in many things be miſled through blindneſſe. Nevertheleſſe, prophaneneſſe ſeemes to have borne the greateſt ſway amongſt them; offending not ſo much, becauſe they knew not what was their duty about the Sacrament, as for that they cared not to obſerve it.

The concluſion that ariſeth from theſe words of the Apoſtle, is this in the generall.

[*The worſhip of God is then prophaned, when the Ceremony and outward worke thereof is performed, but the ſpirituall inward ſervice neglected.*]

Bread and Wine, breaking, powring out, diſtributing, eating and drinking, all theſe things are but ſenſible repreſentations of ſpirituall good things; they are the ſhadow, but the ſubſtance is Chriſt; and therefore if the heart dwell onely upon theſe outward Ceremonies, and Chriſt be neglected, the Sacrament, without all doubt, is prophaned. God hath appointed thoſe things to helpe our

infirmity

our infirmity, thereby to aſcend unto higher matters; but not to nouriſh is in our weakeneſſe, ſtill to gaze on tranſitory outward things. This is a generall rule, not for Sacraments alone, but in every part whatſoever of Gods moſt holy worſhip. The ſervice of God during the time of the Law, conſiſted much of carnall ordinances, as the Apoſtle calls the Sacrifices, Meates, Drinkes, divers Waſhings, with ſuch like outward obſervations in the Iewiſh Church, *Heb.9.10.* But yet then in theſe carnall ordinances, there was a ſpirituall worſhip required; namely, that theſe things were to be obſerved with knowledge, in faith, in zeale, to Gods glory, and with reformation of life. When thoſe externall rites were kept without this ſpirituall uſe of them, wee know how meanely and contemptibly Gods ſpeakes of ſuch a mechanicall worſhip, *Eſay 1. verſe 11. & ſeq.* Hee ſets forth his diſpleaſure againſt ſuch ſervices, in all termes of diſlike and diſdaine: telling the people, That the multitude of their Sacrifices is [*to no purpoſe,*] that [*He delights not*] in the bloud of bullocks, and fat of fed beaſts, that hee [*requires not*] ſuch things at their hands, that ſuch oblations are [*vaine*] and an [*abomination,*] their ſolemne feaſts and aſſemblies he [*cannot away with them,*] that his [*ſoule hateth them*] that [*they are trouble to him, and he is weary to beare them.*] And wherefore now all this diſdaine of ſuch Ceremoniall worſhip? the reaſon is, verſe 15. [*Your hands are full of bloud.*] Againe, Chap.66.3. he ſets it out to the full how acceptable ſuch ſervice is to him. [*He that killeth an Oxe, is as if he ſlue a man: he that ſacrificeth a Lambe, as if he cut off a Dogges necke, hee that offereth an oblation, as if he offered Swines bloud; he that burneth incenſe, as if hee bleſſed an Idoll.*] Nothing can be ſpoke with greater ſcorne and indignation: the reaſon whereof followes in the next wordes, [*Yea, they have choſen their owne wayes, and their ſoule delighteth in their abominations.*] So long as they follow this courſe, God deteſts them and all their ſervices. Now in the times of the Goſpell, Chriſt having * reformed the worſhip of God, hath aboliſhed thoſe carnall ordinances, and in roome thereof erected a worſhip of God * in Spirit and Truth. Wee are to performe a ſpirituall worſhip; but yet withall, ſome outward bodily obſervations are required of us now, though very few and very eaſie. To faſt, to bow the knee in prayer, to pronounce or heare the Word, the adminiſtration of the Sacraments in all their outward rites, theſe are externall and bodily exerciſes, which profit little where godlineſſe is wanting. [*The Kingdome of God,* ſaith the Apoſtle, *is not meates and drinkes, but righteouſneſſe and peace, and joy in the Holy Ghoſt.*] Theſe things are firſt acceptable to God, and other things for them. Outward Ceremoniouſneſſe is meere hypocriſie, where grace and ſanctity is not firſt mover to ſuch obſervances. It is a poore matter to forbeare a meale or twaine, and yet take ones fill in ſinne till he ſurfeit; to goe ſoftly, looke ſadly, ſpeake faintly, and weepe a little too, as it were in ſorrow for ſinne, and carry in ones breſt a heart unrent, unbroken, unſoftned by true ſenſe of ſinne, and worke of grace. What profit is it, to ſpeake a Sermon, or heare a Sermon, when onely one mans tongue and the others eares are imployed for that houre? when it comes not from the Preachers heart, nor pierceth unto the Hearers conſcience, neither the one nor the other intending to practice as they ſpeake or heare? To what purpoſe is it to bow the bodie to God, and yet to make ones heart like an iron ſinew, that is too ſtiffe and ſtout to bend in obedience to Gods Commandements? If the tongue goe glibbe, the eyes and hands lift up to heaven, yet if the thoughts wander, the heart and affection lie flat upon the earth, will ſuch a prayer be an acceptable Sacrifice? What availes it a man to have his face ſprinkled with a little cold water, but not to have his heart waſhed from an evill conſcience, and purged from the uncleaneneſſe of ſinnefull corruption? to take on him in Baptiſme the badge of Chriſtianity, yet in his converſation to live like an Infidell, in all diſobedience to the Lawes of Chriſt? Will it advantage a man any whit, that hee goes foure or five times a yeare to the holy Sacrament, if hee be either

* Heb 9.10.

* Iohn 4.

ther ignorant of what he goes about, or prophanely careleſſe of making good uſe of what hee knowes? If hee remaine ſtill irreligious and impenitent, continuing in covetouſneſſe, in ſwearing, in lying in idleneſſe, in unjuſt practices to get gaine, in common neglect of the exerciſes of Religion, a ſecret deſpiſer of grace, and ſcoffer at true ſincerity, with other the like ungodly practiſes: will it helpe or ſave him, that at ſolemne times, he comes to the Lords Table, there eates a bit of bread, drinkes a little wine, heares a few prayers, ſtaies till all be done, and ſo away the ſame man he came thither? No, this helpes not, but hurts exceedingly, having brought upon himſelfe the guilt of a fearefull tranſgreſſion, in prophaning the holy Sacrament, becauſe he diſcerneth not the Lords Body. God, who looketh unto the heart, and is well pleaſed in the ſincerity thereof, regards no Ceremony without obedience, but hates ſuch complementall hypocriſie, as much as wee doe deteſt the like diſſimulation in a man, that vailes bonnet, bowes hammes, ſmiles in your face, ſpeakes faire and friendly, but yet his heart is not with you.

Put we paſſe from this Point, having touched upon it heretofore; we come unto the puniſhment here denounced againſt unworthy receivers of the Sacrament, *viz.* Damnation. [*He eateth and drinketh damnation to himſelfe.*]

For theſe words we are to enquire what is ment by *Damnation* in this place, and what it is to eate and drinke it. *Damnation* in this place ſignifies two things,

1. That puniſhment of man in hell fire, which we call eternall damnation.

2 Thoſe evills which in this life are inflicted upon tranſgreſſors, which wee call afflictions and temporall judgement.

Both theſe are included in this word κρῖμα, here rendred *Damnation*. That eternall judgement in hell fire, is hereby meant, will be made apparant unto us

1 From the nature of the ſinne of prophanation of the Sacrament; which were it but a ſmall offence, did yet deſerve the wages of eternall death, but being ſo hainous and horrible a crime as it is, *viz.* Guiltineſſe of the Death of Chriſt, it muſt make him that commits it, obnoxious to everlaſting condemnation.

2 From the quality of the perſons that commit this ſinne, who are partly the wicked, that continually prophane this Sacrament, partly the godly, that yet ſometimes prophane it too. Such as be ungodly, unbeleeving perſons, they without doubt, bring themſelves in certaine danger, not of temporall judgement alone, but much more of eternall damnation, for their perpetuall abuſe of theſe ſacred myſteries, whereof they partake without faith, repentance, or any amendment of life at all. As for the true beleevers, they doe ſometime come unworthily to this holy Table, being now and then overtaken with ſecurity, and ſeduced by manifold temptations, though otherwiſe holy and godly men. This their negligence deſerves alſo the ſame puniſhment, though God for Chriſts ſake be pleaſed to turne from them his euerlaſting wrath, making them onely to feele a little part of his diſpleaſure, in ſome temporall afflictions, wherewith he chaſtiſeth them for the amendment of their error.

Now what temporall iudgements are ſignified by this word *Damnation*, is manifeſt alſo by the Text, in the verſe following, where the Apoſtle mentions ſickneſſes, infirmities and temporal death, as afflictions laid upon the *Corinthians*, for their prophane abuſe of the Sacrament. [*For this cauſe many are ſicke, &c.*] God corrected them to bring them to repentance and amendment of their fault, that ſo leaving their ſinne, they might eſcape eternall condemnation. This then is the full meaning of the word, κρῖμα, *viz.* Eternall and Temporall judgement: whereunto all are liable that prophane the Sacrament, in not diſcerning the Lords Body; be they beleevers or unbeleevers, godly or wicked: Onely here is the difference; the one ſort by this ſinne deſerve both, and have both, being puniſhed eternally and temporally too for the moſt part. But the other deſerves both, yet feeles but one; being in mercy chaſtiſed with temporall afflictions, that

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comming to repentance they may avoide eternall puniſhment. Wherefore I take it, our laſt Tranſlators have with good reaſon rendered this word κρῖμα not [*Iudgement*] but [*Damnation*] the higheſt degree of judgement, and that proper puniſhment which this ſinne of unworthy receiving doth deſerve.

So that the obſervation which * ſome here make upon the word, that the Apoſtle here uſeth [κρῖμα] not [κατάκριμα] thereby ſignifying not [*exitium æternum*] but *caſtigationes temporales*] is not here to be admitted. Neither doth the Analyſis of this place require it, nor yet the uſe of the word in other * places. It being apparant, that theſe words are uſed indifferently in the ſame ſignification.

* *Zanch obſervat. in confeſſ. ſuam de Relig. Chriſtiana in Cap. 16. appor. 10.*

* Ioh. 3. 17. 18. 19. 2 Theſ. 2, 12. 1 Tim. 3. 12.

Having now ſeene what is meant by *Damnation*, it is eaſie to underſtand what is meant by eating and drinking damnation; which is in plaine termes, To commit ſuch a ſinne in prophaning the Sacrament, as deſerves both eternall and temporall judgement. Not that there is in thoſe outward Elements of Bread and Wine any deſtructive and hurtfull quality, or that Chriſt, ſignified by thoſe Elements, is become of his owne nature a ſavour of death, and cauſe of damnation unto any; but becauſe in the prophane uſe of thoſe holy things they commit a fearefull ſinne, whereby Gods wrath is provoked againſt them, to the puniſhing of them with temporall and eternall plagues. The Sacrament is not as poyſon, which of its nature workes death in the eater; but it is the food of life, moſt healthfull and nouriſhing unto the ſoule, if it be received into an heart duely prepared for it. But as the fruits of that tree of knowledge of Good and evill, might be wholeſome in it ſelfe, yet *Adam* did eate his death, when he taſted of it contrary to Gods Commandement: ſo this Table of the Lord, which is a feaſt of choiſeſt delicates for refreſhing of the ſoule, when men come rightly prepared thereto, becomes the bane and deſtruction of ſoules, when men preſent themſelves thereat with unbeleeving, impenitent, and unholy hearts. This the Apoſtle ſignifies in that word, Hee eateth and drinketh [ἑαυτῷ] to himſelfe damnation; to teach us, that the cauſe why theſe things, ordained for our good, prove hurtfull unto us, is not in the things themſelves, but in mans ſinne, that unworthily partakes of them. That other interpretation, He eats damnation to himſelfe, not unto Others who communicate with him: this fits well againſt the Schiſmaticall humours of ſome, who thinke our Sacraments and ſolemne aſſemblies, polluted by the ſinne of thoſe that are wicked amongſt us; and therefore dare not joyne with us in the worſhip of God, for feare of infection: but this fits not ſo well unto the Text, wherein [*Non quis damnationem incurrat, ſed quis ſit hujus exitij author indicatur,*] as *Beza* truely notes upon this place and word. From theſe words thus expounded, I deduce this practicall concluſion,

[*The prophanation of Gods moſt holy worſhip, deſerves eternall and temporall puniſhment.*]

I frame the Concluſion generally touching every part of Gods worſhip, as well as the Sacrament. It is a high diſhonour to the very perſon of Chriſt, when the Sacrament of his Body and bloud is abuſed; it is alſo a horrible ſinne committed againſt the Majeſtie of God, whenſoever we prophanely mocke and contemne him in any of thoſe things wherein hee would be ſanctified and honoured by us. And therefore we may aſcend from the particular to the generall, and conſider how great a ſinne it is to prophane any one whatſoever of the ſacred Ordinances of Gods ſervice, and what puniſhment they incurre that doe ſo. All offences become greater or leſſe, according as the perſon, againſt whom they are committed, is of more or leſſe dignitie. Therefore a ſinne againſt God, is greater than a wrong againſt our neighbour. Further, thoſe offences which immediatly touch the perſon offended, are more hainous than thoſe that ſtrike him at the rebound. Therefore if we compare the ſinnes of the firſt Table, with the ſinnes againſt the ſecond; in the generall, wee may judge thoſe ſinnes, whereby God himſelfe is immediatly contemned in this worſhip, are greater than

than those wherein hee is despised *Mediatè & secundariò*, because we neglect our dutie to man. But not to enter into an exact comparison about this point: this is for certaine, That all offences committed in the matter of Gods worship, are of a most provoking nature, such as he cannot endure without severe punishment inflicted on the offendors. Atheisme, Infidelitie, hatred of God, &c. be sinnes, the very names whereof be terrible, Idolatry, Superstition, Will-worship, Prophane and negligent worship, these have gentler names, but be most hatefull sinnes against which Gods wrath and jealosie burnes, to see his holinesse and honour trampled in the dust by base and sinnefull wretches. A King must needs take it very tenderly, to be dis-regarded in those very ceremonies, wherein he lookes for speciall honour from his subjects; much more must God be offended, if when he hath made us for to honour him, and made orders according to which we should shew our reverence and subjection, wee shall out of our pride devise other wayes of our owne to worship him, or out of negligence and prophaneneſse of spirit, doe those things he hath prescribed we care not how. Against this sinne God hath ever revealed from heaven his fierce wrath, upon States and Kingdomes, as well as private persons, by whom hee hath beene despised and neglected in his worship [*Cursed* (saith *Ieremy*, Chap. 48.10.) *is he that doth the worke of the Lord negligently.*] This was a particular threatning against those that would spare *Moab*, and not execute the full judgement of God upon that people in their utter destruction, but kept backe their swords from bloud. Notwithstanding the rule is appliable to all particulars whatsoever in Gods service; Cursed is hee that doth any thing negligently, which God sets him about: for it is Gods worke, who as hee is a bountifull rewarder, se is he a severe exactor of faithfull service at our hands. Hee will not balke us in our reward, and accordingly hee lookes we should not falter with him in our obedience. To sleight him in his worship, doing matters by halves, seeming more to content our idle humours, than aiming sincerely at his glory, is a foule contempt, and cannot but bring a curse upon us. [*Ye have despised my Name*] saith God unto the Priests, *Mal.*1.6. Wherein, say they? In that [*Yee offer uncleane bread upon mine Altar*] verse 7. Matters were come to that passe in this Prophets time, that neither Priest nor People cared a jot how God was served. Any thing they thought would content him; and therefore they presumed to offer that to him, which they durst not present unto their Prince or Governour; the blinde, the lame, the torne, the sicke, any thing which their covetousneſse could best spare, was a sacrifice good enough for God. Yea the whole frame of Legall Ceremonies they were utterly weary of them, counting them base and contemptible, and in effect, nothing but an unprofitable drudgery. Doth God take this well at their hands? No, he curseth them for this their impiety, [*Cursed be the deceiver, which hath in his flocke a male, and voweth and sacrificeth unto the Lord a corrupt thing.*] The reason followes, [*For I am a great King, saith the Lord of Hoasts, and my Name is dreadfull among the Heathen*] Wherefore it must be a horrible offence in the Iewes, the people of God, thus to vilifie so great a majestie, when even the Gentiles themselves yeelded a more awefull reverence thereunto.

I shall not neede to stand long in proving a truth so evident; the time and paines will haply be better imployed in making application of it to our selves. A threefold use of this point I commend unto your consideration and practise.

Vse 1. First, Information of our judgement touching such evills, as we see doe befall men in this life. We behold the best Churches in great calamities, the best men sorely afflicted, and wee wonder that God should deale so rigorously with those that serve and worship him. We ghesse at many causes, but seldome do we hit upon the right, which here the Apostle intimates unto us, *viz.* Prophanation of the ordinances of Gods worship. This Irreligiousneſse in Gods service, is the maine cause, as of other sinnes, so of all judgements. Vnrighteousneſse against man, issues from irreligion towards God; and therefore in punish-

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ment we muſt chiefly caſt our eyes that way, if we will follow the ſtreames up unto its firſt fountaine. We commonly looke another way, and put off our calamities upon other cauſes. If any other but the Apoſtle had told theſe Corinthians that their ſickneſſes and death was ſent upon them for their prophanation of the Lords Supper, they would have doubted of his opinion. Many were ſicke and died, but what of that? men cannot live or be well alwayes; theſe things come at adventure, or by courſe of Nature; it was want of care in their diet, it was the malignity of ſome unwholſome diſh, want of exerciſe, ill temper of the body, infection of the aire, and ſuch like cauſes, have made them weake and ſickly; want of phyſicke, want of looking to, old age, or ſome ſuch matter hath brought them to their end. Any thing, rather than what the Apoſtle ſpeaks of, ſhould be reckoned up as the cauſe of their preſent griefes. But he having a better ſpirit to judge of matters, tells them plainely, that what ever they may imagine, it was for abuſe of the Sacrament, [*For this cauſe*] that ſickneſſes and deaths reigne amongſt them.

When the Iews endured ſo many miſeries, even from their firſt plantation in the Land, to their finall caſting out from thence, they were ſeldome aware of this point, that their corruptions and abuſes in Gods worſhip brought ſuch plagues upon them: If the Philiſtines, Canaanites, and other Borderers upon them, doe ſpoyle their Country, tyrannize over them, and oppreſſe them with cruell ſlavery, as they did in the times of the Iudges, they will interpret this to be nothing but an old grudge, which theſe Nations bare againſt the Iſraelites, for diſ-poſſeſſing them of their Countrey, for which they were hated, and all occaſions ſought to worke revenge. If the Kingdome be divided, that is nothing but *Rehoboams* folly, and ill counſell of ill adviſed Courtiers: If Iſrael make warre on Iudah, or Iudah upon Iſrael, that is but policy to keepe downe one another, leſt one ſhould encroach upon both Kingdomes: If there be civill wars, that is through the factions of potent and ambitious State-men: If a Forreiner invade them, it is nothing but the pride of ambitious tyrants, that cannot be content with their owne, but ſeeke after glory and greatneſſe in the ruine of other Kingdomes. Yea if a *Salmanaſſer* or *Nebuchadnezzar* carry them away captive out of their land, though they may thinke in the generall, that God is not well pleaſed with them, yet they would reſolve theſe effects into other cauſes, more proper, as they conceive: It was weakeneſſe in their Kings degenerating from their ancient valour, want of good confederates, of good counſellors, of ſkilfull and truſty commanders, of hardy ſouldiers, they were over-borne by multitude; and theſe or ſome things like theſe, were the cauſe of this misfortune: but of their ſinnes, they thinke not of that matter. Many there were, no doubt, who judged better touching the ſucceſſe of Civill and Eccleſiaſticall affaires, whoſe eyes God had opened to diſcerne the equall dependance betweene the ſinnes and the puniſhments of the preſent age wherein they lived; but for the generality of the State, their thoughts went another way after worldly and politicke reaſons. Which was the cauſe that being ſo often ſmitten, yet they returned not to God that ſmote them, becauſe they were ignorant of their ſinnes, for which he ſmote them. Thence in many grievous calamities of the State, they did what they could by all politicke * meanes to uphold the ruines thereof; but yet there was no reformation at all of the horrible corruptions of Gods pure Religion. This they looked not after, as if all had beene well on that ſide; whereas indeede the maine cracks which threatned the downefall of that glorious ſtate, was not in the roofe, or ſides of the building, barely in the Laws and Civill government: but in that onely ſtrong pillar, whereupon all reſted, *viz.* Religion, now rent and ſhivered in pieces. Had wee a Hiſtory of thoſe times of the Iewiſh ſtate, compiled by Iewiſh Politicians living then, and relating unto us the ſame publicke events, which we find recorded in Scripture, it would quickly appeare by the compariſon, that God judged otherwiſe of the cauſes of thoſe things, than the State then did. Thoſe ſtories would be like

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* Hoſ. 5. 13. & 7. 11. [*They call to Egypt, they goe to Aſſur.*]

unto these written in latter ages, touching Christian Common-wealths, where Church and State are put asunder, as having little dependance one upon another; All notable events, prosperous or unhappy, the rising or decay of states, or great men in the state, &c, are curiously enquired into, all counsels and circumstances scanned and censured; but for Religion, what entercourse it hath with such events, there is scarce so much as a glance that way. So blinde and earthly is every man, in discerning aright of Gods judgements, and the course of his government over all humane affaires. Wherefore, that man may see his error in this point, God hath beene pleased by revelation from heauen, to make known unto him the chiefe cause of such calamities, as come upon States and Kingdomes professing true Religion. For which purpose, God raised up Prophets from time to time, to put the Iewes in remembrance of that which otherwise they would not have thought of, *viz.* that for their abominable corruptions in Gods worship, and other sinnes proceeding thence, they were thus plagued. These men cried out loud enough to be heard, saying, as it is, 2 *King.* 17. 13. [*Turne from your evill wayes, and keepe my commandements and my statutes.*] But then, as now, the poore Prophets preached to little purpose; they might talke till they were weary, few men regarded what they said. Wherefore God hath caused their Sermons, and the Stories of their times, to be recorded in everlasting monuments, that all ages of the world may take notice of the true cause of Gods judgements; Wherein we see that God lets passe, as scarce worth the naming, all civill considerations, and brings all the prosperity or adversity of Church or State unto this head, *viz.* the Neglect or regard had unto Religion and Iustice.

The children of Israel did wickedly in the sight of the Lord, they served *Baal* and the gods of the Nations, they forsooke the Lord, they walked not in his statutes, these be the reasons, for which matters goe ill with them, as wee may finde it at large expressed, *Iudg.* 2 & 2 *King.* 17. & 2 *Chron.* 36. Yea in this matter God gave unto them a generall rule, whereby to rectifie their judgement, and ours in the like case, in the 29. of *Deut.* Where *Moses* tells them, that when their posterity, or the stranger from a farre land should see the plagues of the Iewes countrey, and the diseases thereof, wherewith the Lord should smite it, they would aske after the reason of it, and say [*Wherefore hath the Lord done thus unto his Land? What meaneth the heate of this great anger?*] The answer followes, [*Then men shall say, Because they have forsaken the Covenant of the Lord God of their fathers, which hee made with them when he brought them forth out of the land of Egypt. For they went and served other gods, and worshipped them: gods whom they knew not, and whom he had not given unto them. And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this Booke.*] *vers.* 14, 15, 16, 17. According to this observation wee may judge of the state of the Christian Church, ruinated in the East by Saracens and Turkes, overrun in the West by Gothes, Vandals, and other Northren nations, then when pure Religion was corrupted by Sects and Heresies, by superstitious abuses brought into the worship of God, especially into the Sacrament, more and more polluted by abominable vanities, by pride and contention among the Bishops; by negligence in the inferiour Clergie, by turning Religion into regular hypocrisie, each one serving God after the statutes of *Ahab*, and decrees of the house of *Omri*, I meane, after the rule of his new devised order, but not according to that rule prescribed in the Word, wherby alone all must walke that look for peace upon themselves and the Israel of God. When thus by superstition, prophanenesse, impiety, and all filthy corruptions in doctrine and manners, the name of Christian became even to be a dishonour unto Christ, God dealt with them as before hee had done with the Iewish Church, delivering them over into the hands of cruell enemies, who vexed and spoyled them on every side. But what shall we say unto Churches reformed and purged from the leaven of such corruptions? may we apply this rule unto them? Yea, we must even in these dayes of distresse and trouble, wherein God dasheth the nations of

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the earth together, breaking them on upon another like earthen veſſels. Now that the Kingdomes of the earth are ſhaken, and the Church of God perſecuted and afflicted with fire, ſword, and deſolation; We that are yet but paſſengers, going one in quiet by the way, cannot but behold and bewaile her ſorrow, which ſitteth upon the ground, weeping ſore in the night, for theſe miſeries that are come upon her. Oh that our heads were full of water, and our eyes a fountaine of teares, that we alſo could weepe day and night for the ſlaine of the daughter of Zion! But now if wee ſtand ſtill and wonder, and enquire [*How doth the City ſit ſolitary that was full of people? how is ſhe become a widow? ſhe that was great among the Nations, and a Princeſſe among the Provinces, how is ſhe become tributary?*] Heare what anſwer her ſelfe will make: [*The* * *yoke of my tranſgreſſions is bound by his hand, they are wreathed and come up upon my necke:*] therefore it followes, [*hee hath made my ſtrength to fall, the Lord hath delivered me into their hands, from whom I am not able to riſe up.*] And againe, [* *The Lord is righteous, for I have rebelled againſt his commandements: Heare I pray you all people, and behold my ſorrow, my virgins and my yong men are gone into Captivity.*] And againe, [* *Behold, O Lord, for I am in diſtreſſe, my bowels are troubled, my heart is turned within me: For I have grievouſly rebelled.*] Yea this is it. It is the ſinnes of a Church that kindle a fire in her palaces; Her ſinnes that ſharpen her enemies ſword to the ſlaughter. Her ſinnes that deſtroy her ſtrong Hold, and make the rampart and the wall to lament and languiſh together. Let us not here cry out upon men, complaine upon Princes, blame wee know not whom, nor for what; as if all had beene well, had they done, or would they doe as we have contrived it: but lay wee the blame where the fault is, and ſay we, That they be the ſinnes of the Church that kept good things from her, and brought evill upon her. And be we ſtill ſighing in ſilence, for it is the Lord hath done this; even he hath done that which he had deviſed: he hath covered the daughter of Zion with a cloud in his anger, and caſt done from heaven to earth the beauty of Iſrael. Indeede Reformation is a glorious name; a Church reformed and reſtored unto purity of doctrine and diſcipline, is a glorious ſocietie. But it is one thing to have Gods pure worſhip eſtabliſhed by Law, another thing to have it ſetled in mens hearts, and obſerved in their practiſe. The doctrine of a Church may be pure, the Sacraments rightly adminiſtred, the government duely ordered; and yet God may be highly diſhonoured by that Church, when that which is well appointed is not yet well uſed. This is haply the Corinthians caſe here in the Text; they did not, for ought we can prove, pervert the Iuſtitution of the Sacrament, adding or omitting any thing materiall to the eſſence thereof: but yet they diſpleaſed God in the celebration of it, becauſe they obſerved the outward forme, but with irreligious and graceleſſe hearts, making to themſelves no ſpirituall benefit at all. So is it with any Church wherein purity of Doctrine, Sacraments, and Diſcipline is maintained, but this forme of godlineſſe is without the power of it, no fruites thereof appearing in mens obedience unto the Goſpel. I ſpeake not this to accuſe our brethren, but to warne our ſelves. They feele the ſmart, and no doubt, doe know their ſins. Our duety is to pray for them, that God would ſpeake peace to his people in their affliction, and reſtore unto them joy of heart for the dayes of mourning which they have ſeene. Well, let us pittie them, and looke [illegible]e to our ſelves, whoſe priviledges and bleſſings are as many as theirs, and our ſinnes happly more. Be wee inſtant in prayer, that God will pardon the defo[illegible]nities of our reformed Church; I meane, the neglect of his Worſhip, the contempt of his Word, the ſcorning of his Miniſters, the prophanation of the Sacraments, the deſpiſing of governement, the ſchiſmes and diſcords amongſt us, the prophaneneſſe of mens lives, the Infidelity, Atheiſme, Pride, Intemperance, Injuſtice, with ſuch corruptions as diſgrace Chriſtian Religion, diſcredit our moſt Chriſtian Church, diſhonour God, and provoke his wrath againſt the Land. It is not the power of an enemy, the conſpiracie of Ieſuites, the malice of hell that ſhall endanger us, if our

Lam. 1. ver. 1.

* Verſe 14.

* Verſe 18.

* Verſ. 20.

our ſinnes doe not fight more powerfully againſt us, than the force or craft of any adverſary. Spare then O God thy people, and be mercifull to the iniquities of the remnant of thine heritage. Pardon our ſinnes, and helpe us graciouſly. So ſhall thy bleſſing alwayes continue upon the head of thine annointed, thy favor upon his poſterity, thy peace upon this Church, and proſperity upon thy people. I have but one word more to ſay, and I have done; and that is,

Vſe 2. For exhortation, that we would put in practiſe what we know touching this point. Prophaneneſſe in matters of Gods worſhip bring temporall and eternall puniſhments upon a man. Apply this to that condition wherein thou art, whether adverſity, or proſperity. If affliction be upon thee, on thy body, thy ſoule, thy name, thy eſtate, thy friends, come to ſcrutiny, and make ſearch where and what thy ſinne is. Say with thy ſelfe, Doe not I neglect ſome parts of Gods worſhip? do I not uſe others careleſly? Where thou findeſt the fault, repent of it, amend it ſpeedily, and ſo God wil remove his rod frō thee, and in due time make thy paths proſperous. But if they be ſo already, and thou deſireſt to have thy peace continued unto thee, here learne the way to enjoy comforts, and prevent many ſorrowes. Attend diligently unto the worſhip of God, doe not ſlubber it over, doe him ſervice, and doe it faithfully, elſe it is no ſervice, but ſloath. Heare the Word, but attentively, and mixe it with faith; pray, but fervently; faſt, but unlooſe the bonds of wickedneſſe; receive the Sacrament, but faithfully. Doe not theſe things as common buſineſſes, goe not to Church as thou wouldeſt goe to thy chamber; preach not, nor heare a Sermon as thou wouldeſt doe an Oration, pray not to God as thou wouldeſt ſpeake to a man, come not to the Lords Table as to an ordinary repaſt. Put on other affections and thoughts in ſacred, than thou doſt in civill buſineſſes: adviſe thy ſelfe before thou meddle with them; in doing of them ſtirre up thy heart to a regard of God with whom thou haſt to doe; of thy ſoule, whoſe well or ill-fare depends much upon theſe things. Know that it is no light matter to mocke God to his face, to come before him with the body, and draw neere with the lips, but turne from him in thy heart, to make a ſhew of regarding him, but indeed to ſleight him. Remember *Salomons* rule, [*Take heed to thy foot, &c.*] *Eccleſ.* 5. 1. when thou goeſt to the Houſe of God, *i.e.* to performe any worſhip to him, take heed to thy footing, be adviſed whereabouts thou goeſt, [*and be more neere to heare,*] that is, to obey Gods Will declared unto thee in his Word, [*than to offer the Sacrifice of fooles,*] *i.e.* to obſerve the ceremonie and outward worſhip, without obedience and inward grace; as fooles doe, who thinke by ſuch ſervice they pleaſe God, whereas in ſo doing, they doe evill, and ſorely offend him. Onely this ſpirituall ſervice in faith and obedience is acceptable; all other without this is vaine, neither pleaſeth God nor profits us. This doing wee ſhall have good proſperity, providing well for our comfort in this life, in the eſcape of many evils that prophaneneſſe would bring on us, and alſo for our happineſſe in the world to come.

Thus much be ſpoken touching the puniſhment of the ſinne of Vnworthy receiving; namely, that by ſo doing men runne them into hazzard of temporall and eternall judgements, in this 29. verſe. I now proceede unto the 30. verſe, wherein the Apoſtle ſhewes unto the Corinthians the danger of their prophanation of the Sacrament, by a particular inſtance of their preſent miſerable condition, wherein they now were by reaſon of ſuch their offence. What hee had ſpoken generally touching all unworthy communicants, that they eat and drink damnation unto themſelves, he declares to be moſt true in a reall experiment among themſelves, in the words of the 30. verſe.

[*For this cauſe, many among you are weake, and ſicke, and many ſleepe.*]

They neede not looke farre for a proofe, let them but turne home their eyes upon themſelves, they might ſee apparant markes of Gods anger againſt them, for their ſinnefull abuſe of the bleſſed Sacrament. The weake and ſickly bodies, the dead carkaſſes of ſo many amongſt them, were witneſſes ſufficient that God

was

was highly displeased at them for prophaning his holy Table. The words fall into two parts: First, a Cause [*For this cause*] διὰ τοῦτο, for this matter; namely, a sinne before mentioned, for not discerning the Lords Body in the Sacrament. Secondly, an effect, and that is a particular punishment, described, 1. by the persons upon whom it is inflicted, The Corinthians; and that not one or two, but many there were that suffered it [*Many among you, &c.*] 2. by the qualities and degrees of this punishment, it is bodily, upon the outward man, in three degrees, Weakenesses, Sicknesses, and Death. [*Many are weake, &c.* [(ἀσθενεῖς) *and sicke,* (ἀῤῥώστοι) *and many sleepe* (κοιμῶνται) *i. e.* are dead. Of these briefly and plainely.

9 *For this cause.*] The Apostle here admonisheth them of that, which of themselves they would not easily have thought of. God punisheth them, yet still they prophane the Sacrament; and why? they are not aware that those plagues were sent of God for that their sin. Therefore the Apostle points out unto them the true cause of all their misery, [*For this cause*] saith hee, are ye punished; whatever else they might vainely imagine, it was their abuse of the Lords Supper that drew on all that mischiefe. To teach us, That

[*Many men are punished, who yet are ignorant of the cause why they are punished.*]

Naturally we are all children of darkenesse, and, like men in the darke, wee know not by whom nor wherefore wee are smitten. When God strikes us for sinne, Satan deales with us as the Iewes with Christ, blindfold him, and then bid him propheſie who smote him. So in afflictions, we commonly grope as blinde men, ghessing at this cause, and that, but seldome fastening on the right. It is the great unhappinesse of our ignorant and corrupted mindes, never to know aright our friendes or our foes; and it is the policy of Satan to delude our judgements by carnall reasoning, that when God afflicts us to bring us to repentance, we should yet then doe more and more wickedly, by not seeing nor amending the sinne for which wee are punished; that so by sinne we might be brought into misery, and by misery our sinne might be yet increased. This note serves us unto a double use:

1. To let us understand, what, among other, is one true cause of mens Vnprofitableneſse under the afflicting hand of God. Hence their murmuring, and impatience, and want of reformation, because they doe not rightly discerne the cause, wherefore this or that punishment lies upon them. Creatures accustomed unto darkenesse are of all other most fierce and furious; as beasts of prey: so men abiding in the darkenesse of corrupted nature, have brutish and fell affections, full of rage and wrathfulneſse, when they are provoked by any smart and paine, they flie upon God, and man, and all that comes next to hand, hoping to rid themselves of their afflictions, not by a reformation, but by revenge. But when once such men are brought forth into the light, they grow tamer; then they see the foulenesse of their offences, how much evill they have done, yet how little they suffer in comparison; whence they truely judge, that it is unreasonable to murmure against God, who hath so great reason to chastise them.

2. To teach us what just cause there is, that we should be corrected of God, to the end, we may come to the knowledge of our selves. Indeede corrections of themselves cannot doe this; it is the Word and Instruction that brings us to knowledge of our estates. But ordinarily instructions pierce not, till corrections have sharpened them. A man that lives at peace and hearts ease, is apt to passe by rebukes with very little notice of them, perhaps with contempt because he judgeth himselfe well: but when chastisements have softned the heart, and awakened the conscience, then rebukes have a keener edge, and they wound deepely. Wherefore *Salomon* saith excellently, *Prove.* 6. 23. [*The commandement is a Lanterne, and instruction a light: and correction with instruction are the way of life.*] Instructions are the light that guides us in the way; but corrections joyned with them, do quicken our eye-sight, and makes us heedfull to follow the directions of the Word. It is with man in this case, as

with dogges and other unreaſonable creatures, (for every man borne, is, as *Iob* ſpeakes like a wilde Aſſe colt) which when they are puniſhed for any fault, we uſually bring them unto the ſight of that thing, wherein they have done it, elſe they will never amend it. Such is our dulneſſe in diſcerning of our faults, that wee ſeldome acknowledge and amend them, till correction have made us looke about us, and learne that which inſtruction alone could not teach us. [*It is good for mee*, ſaith the Prophet *David*, *that I have beene afflicted, that I might learne thy Law.*] Had he not beene taught it before? Yes, but *Vexatio dat intellectum*. Adverſity was a better Schoole-maſter than Inſtruction, and that makes him now to heed, what before he attended not. Wherefore when Gods hand is any time heavie upon us, let this be our firſt care, that [*Every one know the plagne in his owne heart*] as *Salomon* ſpeakes, 1 *King*.8.38. This knowledge of the ſinne is the firſt ſtep to repentance, and that is the onely way to eſcape the puniſhment. Let us imitate the Church in the third Chapt. of the *Lamentations*, firſt lay downe this as a generall concluſion, That ſinne brings affliction, [*Wherefore doth a living man complaine, a man for the puniſhment of his ſinnes?* verſe 39. Thence goe to a particular application to our ſelves entring into a ſerious conſideration of our owne wayes; to finde the ſinne for which wee are afflicted, [*Let us ſearch and try our wayes, and turne againe unto the Lord, Let us lift up our hearts with our hands unto God in the heavens. Wee have tranſgreſſed, and have rebelled, and thou haſt not pardoned, &c.*] v.40,41,42. without this courſe obſerved, there is nothing to be expected from a man in affliction and miſery, but onely ſullen and unjuſt complaints, with ſtubborne continuance in his ſinne. Hee will blame God, and curſe men, cry out upon the malice of Satan, the malignity of the Stars, the unhappy concourſe of ſecond cauſes, he will find fault with all things, and that moſtly which is leaſt to be blamed, not conſidering meane while that his ſinne hath procured all this unto him. [*Why crieſt thou in thine afflictions?*] ſaith God to the Iewiſh Church, *Ier*.30.15. complaining bitterly of her miſerable eſtate, Why crieſt thou? What doſt thou complaine to no purpoſe? If thou wilt grieve at any thing, grieve for thy ſinne, never looke to cure thy ſorrow, till thy ſinne be cured; for ſo it followes, [*Thy ſorrow is incurable for the multitude of thine iniquity: becauſe thy ſinnes were increaſed, I have done theſe things unto thee.*] Now to avoide this miſchief, obſerve a few directions, which may helpe us to finde out our ſinne when we lie under puniſhment: they are theſe,

1. Diligent meditation in the Word, whereby we ſhall learne what are the ſinnes that goe before ſuch and ſuch puniſhments; whereunto we muſt joyne humble prayer unto God for wiſedome to diſcerne of our owne corrupt hearts and lives: that ſo by the light of the Word, and aſſiſtance of the Spirit, we may follow the ſearch till wee finde out the malefactor. When the Iſraelites were beaten by the Canaanites at *Ai*, and that they were ignorant for what offence that diſaſter happened to them, *Ioſhua* and the Elders betake them to faſting and prayer before the Arke. After that, God ſaith to *Ioſhua*, [*Get thee up, wherefore lieſt thou thus upon thy face? Iſrael hath ſinned.*] *Ioſh*.7.20,21. It was *Achans* privie theft of execrable goods that had troubled all Iſrael; till that be expiated, God will not be with them any longer. Let us doe the like when any unknown ſinne troubles us, when our bodies are diſtempered, our eſtates vexed, our conſciences diſquieted, and we know not well wherefore; Fall we downe before the Arke, goe to the Word and Prayer, aske counſell of God, and hee ſhall diſcover unto us what is that *Achan*, what the ſecret accurſed ſinne that workes us all this woe.

2. Conſider we diligently the quality of the puniſhment it ſelfe; for the rule holds true very commonly, that God puniſheth men in the ſame kinde wherein they offend. Whence it will be eaſie, by the puniſhment to judge of the ſinne: If a Land be ſmitten with a famine of bread, is it not becauſe plenty hath bred luxury? if with a famine of the Word, was it not becauſe it was entertained

with

with disobedience and contempt? if with poverty, it is because riches bred vice: if *David* defile his neighbours wife, so shall *Absalom* deale with his owne Concubines; if he murder *Vriah*, so shall *Absalom* doe to *Ammon*, and seeke to doe the same to his father. Is a man vexed with disobedient children, it is likely himselfe was so to his owne parents? If friends be unfaithfull to thee, hast not thou beene so to thine? or hast thou not made fiesh thine arme, and put more trust in them, than God? Is disgrace fallen upon thee, and wast thou not proud before? Doe thy gifts of minde or body decay, and is it not because thou art high minded, unthankefull to God, and scornefull of meaner men? In short, looke unto the punishment, and consider it duely; wee shall commonly finde, that in the same, or some other kinde neerely proportionable, as we have done in sinning, so God hath done to us in punishing.

Men sharpliest punished for those sinnes they have committed with greatest pleasure and securitie.

3. Observe advisedly the inditements, which at such a time thy conscience shall bring in against thee. Conscience is a faithfull Register, and what ever drowsinesse may possesse it in the times of peace, yet so soone as it is netled and stung with the feare of approaching judgement, or the sense of present smart, it growes very clamarous, and will give us information touching our estate, both true enough, and loud enough, if we list to heare and observe what it saith. If a storme be toward, the sea quickly foretokens it by its working, and change of colour. And in corrupt bodies, the least alteration of the weather breeds a distemper in them. So do all outward changes, whether felt or feared, worke strange alterations in the soule that is tainted with the guilt of any foule transgressions. Then be sins that were almost forgotten, all mustered up together, and brought to a fresh remembrance, as if done but yesterday: and if we doe attentively marke what conscience then pleads against us, we shall heare it ring in our eares such voyces as these, Loe, seest thou not judgement ready now to take hold on thee for such a sinne, at such a time committed? And thou beest remembred, once thou committedst such a secret abomination, now see God punisheth thee for it openly: So many yeares agoe, such a villany was done by thee, now at last God hath met with thee for it. Admirable is the worke of conscience in this regard, and very remarkeable in the brethren of *Ioseph*. They had sold their brother, and couzened their father, and all was husht up for a long time. After they goe downe to Egypt they are roughly used there by their unknowne brother, imprisoned as Spies, no entreaties nor apolgies will serve their turne. Now their sinne revives, and their brother *Ioseph* comes into their mindes; they cannot keepe it in, their traiterous and unmercifull usage of their poore brother, swels in their consciences, and bursts forth at their tongues; they cannot take so much time as till they be all in private, but even in *Iosephs* presence they must out with it, [*We have sinned against our brother, &c.* ——*therefore is this trouble come upon us*] *Gen.*42.21. So *Iob* in his elder yeares, when he fell into those great calamities, though a holy and good man, yet confesseth that he smarted for the sins of his youth. [*Thou writest bitter things against me, and makest me to possesse the sins of my youth*] saith he, *Iob* 13.26. Sin may be soone committed, but it is not so soone forgotten: God remembers it, and conscience registers it, and an hundred yeares after the fact done, a man may heare of it againe, to his woe and griefe.

By these three directions well observed, we may speedily attaine the knowledge of our sinne, for which, at any time, Gods punishing hand lies upon us: that so knowing where the disease lieth, we may with speedy successe apply the medicine of Repentance and true Reformation. And so much of this point. I goe forward.

[*For this cause many are weake*] For the abuse of the Sacrament, in not discerning the Lords Body, God plagued them in their owne bodies with diseases and death. Hence the conclusion is, That

[*The abuse of spirituall good things, causeth losse of bodily and temporall good things.*

This is agreeable to reason and equity, that where the greater good is despised, there men should be punished with deprivation of that good, which is lesse in worth, but more in their esteeme; to the end, that by the want of this they might learne to have a better regard unto the other: They that abuse spirituall good things, will much more abuse corporall good things: wherefore God at once both prevents their sinne in these, by taking them away, and also punisheth their sinne in those, by such a deprivation of these. Besides it is the nature of sinne, as it infects the soule, so it hurts the body, and all externall good things. *Adams* abuse of the forbidden fruit, brought destruction upon his soule, and death upon his body, and a curse upon all the world, which God had given him as his patrimony and inheritance. No lesse dangerous is the abuse of the commanded fruit (that we so call Iesus Christ, the Tree of Life) in the Sacrament. They that eate it worthily, feed thereby both soule and body; they that prophanely use it, bring destruction upon both, [*Godlinesse*, saith the Apostle, *hath the promises of this life, and that which is to come*;] and therefore on the contrary, Vngodlinesse, hath the threatnings of both, [*My sonne, let thine heart keepe my commandements*,] saith *Salomon*, *Prov.*3.1. If hee doe it, they shall bring him increase of dayes, prosperity, favour in the sight of God and man, health to his navell, and marrow unto his bones, with abundance unto his barnes and winepresses, as it followes in the next verses of that Chapter. So on the other side, where God is disobeyed, his Word and Ordinances despised, there nothing thrives well, neither for body, nor name, nor goods, but sinne, like a blasting winde, makes all to wither, and fade away like a leafe. This may lesson us two things;

1. That if wee would have our bodies and lives to be precious in Gods account, we learne our selves to make precious account of his service and holy ordinances. If we contemne the sacred Body and Blood of Christ, and make no reckoning of his death, it is but just with God to give up our vile and sinfull bodies to be as dung for the earth, that sickneſſe should consume us, and the grave have dominion over us.

No marvell if we be left in bodily weaknesses, when wee labour not to feele the strengthening power and comfort of the Sacrament in our soules. If we dishonour God in despising his Word, and Sacraments and Ministers, it is equall that he should powre contempt upon us, and give up our names for a reproach upon earth. They onely can expect that God should have a tender regard of their lives, and health, and credit, and other good things they enjoy, who have themselves a dutifull respect of his glory, and doe with all thankfulnesse and good conscience, receive and use the favour and meanes of grace he bestowes on them.

2. This shewes the cause, why many times those that professe true Religion fare worse than others, in regard of so many troubles and afflictions as betide them more than others. The reason is, because as the spirituall good things which God bestoweth on his Church, are greater than any other favours which he imparts unto other men; so is their abuse of them more highly displeasing unto God, than others contempt of more inferiour favours. But of this I have spoken largely upon the 29. verse, therefore I doe but name it now. To proceede,

[*Many among you are sicke, &c.*] The sinne of prophaning the Sacrament, was not a particular private sinne of some one or few among the Corinthians; but it was a publike disorder, and a common fault of the greatest part. Now accordingly, the punishment lights not upon a few, here and there one; but upon Many: as there were many that had sinned. But yet touching the community of these judgements upon the Corinthian Church, it is to be noted, that they were not such judgements as came indifferently upon the City of Corinth. For then they might have replied, that these sicknesses and death came not upon them for their prophanation of the Sacrament, seeing they lighted as well upon the rest

reſt of the Idolatrous Citizens. Wherefore as the ſinne was peculiar unto the Chriſtians that were in Corinth, ſo alſo were theſe puniſhments, in ſome ſpeciall extraordinary manner, inflicted on them: whereby it appeared, that God ſingled them out in ſpeciall for their foule prophanation of his moſt holy worſhip. The practicall concluſion hence is, That

[*Common ſinnes, have common puniſhments.*]

When the Vlcer is ſpread over the whole body, a Plaiſter is ill applied but unto one part. Where God comes to cure, he fits his medicine to the diſeaſe; and where he comes to kill, his conſuming wrath runnes ſo farre as doth the over-flowing of iniquity in that place, wherewith he hath to deale. If he be to puniſh a whole world, after he hath provided for the ſafety of his Church, all the reſt periſh to the laſt man. If he be to deſtroy a Sodome, wherein there is not one righteous, they ſhall die every mothers ſonne of them. This may teach us a twofold leſſon:

1. That if we will eſcape from common plagues, we learne to live free from common ſinnes. Let us not partake with others in their ſinnes, leſt we alſo ſhare with them in their puniſhments. [*Flee out of the middeſt of Babel, and deliver every man his ſoule, be not deſtroied in her iniquity.*] ſaith the Prophet *Ieremy*, Chapt. 51.8. unto the Iewes reſiding at Babylon in Chaldea. [*Go out of her my people, that ye be not partakers of her ſinnes, and that ye receive not of her plagues,*] ſaith the voyce from heaven unto the godly, abiding in the myſticall Romiſh Babylon. Let us now follow this admonition, and withdraw our ſelves from amongſt all ungodly perſons in the world, not in place, for then we muſt goe out of the world: but in our love and practiſe of their wicked doings, that in nothing we have fellowſhip with the unfruitfull works of darkeneſſe. How ſhall we doe this, ye will ſay? The beſt way we can follow, is this, Learne to mourne for common ſinnes, and ſo thou ſhalt be ſure to live free from them. Put on that holy affection which was in *David*. Let thine eyes runne with rivers of waters, becauſe men forſake Gods Law. Make not thy ſelfe ſport with other mens ſinnes; but when thou lookeſt on them, let thine eye break thy heart with godly ſorrow, for the Irreligious contempt of Gods Word and Worſhip, the pride, the exceſſe, the oppreſſion, the ſwearing, the drunkenneſſe, that fills every corner of the Land. If there be any ſparke of true love to the Church and State wherein thou liveſt, if any pitty of the ſoules of thy brethren, let it grieve thy ſoule to ſee men poſt madly unto deſtruction, and weepe in ſecret to ſee the meaſure of iniquity riſing up to the brimme, to the haſtening of deſtruction upon Church and State. Be a mourner in Zion, and ſo eſcape the puniſhment of ſinners in Zion; that when feare and confuſion takes hold on them, thou maiſt be marked out to ſafety and deliverance. Other meanes to provide for thy welfare in common calamities, there is none at all. As for ſuch as will continue to be as bad as the worſt, and yet hope, by fineneſſe of wit and policy, to ſpeed as well as the beſt, let ſuch ſcornefull men, and mockers of Gods counſell, reade with attention that excellent place, *Eſa.* 28.14. *& ſeq.* Where they may ſee ſuch their vaine confidence pulled downe to the duſt, in the example of others that have likewiſe truſted to it, and beene confounded.

Pſal. 119 136.

Ezek. 9. 4. 6.

2. We learne hence what to judge of any Chriſtian Church, when once corruptions grow common, and over-ſpreading all. If God begin once to take in hand to puniſh ſuch a Church, will it bee, thinke you, ſome light touch, and eaſie affliction? Nay, *Flagellum inundans*, an over-flowing ſcourge is then to bee expected, a ſcourge that ſhall goe thorow every quarter of the Church, to whip out from thence thoſe that have polluted and defiled it by their abomination in every place. Theſe Corinthians were but a poore handfull of people, newly drawne out of Gentiliſme, in one no very great City, yet ſee, how ſharpely the Lord deales with them for this one abuſe of the Sacrament. Many of thoſe, that in al were but a few, are ſeverely puniſhed for it. What then, and how ſore will be the judgements of ſuch Churches,

which have flouriſhed in largneſſe of extent, abundance of peace, glorious light and liberty of the Goſpel ſo long, wherein yet the fruits of Obedience, worthy of ſo unſpeakeable mercies are not to be found? Judgement is already begun at the Houſe of God, and we cannot but with bleeding hearts bewaile the wofull deſolations come upon ſome, and the utter ruine threatned unto all forraine Churches. Oh, my beloved brethren! let us pray daily and fervently, that the Lord would now ſay to his deſtroying Angel, It is ſufficient; Hold now thy hand. That he would make warres to ceaſe unto the ends of the earth, that he would give peace to them, his people, who want it, that he will continue peace to us his people, that yet enjoy it. That the cup of his furious indignation, whereof ſo many nations of the earth have beene made to drinke, may not paſſe over unto us; but the dregges thereof, if any remaine, may rather be powred out upon the nations that know him not, nor call upon his Name: but amongſt us for ever may his Goſpell flouriſh, upon us be his peace and protection unto the worlds end, Amen, O Lord, for thy Son Chriſts ſake. I come to the laſt words.

[*Many weake, and ſicke, and many ſleepe.*] Here is the puniſhment in the three degrees of it: 1. Weakneſſes, *viz.* the firſt languiſhing of the body, and inclination unto diſeaſes: 2. Sickneſſes, the next degree, when diſeaſes had fully ſeazed on the body: 3. Death, the laſt degree and complement of both the former. Now of the two firſt degrees, which were the leſſer evils, the Apoſtle ſaith, that πολλοὶ *Multi*, Many were afflicted with them: but of the third, the greater evill, namely, Death, he alters the word, and ſaith, ἱκανοὶ κοιμῶνται, *Satis multi*, not a few were dead, though not ſo many as weake and ſicke. From this diverſity in theſe puniſhments obſerve we in the laſt place, That

[*God in puniſhing man for ſinne, orders his puniſhments differently, according to the quality of the offence, and party offending.*]

Some ſinnes are of deeper die than others, and require more waſhing to ſcoure them off. Some are like unto humors ſetled in the body, which require ſtronger potions to purge them out; others be, as ſome infirmities, newly fallen upon the body, which are cured by medicines of weaker ingredents.

As when men have made a bargaine, men will have earneſt, or ſo to confirme it; ſo is the Sacrament to confirme the Covenant.

FINIS.

FIVE GODLY, AND PROFITABLE SERMONS, concerning:

1 *The Slavery of Sinne.*
2 *The Miſchiefe of ignorance.*
3 *The roote of Apoſtaſie.*
4 *The benefit of Gods Service.*
5 *The Chriſtians love.*

Preached in his life time, in ſundry places.

By that late faithfull Miniſter of CHRIST,
Mr WILLIAM PEMBLE of *Magdalen Hall in the* Vniverſitie *of* OXFORD.

The third Edition.



LONDON,
Printed by *T. Cotes*, for *Edward Forreſt*, and are to be ſold by *Richard Royſton* at the Signe of the *Angel* in *Ivie-Lane*. 1635.

TO THE READER.

Christian Reader: These Sermons were, by the godly and learned Author of them, fitted for the Congregations, to which hee was to speake, and no doubt intended onely for the benefit of Hearers, not of Readers. Neverthelesse, it was the desire of many, that they might be published upon hope of good that might be done to the Church of God by them. There is need of plaine instructions to incite men to holinesse of life, as well as accurate Treatises in points controverted, to discern truth from errour. For which end I dare promise these Sermons will make much, where they finde, an honest and humble Reader. It was the Authors greatest care to handle the word of God by manifestation of the truth, commending himselfe to every mans conscience in the sight of God; *as once* S. Paul *pleaded for himselfe.* 2 Cor. 4. 2. *And if that be the property (which they say) of an eloquent, and good speaker,* non ex ore, sed ex pectore, *to speake from his heart rather than his tongue, then surely this Author was an excellent*

A. Gell. noct. Attic. lib. 1. cap. 15.

lent Orator, one that ſpake out of ſound underſtanding with true affection. Many excellencies there were in him, for which his memory remaines: but this above all was his crowne, that he unfeignedly ſought Gods glory, and the good of mens ſoules. It remaines, that theſe Sermons be read by thee with a care to profit, and thankes to God for the benefit thou haſt by them, ſith they are ſuch talents, as in the uſe of which hee requires, and expects to be glorified. Farewell.

Thine in the Lord Ieſus,

IOHN TOMBES.

Ioh. 8. 34.

Iesus answered them: verily, verily I say unto you, that whosoever committeth sinne is the servant of sinne.

TO acquaint you briefly with the occasion of these words: their coherence with the foregoing and following verses stands thus. Vpon some conference and arguments betweene our Saviour Christ and the Pharisees with other of the Iews about the quality of his person, who and what manner of man he should be; Christ having plainely testified who he was, even the light of the world, that Messiah whom they had so long expected: it so comes to passe, that many of the people that were present, hearing Christ defend his authority against the cavils of the Pharisees, were thereby *moved to beleeve in him*: v. 30. Vnto these beleevers Christ directs his speech, telling them that it was not enough for the present to seeme forward in embracing & yeelding assent unto his doctrin. There is more in it than so, if they will prove themselves to be true beleevers and his Disciples, they must persevere in the profession and practise of his Doctrine [*If ye continue in my word, ye are verily my Disciples*] *ver.* 31. Now whereas many things might discourage these young beginners from going on further, especially their ignorance of this heavenly Doctrine, and withall those manifold sinnefull corruptions from which they could not quickly shift themselves, Christ for their encouragement addes by way of promise, that if they will hold on, they both [*shall know the truth*] *viz.* the Gospel, and all the wayes of Gods grace in mans redemption by Christ, and further [*the truth shall make them free*] *ver.* 32. from the bondage of such inconveniences as might keep them backe from the resolute profession of the Gospel, as feare of the displeasure of the Pharisees and Rulers, feare of losse, disgrace and reproach in the world, love of those sinnes and pleasures wherein they lived heretofore, and which now they might be unwilling to leave. Those incumbrances, which caused many a one to withdraw himselfe from following of Christ, our Saviour promiseth these beleevers, that if they will be constant they shall have no power nor command over them: But that the grace of God in the cleere knowledge of the Gospel should make them freemen, and set them at liberty from the feare or love of all such things, as might pull them aside from an holy profession of the name of Christ, *ver.* 32. This loving admonition of Christ is very ill taken by the Iewes. Christ had touched upon that string that jarred, and they might not endure to be thus closely, though justly taxed for hypocrites and counterfeits, such as were so farre from being true beleeving Disciples unto him, as that they still continued in bondage unto their corruption, and would be ready upon every occasion to flie off from Christs service. Wherefore when Christ tells them that the truth should make them freemen, out of a perverse mistake they turne this clause into occasion of quarrell, and take great exceptions at Christ for calling them slaves and bondmen [*we be*, say they, in great stomacke, *Abrahams seede, and were never in bondage to any man; Why sayest thou then yee shall be made free, ver.* 33.] Those commonly bragge most that may doe least, and yee have few that stand more stifly upon termes of reputation, then those that have least true worth in themselves. So it is with these worthlesse Iewes, who stand punctually upon points of honour to cleare themselves from that imputation of bodily slavery, which Christ laid on them (as they thought) when

yet

yet in the meane time they are of all ſlaves the baſeſt, *viz:* ſervants of ſinne and corruption. They ſaid ſomething that was true, that *they were Abrams children* borne of *Sarah* the free-woman, and this Chriſt denied not. But wheras they had ſaid, *they were never in bondage to any man*, that was falſe even in regard of their corporall bondage. For their bondage in Egypt of old, their Captivity for 70. yeares in Aſſyria of latter times, and the preſent ſubjection of their whole ſtate under the yoke of the Roman government was witneſſe ſufficient that it was no ſuch ſtrange matter for a Iew to be a bondman. But ſay they had beene alwayes free from ſuch bodily ſlavery, this was not that which Chriſt aimed at in that ſpeech of his [*the truth ſhall make you free*] it was ſpirituall ſervitude under the power of ſinne which he meant, and ſeeing they will not otherwiſe underſtand him, he declares himſelfe in plaine termes in this 34. *verſe*, [*Verily, verily, I ſay unto you, whoſoever committeth ſinne, is the ſervant of ſin*] There are ſervants of ſin as well as ſervants of men, and the condition of thoſe is as bad as of theſe, yea worſe. Chriſt makes the compariſon in two particulars.

1 Servants muſt have no inheritance with the free borne children, they may for a while enjoy the common benefit of the family: but at laſt they muſt be turned out and the children only divide the inheritance: ſo wicked men for a while live together in Gods houſe the Church: but when the reward of inheritance ſhall be beſtowed on the children of God, theſe are utterly throwne out of all, and no part fals to their ſhare. This is expreſſed, *ve.* 35. [*And the ſervant abideth not in the houſe for ever, but the ſonne abideth forever.*]

2 Servants muſt have their freedome from a Freeman that hath power to ſet them at liberty. So muſt ſinners from Chriſt the onely ſonne of God, who hath this power and authority given unto him, of bondſlaves to Sathan and ſinne, to make them Gods freemen. Hee alone brings deliverance to captives and priſoners, tranſlating miſerable ſinners, from under the command of the power of darkeneſſe into liberty of Gods adopted ſonnes; who being himſelfe made heire of all things as Gods naturall Sonne, admits us the adopted ſonnes into the fellowſhip of a glorious inheritance. This is ſet downe *ver.* 36. [*If the Son therefore ſhall make you free, ye ſhall be free indeed.*] Thus the ſervants of ſinne are in an ill caſe, ſure to be turned out of houſe and home, except the Sonne of God, Ieſus Chriſt ſhall purchaſe their freedome, and beſtow an inheritance upon them. But what? Were theſe Iewes here ſuch kinde of bondmen? Yea, that they were: and Chriſt makes it good in the two verſes following, by undeniable arguments. Their ungodly practiſe ſhewed plainely what maſter they ſerved, and by whoſe command they were ruled, [*I know*, ſaith Chriſt, *ye are Abrams ſeed*] *viz.* according to the fleſh, and ſo borne of free parents: but yet ye are not freemen ſo long as malice, contempt of the Goſpel, love of the world, bloudy deſires of an innocent mans death, with ſuch like corruptions, tyrannize and beare rule over your hearts as they doe. For why? [*but ye ſeeke to kill me.*] A cruel maſter it muſt be that will command, and very ſlaves they are that will be obedient to do ſo ill an office as to murther Chriſt. But the reaſon followes, yee doe it [*becauſe my words have no place in you.*] That moſt holy, pure, meeke, and peaceable Doctrine of the Goſpel, which Chriſt publiſhed unto them could have no command over their hearts to win them to ſubjection and obedience thereunto: they were engaged to another maſter, and to his word they would obey, not Chriſts, not Gods, *ver.* 37. which in the next *v.* 38. appeares yet more plainely. [*I* ſaith Chriſt, *ſpeake unto you that which I have ſeene with my Father: and yee doe that which you have ſeene with your Father*] (i) I ſpeake unto you the Will of God, and you obey the will of the divell. Whence it is eaſie to judge unto whom ye belong, and whether ye be the children of God, free ſubjects under his gracious government, or the children of the divell, and ſlaviſh vaſſals under his mercileſſe tyrany. You ſee now the occaſion & coherence of theſe words I have read unto you. The ſcope whereof in breefe is thi: To give theſe Iewes right information of their preſent condition what it was. They in great errour boaſted themſelves

themſelves much upon their outward liberty while yet they were the ſervants of unrighteouſneſſe. Wherefore our Saviour for their inſtruction and ours, lets them underſtand that they be ſlaves that ſerve ſinne, as well as thoſe that ſerve men: And for this purpoſe he pronounceth to them and us, this moſt certaine and undeniable truth (*Verily, verily, I ſay unto you, whoſoever committeth ſinne, is the ſervant of ſinne.* The meaning of the words is plaine if you obſerve,

1. What it is to commit ſinne. 2. What to be a ſervant of ſinne. To commit ſinne is not ſimply to doe any act contray to the law and will of God: for even the regenerate and moſt ſanctified men in many things ſinne often, who nevertheleſſe are not the ſervants of ſinne, but are *free from ſinne and made the ſervants of God*, as it is *Rom. 6. 22.* In this place therefore to commit ſinne [ποιῶν τὴν ἁμαρτίαν] is to doe evill willingly and ordinarily: When men make as it were a trade and common practiſe of breaking the law of God, holding on in an uſuall courſe of ungodly living without remorſe and reformation, of ſuch Chriſt tels us that they be the ſervants or ſlaves [δοῦλοι] of ſinne (*i*) they live in ſubjection to the power of their ſinfull Corruption, as ſlaves doe to the command of their maſters. Sinne rules over them as maſters doe over their ſervants. The maine point of Doctrine then that theſe words doe afford is this.

A ſinner is a bondſlave, and to live in ſinne is to live in thraldome. For the more diſtinct explication of this point touching mans ſpirituall bondage under ſinne, I deſire you to obſerve three particulars, *Doct.*

1. *The nature of this bondage wherein it conſiſts.*
2. *The diverſe degrees and kinds of it.*
3. *The greatneſſe and grievouſneſſe of it.*

For the firſt: The bondage of ſinne ſtandeth chiefly in two things:

1 *In ſubjection to the power of ſinne.*
2 *In ſubjection to the puniſhment of ſinne.*

The power and authority that ſinne hath over man, is ſeene in two particulars.

1. *In reſtraining his liberty from doing of good.*
2. *In commanding his ſervice in all bad employments.* As a maſter over his ſervants can both bid and forbid them: So the ſinne that rules in mens mortall bodies hath power both to reſtraine them from good, and to employ them in evill practiſes: you ſhall ſee both true in their order.

1. *Sinne hath power of reſtraint, and hindering from the doing of good.* A ſlave is not in his owne power but in his maſters, he cannot goe whether hee will, nor doe what he liſts, nor diſpoſe of himſelfe as he pleaſeth, his ſervice, his goods, his life, are all ordered by his maſters diſcretion. So is it with a ſinner who is holden in the fetters and chaines of his corruption, he is not his owne man, nor can he doe what many times he would. In men that are regenerate and ſanctified in part, experience yet witneſſeth how much they are peſtered and cumbred with this ſinne that hangeth on ſo faſt about them. How ever the ſpirit bee willing, and faine they would doe much in the ſervice of God; yet the fleſh is weake, and they are ſo ſhackled with it, that for their lives they can make but ſlow haſte in the wayes of godlineſſe, much adoe they have to keepe jogging on, dulneſſe, diſtraction, hypocriſie, formality, and a world of other corruptions ſet upon them in every ſpirituall duty, in every good reſolution; ſo that when they doe beſt, their worke is yet done but to halves. Grace is yoked with corruption, when that puts us forward, this pulls us backeward, inſomuch that a regenerate man is but halfe a freeman, being alwayes in ſome ſort moleſted by his corruption in the whole courſe of his religious converſation, according as the Apoſtle *Paul* in the perſon of every regenerate man complaines very pittifully. *Rom. 7. 19, 20, 21.* But now in thoſe that are unregenerate, this power of ſin is much more predominant, whoſe hearts, affections, underſtandings, and all in them are faſt locked and barred up under impenitencie, rebellion and blindneſſe, ſo that they are *holden priſoners of Satan at his pleaſure*, as the Apoſtle ſpeaketh, *2 Tim. 2. 26.* Sinne hath dealt with thoſe

men as we doe with wild fowle, clipping their wings that they may not flye away; or as enemies doe with captives, diſarme them of their weapons that they ſhall be able to make no ſhift for their reſcue. So hath ſinne utterly diſabled man to every good worke by putting out the eyes of his knowledge, and ſtripping him naked of all thoſe graces and ſtrength which he had by creation. Beſide this, ſinne hath taken away all deſire of doing good, having affected the ſoule of man with the love of all unrighteouſneſſe, whereby it comes to paſſe that man is well contented to be the ſervant of ſinne taking great delight in his owne ſhame and miſery: Vnregenerate men are kept faſt in durance, being neither able nor willing to come out of their bondage. In this reſpect is ſinne compared to ſnares, and nets, and bonds wherein men are caught, and kept faſt for eſcaping, [*I finde* ſaith *Salomon, Eccleſ.* 7. 28. *more bitter than death, the woman whoſe heart is as nets and ſnares, and her hands as bonds.*] Thereby ſignifying the moſt intangling and inthralling nature of the ſinne of adultery, whereinto few men fall that ever get out againe [*I ſee that thou art in the gall of bitterneſſe, and in the bond of iniquity*] ſaith *Peter* to *Simon Magus Acts* 8. 23. Why becauſe for all his ſeeming profeſſion, he was ſtill tyed to his covetouſneſſe and other vile affections, like a ſlave bound to a poſt with a chaine. So *Paul* exhorts *Timothy* that he inſtruct his hearers to the end they might [*Come to amendment and recover out of the ſnare of the Devill, of whom they were taken priſoners at his will.* 2 *Tim.* 2. 26.] And for this cauſe are ſinners in the ſtate of unregeneration, compared to captives and priſoners kept up in reſtraint, *Iſaiah* 61. 1. and 42. 7.

But here you are to note that Satan and ſinne doe not deale alike rigorouſly with all: they carry a ſtraighter hand over ſome than over others: Some they keepe *Arcta cuſtodia* in cloſe impriſonment. And that is when men by Satan and corruption are made ſo ſure and ſo faſt chained, that they cannot goe one ſtep beyond prophanneſſe and impiety. Thus is it with men, that are kept cloſe priſoners in the darke dungeon of ignorance, or who ſticke faſt in the dirt or mire of beaſtly covetous and voluptuous affections: in a word thoſe that are given over to all ungodly and lewd courſes. Others there are who are indeed priſoners, but yet they are kept *in libera cuſtodia* in a larger kinde of reſtraint, or as we ſay, in free priſon. And this is when Satan ſporting himſelfe in the ſinne and miſery of man holds him in a longer chaine, and lets him goe a good way outward in Chriſtianity; but yet at laſt fetcheth him back againe when he pleaſeth, like birds in a larger cage they flutter about, or like birds in a ſtring that make a faire flight up towards heaven; but Satan when he ſpies his advantage, that by their fall he may give ſome notable foyle to Gods glory, and the credit of his Goſpell, then he twitcheth the ſtring and downe they tumble unto hell. Such are thoſe of which *Peter* ſpeakes 2. *Peter* 2. 18, 19, 20. *Who had eſcaped fare from the filthineſſe of the world, but yet were intangled againe therein.* Such a one was *Demas* whoſe covetouſneſſe hookt him backe from his profeſſion of the Goſpell, to the world. And ſuch was the young man in the Goſpell, who was come neere to the Kingdome of heaven, but hee had one legge chained faſt to the love of riches, and that fet him quite backe againe. All theſe have a kinde of liberty, but it is onely of the priſon: They walke abroad but it is in fetters, or as priſoners in *Rome* uſed to be dealt with, chained to a ſouldier their keeper that doth accompany them, to ſee them ſafe returned to their jayle. Now you know that a ſlave who walkes abroad to doe his maſters buſineſſe, is yet a ſlave as well as he chained in the Gally. And ſo are theſe ſtill ſervants and bondmen to their corruptions, however they ſeeme for the preſent to be more favourably uſed. Thus of the firſt point wherein the maſterly power of ſin ſtands, *viz.* the reſtraint from doing the good we ſhould, and ſometimes would. Now in the next place ſinne hath alſo.

2 *A power of commanding all bad ſervices whatſoever:* A ſlave you know muſt ride and runne, drudge and trudge, carry and draw, hew in quarries, digge

in

in the mines, tugge at the oare, labour like horſes in a mill, and be put to all the baſe offices that are to be done. Honourable ſervices there be that a freeman, a ſonne may be imployed in: but ſervants and ſlaves indure the baſeſt and painefulleſt drudgeries. So is it with a ſinner; he is at the command of his ſinne, as the Aſſe of his driver, or as the Centurions ſervants were at their maſters becke. Looke how Satan inſpires him and his corruption ſuggeſts unto him, ſo he ſtudies and plots, ſo he invents and practiſes. Be it but one ſin that raignes over him; you ſhall ſee him ever attendant on that maſter, as be it luſt, pleaſures, covetouſneſſe, ambition, he is wholy taken up in their imployments. He hath nothing to ſpare from them: no thoughts, no words, no time, weeke day and Sabboth day, their buſineſſe ſtill goes on; nay the day is not enough for the doing of its command. Hee deviſeth miſchiefe upon his bed, and hee cannot ſleepe till hee have layd a plot how hee may compaſſe one of his ungodly deſires. Hee will bee profound, crafty, and diligent in contriving and diſpatching the affaires, which the devill and his corrupt heart have given him in command. For this cauſe is ſinne compared unto a law. *Rom.* 7. 23. becauſe it commands and rules over men by powerfull ſuggeſtions, provoking them to evill. A lawleſſe law it is, but fit for lawleſſe men, it prohibiteth all that good is, and enjoynes the practiſe of every evill thing. And hence alſo is Satan ſtiled the prince of this world, becauſe he hath no meane company at his devotion over whom he rules as vaſſals and ſlaves, moſt ready to obey his will and pleaſure. But will you ſee what imployment ſinne and Satan ſet men about. Are they honourable ſervices? no: the moſt vile, baſe, abſurd, and unreaſonable offices that can bee deviſed, what will not they command, or what will not one of their ſervants doe againſt religion, conſcience, juſtice, common honeſty, yea and nature it ſelfe? Let covetouſneſſe tyrannize over him: how baſely niggardly, ſcraping, pinching and ſparing will he be? How moſt unconſcionably and unmercifully will he oppreſſe, exact, cozen and deceive all the world, ſtrangers, acquaintance, rich, poore, friends or foes, brother, father, and all that may challenge faire & honeſt dealing? If luſt rule him, he will damn his ſoule, deſtroy his body, diſgrace his name overthrow his eſtate, undo al his poſterity for the love of ſome baſe whore. The like may be ſayd of pride; Gluttony and Voluptuouſneſſe or any ſuch like ſwaggering luſt. Yea to goe farther, the godly many times are here beſotted, who to ſatisfie ſome one unmaſterly deſire, will hazard the peace and comfort of their ſoules, diſgrace themſelves and their profeſſion, vex the ſpirit, and caſt themſelves upon Gods ſore diſpleaſure. So violent and tyrannicall are theſe commands of ſinne and Satan, and ſo baſe and ſervile are we growne in our obedience to them, that we will not ſticke to doe that which in the practiſe or event of it tends to our owne utter undoing. Now who would not bee aſhamed of ſuch a maſter, and ſuch a ſervice? Nay who is not aſhamed of it? But here is the power of darkeneſſe and the invincible tyranny of Satan, that whom we hate yet we feare, and ſerve: of whom we are aſhamed, to him yet we ſhew our ſelves obedient. Thus much touching a ſinners ſubjection unto the power of ſinne.

Next follows *his ſubjection unto the puniſhment of it*, which is the ſoreſt part of this bondage which yet a ſinner muſt ſurely beare. He is in this reſpect of all ſlaves the moſt miſerable: for let him looke which way hee will, hee can ſee nothing but ſcourges and Scorpions provided for his backe; the whip, the croſſe, the forke, and ſuch like puniſhments of ſlaves in old time are nothing to the torments he ſtands in feare of. No ſober houre paſſeth over a ſinners head wherein his heart is not full of flaviſh and dreadfull terrors, ariſing from a threefold cauſe.

1 *From Conſcience*, the horrible clamors whereof terrifie his very ſoule, and gripe him to the heart with unſufferable panges, while it ſtill cries in his eare in this rufull voice [*yet know that for this God ſhall bring thee to judgement*] oh this makes him quake and grow pale hee is afraid to looke God or men

in the face, he ſhifts and faine would if he could hide his ſinnes from the knowledge of his Conſcience, and both from Gods eye.

2. *From Sathan*, who though he now ſeeme as his Maſter yet he knowes and trembles to thinke of it, that hereafter he muſt be his everlaſting tormentor.

3. *From God himſelfe*, whoſe moſt furious wrath and unavoydable vengeance he knowes is prepared for him and ready every moment to ſwallow him for his rebellion. Now who could eate his meate merrily that muſt pay ſuch a ſhot? What comforts of this life, what pleaſures of ſinne can be ſweete which are every moment imbittered with ſo many Woes? It helps not a jot that they be for a time deferred: for he is no freeman who though he be not clapt up in priſon, yet cannot walke abroad without feare of the Sargeant, the priſon, the gallowes, when the Country is layd for him, and executions out for him in every place. Certainely it is a hell to live in feare of hell and as bad as death to live in *bondage for feare thereof all the dayes of a mans life*. *Heb*. 2. 13.

Yet ſuch is the miſerable thraldome of a wicked man, he is every way in the briers, being on the one ſide faſt chained to his ſinfull and ungodly courſes; on the other as ſurely and certainely bound to his everlaſting puniſhment. And ſo much for the firſt part of the nature of his ſpirituall bondage wherein it ſtandeth.

2 I goe forward to the next point which I propoſed to your conſideration, *viz*. *The diverſe degrees of this bondage*: where you are to note that there are two kindes of it. 1. wilfull. 2 unwilfull ſlavery.

1. *Wilfull bondage*, is when a freeman is content to be made a ſlave, or being by force or fraud made one, is willing to continue one ſtill. Such a one was *Ahab*, who *ſold himſelfe* for a ſlave *to doe wickedly*. 1 *King*. 21. 20. *I will give the worth of it*, ſaith he to *Naboth*, when he ſought after his Vineyard; true, he gave the full worth of it, that ſold himſelfe for a few Acres of land, ſuch are all thoſe that commit ſinne with greedineſſe, who take pleaſure in all unrighteouſneſſe, who love the wages of iniquity, who obey ſinne in the luſt thereof, who take thought to fulfill the deſires of the fleſh, with full conſent and hearty good will, giving up themſelves to be ruled by the counſells of Satan, and their wicked hearts. In which condition of a wretched ſinner, you may obſerve two things remarkeable.

1 How ſtrangely baſe and degenerate mans nature is growne, who being a moſt noble creature, made for the moſt honourable purpoſes and ſervices in the world, is now growne ſo vile and extreamely baſe, ſo farre forgetfull of his duty and the dignity of his creation, as to be willing inſtead of the free and happy ſervice of God and goodneſſe, to put himſelfe into a moſt ignominious ſlavery unto Divels and vile affections. Naturally we all love liberty, and chooſe rather the loſſe of life, then of it, and onely violence and fraude can bring us or keepe us in bondage: But ſinne hath prevailed with us againſt nature, and ſo taken off from us the edge of all vertuous and manly reſolution, that of our owne accord we offer our ſelves unto it, being put in fetters and manicles by our owne corruptions, yea this ſlavery men count their onely liberty, inſomuch that when they be called unto freedome, have their ranſome offered them, and all meanes of eſcape layd before them, yet they choſe to be ſlaves ſtill.

3 How difficult a matter it is for a man to come out of this bondage, ſurely he that loves the priſon better than his enlargement it is pitty there ſhould be any meanes of his delivery, and it is hazard if they be ſought he will not accept of them. That ſervant who in the ſeventh yeare of his bondage did ſo love maſter that he would not goe out free, he was by the law to ſerve his maſter for ever afterward *Exod*. 21. 5. He that would not be free when he might, ſhould not afterwards when haply he would. And ſo it is with the ſervants of ſinne when once they beare a good affection to their maſter, and are ſo farre bewitched as to hold themſelves well appayd with his ſervice, then are their eares

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nailed faſt to the poſts and gates of hell, or rather with *Siſera* a nayle is ſtriken through their temples, and at one ſtroke they looſe both life and liberty for ever. So that unleſſe that ſtrong man make a forcible reſcue of them out of the hands of theſe tyrants, they doe never eſcape from this miſerable thraldome.

2. *Vnwilling bondage*: as when a man is taken priſoner by the ſword in battaile, or circumvented by ſome ſtratagem or fraudulent guile. Such is the condition of godly men many times who by ſome furious, and vehement aſſault of temptation are wounded, overthrowne, taken, led away captive, and clapt up in irons under the guard of ſome ſtrong unruly luſt, or other, or elſe by ſome ſubtile ſleight and ſnare privily layd for their ſoules, have their heeles intrapped in the ginne, and for a while are caught as a prey for Satan. But now during this ſtraitneſſe, what ſighes and ſorrowes doe poſſeſſe the godly heart? How tedious and irkeſome is this bondage? How doth he long till his heart be againe enlarged, that he may runne the race of Gods commandements? Life it ſelfe is unpleaſant till this liberty to obtained againe. Wherefore many a hearty prayer is ſent up to Heaven dayly to intreate God for his enlargement, willingly doth he embrace all meanes of freedome, gladly doth he runne and reſt in him that onely bringeth deliverance unto captive priſoners, with the *Iſraelites* in *Ægypt* he is even weary of his life for the oppreſſion and cruell tyrannie under which he is holden, which makes him in the bitterneſſe of his ſoule cry out unto God for deliverance from this heavie bondage. Often taking up that complaint of the Apoſtle *Rom.* 7. 24. [*O wretched man that I am, who ſhall deliver me from the body of this death*] Theſe are the ſeverall degrees of this bondage, which was the ſecond part propoſed to be handled.

3. I come in the third place to conſider the *greatneſſe and grievouſneſſe of this ſpirituall bondage*; which will appeare by comparing it with outward bodily ſlavery. Now ſpirituall ſlavery is worſe then corporall in three reſpects.

1. *In regard of multitude of Maſters*: In corporall ſervitude one maſter may have many ſervants, but for one ſervant to have two or more maſters is a thing unreaſonable and unpoſſible, ſuppoſe they were both good; much more if they be bad. Miſerable therefore is the eſtate of a ſinfull man, who when he ſerves feweſt ſerves three at once, firſt his luſts, ſecondly, Satan working powerfully in his ſinfull corruption, thirdly, God himſelfe. For the firſt: it may be ſome one wicked affection is his maſter, and yet there is worke enough to pleaſe that, but when many luſts at once beare ſway over a man like many tyrants in one Citty, Lord what combats, broyles, and tumults be there in that mans heart: when pride commands one thing, covetouſneſſe another, when uncleane luſts draw one way, ambition another, voluptuouſneſſe a third, a man had neede then to ſtudy and take thought for the fleſh to fulfill the luſts thereof, and all little enough to pleaſe theſe hard and cruell taskmaſters. Againe he hath another maſter, and that is Satan, who inſpires theſe corrupt affections of mans heart, with much rage and helliſh fierceneſſe, and is that grand *Pharaoh* who ſetteth all thoſe inferior officers a worke, who therefore is called the [*Spirit that worketh in the children of diſobedience*] *Epheſ.* 2. 2. Over whom although he alone may ſeeme to challenge all power and authority as over the onely ſubjects of his kingdome, yet we know that beſides both theſe, they have another ſupreame and ſoveraigne Lord (*i*) God himſelfe, againſt whoſe government although they doe rebell, yet can they not withdraw themſelves from under his power and juriſdiction. *God is King, let the earth bee never ſo unquiet, and the haters of the Lord ſhall be ſubject unto him.* He will have to doe with them in ſpite of their hearts. They feare him as ſlaves againſt their wills, both to doe his will whilſt he uſeth them to effect by them his owne moſt holy purpoſes, and alſo to ſuffer his will in their juſtly deſerved puniſhment. Thus wicked men are maſtered on all hands, and no way free either from ſinne or puniſhment.

2. *In regard of the meanes of eſcape:* a ſervant hardly uſed may finde meanes to ſhift himſelfe of his Maſter; It is not ſo with a ſinner; runne away from his maſter he cannot; for he beares him alwayes about with him in his boſome, his ſin ſtill keepes him company, and goe he whether he will Satan dogges him, ſtands at his right hand, nay poſſeth his very heart, ſo plying him with temptations and ill ſuggeſtions, that he cannot goe a foote from his ſervice. 'Tis true the caſe is ſo ſometimes with a wicked man that he changeth his maſter, but ſeldome comes a better. If he eſcape the tyrannie of one ſinfull affection, he falls under the command and power of another as bad. So you ſhall have a very ſpendthrift turne a miſerable niggard: but this is onely like a priſoner that removes his bolt from one legge to another, and ſuch exchange is done onely upon compact: He leaves one vice that he may the more freely give himſelfe to another, ſo that he changeth his maſter but not his ſervile condition. Some reigning ſin or other will alwaies cleave to his ſoule, lye downe with him in his grave, and ſinke him downe to hell. And as for the eye of Gods revenging juſtice, he ſees it open upon him to take notice of his doings, and his hand alwayes lifted up to ſmite him, trembling alwayes to thinke that he hath no meanes to hide his ſinne from Gods knowledge, no power to prevent, no ſtrength to beare the heavie ſtroke of his wrath when it ſhall light upon him.

3. *In reſpect of the reward*, the world hath ſcarce afforded maſters ſo without all humanity, Tyrannicall and cruell, as not to be pleaſed with the faithfull ſervice of a ſlave, or not to reward him in ſome degree of curteſie for his ſervice. A ſinner is miſerable both wayes, as he cannot pleaſe his maſter, ſo he cannot hope for a reward. For take a man that hath quite ſpent himſelfe in the ſervice of ſome one of theſe imperiall and cruell Lords, who hath done all that he can in giving full content and ſatisfaction unto them, yet they reſt not, there are yet new commands and further injunctions, ſo that when it ſeemed, villany was come to the height, and that mens wits and ſtrengthes did faile them for further plots and practiſes, there's yet a powder-plot behinde, ſome new, ſtrange, unthought of peece of bad ſervice to be performed. Sinne and Satan are reſtleſſe and mercileſſe tyrants, never contented, ſtill exacting, crying, craving, compelling to new tributes & homages. And now when a man hath worne out himſelf in their ſervice, ſpent his yeares and ſtrength, his wealth and good name, and body and ſoule, and all upon them, what is then his reward for this his truſty and true ſervice? A courteſie thinke you? Nay a very hell of unkindneſſe, ſhame, reproach, miſery, and many other puniſhments even in this life, but for all that other, Hell, damnation, fire, ſnares, and brimſtone, and ſtormy tempeſts of Gods furious indignation: this is their portion and the guerdon of their obedience. Satan did for a while promiſe faire and performe little, helping them to enjoy ſome pleaſures of ſinne for a ſeaſon; but this ſeeming kindneſſe was but coloured cruelty, all being nothing but a ſweete ſauce to make him ſwallow downe thoſe morſels of poyſon, the fiery venome whereof, ſhall afterwards drinke up his ſpirit, and inflame his ſoule with everlaſting burning.

Fooliſh men and unwiſe that take ſuch paines to be miſerable: But how ſhould it be otherwiſe, when men are ſervants to Satan, but rebells againſt God? In vaine doe they expect any other reward for their ſervice, then the ſevereſt puniſhment of their rebellion.

Thus I have opened unto you according as I have beene able, the nature, degrees, and quality of this ſpirituall bondage of ſinne. It remaineth now to make ſome uſe and application of that which hath beene delivered.

Vſe 1. The *firſt uſe* ſhall be for the diſcovery of a great errour in the world committed by men, in judging their owne and other mens conditions. It is the common opinion of moſt, that if a man live out of danger of law, and have wherewith to pay every man, and keepe him out of debt and feare of the priſon, if he can live upon his owne and be beholding to no man, if he can ſet his foote to the beſt mans in the pariſh, and be able to make his part good in any ſuite or quarrell,

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caring as little for ſuch a great man, as the great man cares for him, if hee can over-beare his enemies, and trample upon any that he takes againſt; if he can go whether he liſts and doe what he pleaſeth, living idly in pleaſures upon other mens labours; if he be able to ſinne boldly, to ſatisfie any diſordered affection without controule, having power in his hand to overcome a poore Miniſter, that he ſhall not dare to reprove him, or money enough in his purſe to out-bribe the authoritie and ſeveritie of the law, ſuch a man as this that lives without feare or care, he is eſteemed the onely man that leads a free life, and lives at his owne command. Thus men judge of others and of themſelves, whilſt they looke no farther than that which is outward, appearing to ſenſe: But they muſt know that every free man in a civill eſtate, is not a free ſubject of Gods Kingdome: No; there be that feede daintily, lye ſoft, goe richly clad, live lazily, and who take their fill of worldly pleaſures in all licentiouſneſſe, who yet are as arrant ſlaves as any that ſerve in a Gally. Doe but turne their inſide outward, and you ſhall ſee ever whole legions of Divels domineering over them, pride covetouſnes, ambition, envie, malice, uncleane deſires, with a number of ſuch like black & helliſh luſts reigning in their ſoules, under the command whereof they are haled this way and that, in all ſervile obedience even like ſlaves bought and ſolde in a market. A vaine thing 'tis for theſe men to bragge of their nobility, gentrie, of the freedome and ingeniouſneſſe of their education or living. For let them know that a mans honour is his honeſtie and ſanctity; his perfect freedome is the faithfull ſervice of God. He is truely free, gentle and noble, that's truely gracious. Swearing, lying, gaming, whoring, covetouſneſſe, gaping after a few pounds of Gold and Silver, fooliſh love of gay apparell, reſtleſſe purſute after two or three words and titles of honour, with the like; are theſe the imployments of a brave, free, generous, and noble ſpirits? Farre bee it from any man to thinke ſo, ſervile and baſe diſpoſitions they be that ſubject themſelves to ſuch wicked, and unworthy affections, nor can any be honeſt, or honorable who hath ſuch maſters. This the Apoſtle concludes, *Rom.* 6. 20. [*When ye were the ſervants of ſinne, ye were free from righteouſneſſe,*] And it muſt needes be a baſe and diſhoneſt ſervice wherein 'tis free to be, and to doe any thing ſaving that which is honeſt and righteous. Wherefore let no man fall into the errour of the Iewes here noted in this text, boaſting much of their freedome and dignity, becauſe they were borne of *Abraham*, and lived not in bodily ſervitude, leſt they heare alſo that which Chriſt here replyed upon theſe Iewes [*Who ſo committeth ſinne, is the ſervant of ſinne*] and againe [*If ye were Abrahams children, ye would doe the workes of Abraham*] *verſe* 39. But now [*Ye are of your father the Devill, becauſe the luſts of your Father ye will doe*] *verſe* 42.

2. The ſecond uſe of this point ſhall be for admonition, that each one doe make tryall of his eſtate; whether he be the ſervant of ſin yea or no? For which purpoſe the Apoſtle hath ſet downe a golden rule, *Rom.* 6. 16. [*Know yee not that to whomſoever ye give your ſelves as ſervants to obey, his ſervants ye are to whom ye obey, whether it be of ſinne unto death, or of obedience unto righteouſneſſe.*] 'Tis not the Livery or Cognizance of Baptiſme, 'tis not the name of Chriſtian, 'tis not the outward profeſſion of religion that makes a diſtinction betweene the ſervants of God, and of ſinne. We have a fairer marke to know them by, and that is Obedience. This tells us cerrainely to whom they belong. He that obeyes God he is Gods ſervant; he that obeyes ſinne, let him proteſt or profeſſe never ſo much devotion to Gods ſervice, yet he is for all that the ſervant of ſinne and no better. Well then the triall is now eaſie, and requires no more but this, that you bring your thoughts home to your ſelves, duely conſidering whom you doe uſually ſervice unto, whether God in obeying his holy Commandements, or your owne ſinfull fleſh and Satan in following their counſells. *Vſe* 2.

Doeſt thou in thy heart ſerve the law of God, conſenting to all the commands thereof as moſt good and holy, endeavouring as much as poſſibly thou art able to doe whatſoever it biddeth thee, holding a conſtant reſolution to pleaſe God in

in all things whatſoever? If thy conſcience can truely ſay yea, then mayſt thou rejoyce in the honourable title of being the ſervant of God. On the other ſide, doſt thou commit ſinne as our Saviour ſpeakes here, that is, doſt thou willingly and ordinarily, make a practiſe of breaking Gods holy law, following every lewd courſe that Satan leads thee to, and giving ſcope to thy ungodly deſires? Yea is there any one particular ſinne that reignes over thee, wherein thou liveſt wittingly and wilfully however thou forſake others? If thy conſcience ſay yea, then know that as yet thou art a miſerable bondman and ſervant unto corruption, hearken therefore in the laſt place to

Vſe 3. 3 The third uſe wherewith I will conclude this point, and that is an exhortation to perſwade thoſe that finde themſelves in bondage unto ſinne to endeavour by all meanes to get themſelves at liberty. To men in priſon or bodily ſervitude, this exhortation were needleſſe; but unto the ſervants of ſinne, it is moſt neceſſary to uſe all perſwaſions to make themſelves freemen. Two motives there are that ordinarily prevaile with all men, to ſeeke for a change of their preſent condition, *viz:* 1. The evill of the preſent eſtate in which they are. 2. The good of another whereto they may come: both are ſeriouſly to bee thought on in this buſineſſe, foraſmuch as there is no eſtate worſe than the ſlavery of ſinne and puniſhment: nor any better than the liberty of grace and glory. Wherefore let me earneſtly entreate you to bend your meditations upon theſe two points. Firſt thinke with your ſelves how miſerable a thing it is, for a man to live all dayes of his life like a ſlave, and dye like a villaine, how wofull is the caſe of that poore creature, which is at the command of every baſe affection led and driven hither and thither, according as every wicked deſire and helliſh inſpiration ſhall provoke it, wearying it ſelfe in the wayes of wickedneſſe, and taking a great deale of paines to worke out its owne everlaſting miſery. Thinke what ſtrange folly it is for a man to content himſelfe with a few poore commodities and pleaſures, that ſinne can afford for a day or two, the very enjoying whereof doe but make him more unhappie: No man that is wiſe would buy the greateſt of ſuch contentments, for one of the pangs of an evill conſcience, which accompany them. The time comes on when he muſt part with all his delights; and be turned out of the world naked of all comfort, grace and favour. This is it which cuts him to the heart, and one ſerious thought of it quite daſheth all his jollity and contentment, Feares are upon him on every ſide, making him to live uncomfortable, becauſe he knowes he ſhall dye unhappily. But now turne our thoughts on the other ſide, and conſider how happy and glorious the condition of the Saints is, whom God by his grace hath ſet at liberty, from the ſervice of ſinne. Whether you looke upon them here in this life in the eſtate of grace; or hereafter in the eſtate of glory, their freedome is every way bleſſed and deſireable. Free they are from the commanding power of ſinne, being now led by the ſpirit of Chriſt, and not by the ſpirit of the Devill, free from the terrors of an evill conſcience: free from the terrors of death, hell, and judgement: free unto every noble imploiment in Gods ſervice, apt to pray much, ready to heare much, able to meditate much, delighting in ſanctifying the Sabboth, chearefull, forward and willing hearted to every good worke. A bleſſed eſtate if we have either grace or wit to judge right of it. I confeſſe graceleſſe fooles have another eſteeme of it: Tell them of praying, reading the Word of God, ſinging Pſalmes, hearing and repeating of Sermons, and keeping of the Sabboth, ye kill them dead, and rather they had you ſhould ſet them to any the painefulleſt drudgerie in the world: Councell them to refraine gaming, drinking and ill company, to bridle their ungodly and naughty affections, to converſe with ſuch and ſuch men of godly and religious lives, and to be content to be ruled by reaſon of Gods Word. All this is even as much as if you ſhould put them in the ſtockes, or clap a paire of fetters on their heeles. Let them live in a family where all exerciſes of religion are ſtrictly obſerved, and no liberty given to any lewd practiſe, they are weary of it as a priſoner of the

Iayle,

layle, or one that is in little eaſe, and they thinke it ſeaven yeares till they begone to ſome other place, where they may live as they liſt. Thus men of perverſe mindes, and corrupt judgements cenſure Gods ſervice to be no better then a ſad, dull, wearifome, and ſlaviſh drudgerie. Vngodly men, that thinke there is no mirth but in madneſſe; no ſport but in doing miſchiefe; no contentment but in pleaſing the Devill and wicked luſts, no liberty at all but in licentiouſneſſe of living. Be (I beſeech you) better informed, and know that a ſubject is a free man though he ſerves his Prince and obey his lawes: A Sonne is a freeman although hee live in feare and aw of his parents: A Servant is a freeman though hee live in conformity to the lawes of a Chriſtian maſter, and the orders of a Chriſtian family. And ſo a Chriſtian man is then free, yea moſt free when he ſubmits himſelfe to the lawes of God, as an obedient ſubject of his kingdome. This freedome he enjoyes in part in this life, but fully in the world to come, when he ſhall be perfectly freed from all ſinne and miſery, when there ſhall be no feare of being unhappy, becauſe no poſſibility of being ſinfull. Certainely my Brethren, if there be in us any ſenſe of our preſent miſery, or expectation of the future happineſſe of the Saints, we cannot chooſe but ſigh within our ſelves with many prayers, wiſhes, and long deſires, that wee alſo may *be delivered from the bondage of corruption, into this glorious Liberty of the Sonnes of God.*

If now (for concluſion of all) you aske me by what meanes this freedome may be obtained; I anſwere briefly, there is no meanes but one, and that is Ieſus Chriſt. All the Liberty we have is his purchaſe and from his gift, for as you have heard, we are bondſlaves unto ſinne, partly in regard of the puniſhment of it, partly in regard of the over-ruling power thereof. Now it is Chriſt that ſets us at liberty from both. Chriſt by his blood purgeth us from all our ſinnes, by taking the guilt and puniſhment thereof from us. Chriſt by his ſpirit delivers us from the power and dominion of ſinne, that it raigne not in our mortall bodies, having ſanctified us by ſending the holy Ghoſt into our hearts. For [*Where the Spirit of the Lord is there is Liberty*] as the Apoſtle ſpeakes, 2 *Cor.* 3.17. So that every way Chriſt is hee that beſtowes on us our Manumiſſion, according as he himſelfe here ſpeaketh [*If that the Sonne ſhall make you free, then are you free indeed*] wherefore this onely remaines that wee ſhould goe unto Chriſt; ſeeke and ſue unto him for our enlargement, intreate him to heare the cry of a priſoner and captive, and in compaſſion of thee to afford his helping hand for thy delivery. Pray him to put himſelfe betweene Gods wrath and thy ſoule, making peace for thee in heaven; by his bloody and meritorious ſacrifice, pray him to ſend forth into thine heart, the ſpirit of ſanctification, to regenerate and renew all the powers of ſoule and body, freeing them from that law of ſinne which naturally is in thy members, that by the power of that inward grace, thou mayſt be able thenceforth to give up thy ſoule and body unto God, as ſervants of righteouſneſſe and holineſſe. Confeſſe to him and ſay: *O Lord, other lords beſides thee have ruled over me,* who have robbed me of al grace, peace, comfort, happineſſe, honour and liberty, long have I lived in grievous thraldome, miſerably oppreſſed and ſtreightned on every ſide, Satan, the world, the affections of ſinne have playd the unmercifull tyrants over mee, I have beene wholly at their command, thinking ſpeaking and doing every wicked thing they have ſuggeſted unto me, when I would doe any good, evill is preſent with me & about me, and I am hedged with ſuch a world of encumbrances that I cannot tell which way to get out. Now Lord helpe me, breake theſe my bonds, unlooſe theſe cords wherewith I am tyed, free me from this ſtreightneſſe, and bring my ſoule out into a large place. Vndoe the workes of the Devill, reſtraine his power, deſtroy his kingdome, and utterly overthrow the dominion of ſinne within me. Bee thou my Lord and King, and doe thou rule over mee, let thy Word command me, thy ſpirit leade me, thy power incline me to all ſubjection unto thee. Bid me doe what thou pleaſeſt, and make me doe it, forbid

bid me what thou diſlikeſt, and keepe me from doing it, perſwade me by faire meanes, and if ſtubborne, force me by foule, exerciſe over me all the authority of a Father, of a Maſter, of a King, of a God. I ſubmit me to all, and am content by any meanes to be over-ruled, ſo I may become a faithfull ſervant in thy houſe, & an obedient ſubject of thy Kingdome. This my ſervice is my freedome, this freedome is my happineſſe, and for me to be thus free and happy is thine honour. Now therfore take unto thee the glory of all, and accept of my ſervice who haſt purchaſed my liberty: unto thee O Chriſt I owe my ſoule, much more my obedience, I yeeld thee both and all that I have or can doe, take all, command all, protect, ſanctifie and ſave all.

FINIS.

Hosea. 4. 6.

My people are destroyed for lacke of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me; seeing thou hast forgotten the Law of thy God, I will also forget thy children.

THese words containe a short declaration of the miserable estate of the Church of *Israel* in the dayes of the holy Prophet, when the people they were ignorant, the Priests they were negligent, both were growne monstrously wicked, and all were likely to be out of hand most severely punished.

The parts of this verse are two.

1. The sinne and punishment of the people; their sinne is ignorance, want of knowledge of God, his worship and service; their punishment is destruction, or cutting off: partly by temporall judgements, the Sword, Pestilence, Famine and Captivity; which for their ignorance with other sinnes should come upon them; partly by spirituall and eternall judgements in their certaine condemnation in Hell fire.

[*My people are destroyed for lacke of knowledge.*]

2 The sinnes and punishment of the Priests who are in the next place particularly questioned as chiefe authors of that ignorance which was among the people: their sinne is, that: *They rejected knowledge and forgot the law of their God:* The latter clause gives us the meaning of the former: The law that was prescribed unto the Priests the sonnes of *Levi* is expressed, *Deut.* 33. 10. [*They shall teach Iacob thy Iudgements, and Israel thy Law*] and yet more fully, *Mal.* 2. 7. [*The Priests lippes should preserve knowledge, and they should seeke the Law at his mouth, for he is the messenger of the Lord of hosts.*] This then was the covenant that God had made with the sonnes of *Levi*; that besides the offering up of sacrifices for the people; he should provide for the instruction of the people in matters of religion: for which purpose they are enjoyned, 1. To have the knowledge of Gods will for themselves, that the law of God might be sought at their mouth, and knowledge preserved in their lips. 2. To bee ready and carefull to teach the same unto the people; so farre as concerned their duty to know and practise. Now at this time these Priests *had forgotten, i. e.* broken *the covenant of Levi*; and transgressed the commandement which God of old had given to the Priesthood: being guilty of a double fault.

1. Ignorance that they were not themselves men of knowledge, such as were skilfull and learned in the understanding of the law able to informe others: but were as the Pharisees and Scribes in after times, *Blinde leaders of the blinde.*

2. Negligence

2. Negligence that they tooke no care in teaching the poore ignorant people according as they were bound by their office: Both theſe faults are ſignified unto us when the Prophet ſaith [*That the Prieſts had rejected knowledge,*] meaning that they were ignorant themſelves, and negligent towards other: They had no knowledge for their owne part, or if any, yet they deſpiſed to teach it to others. A fault no way to be tolerated in ſuch men: and therefore in the next place you have their puniſhment; which is conformable to their ſinne: They would not doe their duty, God would diſcharge them of their office; *they rejected knowledge* with ſcorne and loathing of it, (ſo the word is מאסת) God with as much diſdaine *rejects them from being Prieſts unto him: They had forgotten Gods Law, God would likewiſe forget them and their poſterity*, leaving them without releeſe when their deſerved ſhame and miſery ſhould come upon them. Which fell out accordingly at the finall deſtruction of the kingdome of *Iſrael*, when Prieſts and people fared alike, and were all carried away into perpetuall captivitie; where they and their poſterity remained ever.

The words being thus in brieſe opened to you, out of them I commend to your obſervation, this generall point of inſtruction, *viz:*

Doct. *Ignorance in matters of religion, be it in whomſoever, is a hatefull and dangerous ſinne.*

If it bee in people it is naught, if in Miniſters it is much worſe, in whomſoever it be, it is a ſinne wherewith God is highly diſpleaſed, and which he will one day ſeverely puniſh. That the truth of this may appeare unto you, I ſhall endeavour to unfold unto you the Quality and Danger of this ſinne a little more at large: becauſe as ignorance is a common fault, ſo men have a common opinion that it is a very ſmall offence, ſcarce any at all: You will judge otherwiſe, if you will duely conſider of it in theſe three reſpects.

1. *The Nature of it.*
2. *The Cauſes of it.*
3. *The Effects of it.*

1. For the nature of it, you muſt know that ignorance is a foule blemiſh of mans nature; a want of that perfection which ſhould be in us, if matters were now with us as when God created us, we were made after Gods image, and a ſingular part of that Image was our knowledge, and the moſt excellent part of our knowledge, was the underſtanding of all divine matters touching God and goodneſſe, ſo far forth as it was needfull for us to underſtand them. Now nature it ſelfe that hath planted in every one an unmeaſurable deſire of knowing much, leades us alſo to judge how incomparable an ornament it is, where it may bee attained.

When we thinke upon the infinite knowledge of God, or upon that excellent meaſure of knowledge in the Angels and bleſſed Saints departed, or in *Adam* in his innocencie, none is ſo ſtupid and dull, as not to admire it in them, and to wiſh for the like in himſelfe, ſo farre as he might be capable of it. In which caſe when we looke back from them to our ſelves, who can chooſe but hang downe his head for very ſhame and griefe to ſee God, and theſe bleſſed creatures inhabiting in ſo glorious a brightneſſe and lightſomeneſſe, whilſt himſelfe dwels in darkenes, compaſſed about with a black night of inorance, errour, and obſcurity: He ſeeth as much difference betweene himſelfe and them, as betweene him that travailes by the cleare ſunne-ſhine, and one that walkes by a candle. Knowledge is like the ſunne in the world, or the eye in a mans face: nothing would be more rufull and diſmall than the world without the light of the Sunne, nor is any deformity in the face more notable than the want of an eye: And certainely there is nothing more ugly to behold, than that ſoule which is darkned in its underſtanding through blindneſſe and ignorance, being deſtitute of the knowledge of God, of Chriſt, of Grace, of Religion; the knowledge whereof is not onely light, but alſo life unto the ſoule.

2. In

2. In the next place let us conſider the cauſes of mans ignorance, and they are two, both very bad according as the effect.

1. The firſt is *Adams* ſin from whoſe fall this naturall corruption and weakeneſſe is derived unto us. He ſinned, and we in him: both are puniſhed among other great loſſes, with the loſſe of thoſe glorious abilities of our underſtanding part. It had once a power and large capacity to comprehend all things both naturall and divine: but at this time a very great weakeneſſe and dimneſſe of ſight is fallen upon it in diſcerning naturall things: and for the knowledge of God and ſpirituall things it is growne even ſtarke blinde. Hence then is that firſt kind of ignorance which we may call *naturall and invincible*. *Naturall*, becauſe every ſonne of *Adam* brings it with him into the world, by the courſe of his generation and birth: foraſmuch as every one is borne weake-ſighted with this infirmity and diſability in his underſtanding. Therefore in infants there is more then *ignorantia puræ negationis*: for being ſinnefull, ignorance is a part of their originall corruption, and ſo it is alſo *pravæ diſpoſitionis*, they not onely know not by reaſon of age; but are ill diſpoſed to know by reaſon of the diſability of their ſinfull nature. Againe this ignorance is termed *invincible*, or unavoidable, becauſe the naturall man alwaies continues in it, and cannot by his owne ſtrength ever get out of it: but only by the helpe of Gods ſpirit outwardly affording the meanes of holy knowledge and inwardly enlightning the minde to underſtand them aright as the Apoſtle ſheweth. 2 *Cor.* 3:18.

2. Our owne ſinne, *viz.* wilfull rebellion in neglecting and deſpiſing all holy meanes of knowledge: when meanes are not they ſeeke not after them, when they be offered, they refuſe them, or uſe them with all careleſneſſe and diſreſpect: when men winke againſt the light, cloſing up their eyes that it may not ſhine in their hearts: when they will none of wiſedomes inſtructions, but ſtubbornely ſay to God, *depart from us, for we deſire not the knowledge of thy wayes*. Hence is that other kinde of ignorance which we call *affected*, a fouler fault by farre then the former: when men know nothing and yet ſcorne to learne any thing: they will not heare, nor conferre, nor reade, nor pray, nor uſe any meanes to get knowledge, but are content to ſit ſtill in darkeneſſe, as the Egyptians were ſometimes forced to doe, not ſtriving one way or other. A miſerable condition, but I ſhall tell you the reaſon of it: they abide in darkneſſe, becauſe they are loath to ſee and to be ſeene. Should they come abroad in the light, their manifold deformities and abominable corruptions would be diſcovered by the light of the word to their ſhame and griefe: they ſhould meete with many reproofes of their lewd courſes, many perſwaſions to piety and obedience: all which they can by no meanes endure, it is death to them to heare of their faults, when they are reſolved not to amend them: and they will be wilfully ignorant of that, which being once knowne would often trouble their conſciences. This reaſon of mans wilfull affected ignorance, Chriſt gives, *Joh.* 3:19,20. [*Light came into the world, and men loved darkeneſſe rather than light, becauſe their deeds were evill: for every man that evill doth, hates the light, neither commeth to the light leaſt his deeds ſhould be reproved.*] Theſe are the cauſes of this ignorance, originall corruption diſabling us to know, actuall ſtubborneſſe and frowardneſſe, making us unwilling to know: wherefore ignorance muſt needs be ill, that hath ſo ill cauſes, where the root is rottenneſſe, you can looke for no fruit but corruption.

3. Come we in the third place to the effects of it, and you ſhall ſee it is evill and hurtfull in that regard alſo. The fruits of ignorance are two. 1. Sinne. 2. Puniſhment. 1. Sinne. Ignorance is a ſinne it ſelfe, and it is a cauſe of many ſinnes: There be mother ſinnes, and this is one of them, a fruitefull mother not of devotion, as blinde Papiſts would have us believe, but of iniquity and impiety. An ignorant man is a wicked man; an ignorant Prieſt is a wicked Prieſt, an ignorant people, a ſinnefull people. It is plaine by this very Chapter, (*There is no truth, nor mercy, nor knowledge of God in the land*) ſaith the Prophet,

Prophet, ver. 1. What followes thence, why this (*by ſweaving, and lying, and killing, and ſtealing, and committing adultery, they breake out, and blood toucheth blood, verſ. 2.* Againe (*Iſrael doth not know, my people doth not conſider,* (ſaith the Prophet) *Iſaiah, Chapt. 1. verſ. 3.* what of that, they might yet be devout, and holy might they not? No: reade the complaint that followes thereupon, *verſe 3.* (*Ah ſinnefull nation, a people laden with iniquity, a ſeed of evill doers, children that are corrupters, they have forſaken the Lord, they have provoked the holy one of Iſrael, they are gone away backward.*) See the fruits of ignorance whereby men become Apoſtates from God, wicked in themſelves, and corrupters of others: for ſo it is, they that know no good themſelves, have yet knowledge enough to teach another to doe evill. Nor can this be otherwiſe: for as much as where the heart is evill, the life will be wicked. Now an ignorant perſon is devoyde of grace. So ſaith the Apoſtle touching the Gentiles, that they were (*ſtrangers from the life of God through the ignorance that was in them, becauſe of the blindneſſe of their hearts. Epheſ. 4. 8.*) that is, they were deſtitute of all ſaving and quickning power of Gods ſpirit, they had no grace, no faith, no feare, no love, no true affection to God or any ſpirituall goodneſſe; they had neither care nor deſire of that they knew not: whence *ver. 19.* followes immediately their lewd lives in that (*being without ſenſe* (of goodneſſe) *they gave themſelves unto wantonneſſe, to worke all uncleaneſſe even with greedinneſſe.*) For what will not a graceleſſe ignorant man doe, who knowes not, but he may doe any thing? He is blinde and cannot chooſe but ſtumble at every blocke, daſh himſelfe againſt every poſt, tumble into every ditch: hee is a ſhip without a Maſter that runnes at adventure with any winde, upon any rocke or ſhelfe. It is Chriſts compariſon, *Ioh. 12. 35.* (*Hee that walketh in the darke knoweth not whether he goeth*) and ſo it is with an ignorant man, he travels in the night, he canot ſee his way before him, he miſſeth at every turning, he muſt leape hedge and ditch: and yet ſtill the farther he goeth, the more he wanders. No good worke he takes in hand but he failes ſtrangely in the performance, in every courſe of his life he goeth aſtray through his great folly, and before he is aware, runnes upon a thouſand ſnares and temptations the devill hath ſet for to take him. You ſee then ignorance is an occaſion of many ſinnes: but in particular, let me give you warning of two ſpeciall faults that ignorant men uſually runne into. 1. Inconſtancy in religion, whether it be in opinion or practiſe, for when men take upon them the profeſſion of religion, beleeving, and practiſing many things, but are not able to give an account of their faith, nor tell any ſound reaſon why, upon what grounds, to what end they doe ſuch and ſuch things: can it be expected, but that if theſe be ſtrongly ſet upon and put to it indeed, they will be drawne without much adoe to change their mindes? We know what the Apoſtle ſpeakes of *thoſe ſilly women, who were alwayes learning, and yet never came to the knowledge of the truth*: They were the fitteſt to become a prey unto falſe teachers and deceivers, who *creeping into their houſes* and hearts, by cunning inſinuations deluded them, and *led them captive* to any erroneous opinion or practiſe. *2. Tim. 3. 6, 7.* Among us, my brethren, in theſe times we have to blame men as well as women for this fault. The intollerable ignorance of moſt is ſufficient witneſſe to all the world, that there are not a few whoſe religion is yet to chooſe, and for ought they know to the contrary, another may be as good as that which they profeſſe for the preſent, they be proteſtants in ſhew, but they know as little what belongs to true religion, as they doe of Popery: They be no more able to diſtinguiſh betweene true religion and falſe, then an infant betweene the right hand and the left. And therefore if at any time a Prieſt or Ieſuite, or other cunning Papiſt ſet upon them, they are ſtraight way puzzled and ſtaggered: they have nothing to anſwer in defence of their religion, but you ſhall ſee them preſently fetch it over with fine words, and halfe perſwaded to be of another opinion: yea did not civill reſpects and temporall inconveniences beate them off from popery more then the knowledge or hatred of ſuch errors as Papiſts maintaine,

taine, there is nothing could keepe them in that caſe from revolting unto their ſide.

It is a needfull point, my brethren, to be thought on by us and that ſeriouſly, eſpecially in theſe evill dayes, wherein Satan and his complices doe on all hands aſſault the Church of God, ſeeking to ſwallow her up. Our brethren abroad are in ſore affliction, yet they forſake not their God, let us pitty them, and pray for them, that they may continue faithfull even to the death, for our ſelves at home, God he knowes we are as ſinfull a people and have deſerved as ſharpe a tryall as our neighbours, let us pray ſtill for the life and ſafety of our King, the peace of our Church, the welfare of our ſtate, and let each one looke to his owne particular walking in the light, whileſt we have the light getting knowledge and wiſedome, and faith, and zeale, that we may ſtand faſt in the profeſſion of Gods true religion, whatſoever danger may betide us. This of the firſt fault of ignorant men. The ſecond followes.

2. Security or ſenſleſneſſe in regard of ſinne or puniſhment. An ignorant perſon knowes not what it is to ſin, and therefore dares commit it, he apprehends not what puniſhments belong to ſin, and therefore he makes no ſcruple of them: he ſees no danger before it comes: and ſo he feares it not: when puniſhment comes upon him, he knowes not why or from whom it comes, it is with him as with *Ephraim*, *Hoſ.* 7. 9. [*Strangers have devoured his ſtrength and he knowes it not: yea gray haires are here and there upon him, yet he knowes not*] many markes of Gods anger are upon him, yet he knows and apprehends not by whom, or wherfore he is ſmitten. You ſhall have many a man pine away in his eſtate, unbleſt and unthriving in all his buſineſſes, croſt with ungratious and diſobedient Children, vext with evill ſervants and unfaithfull, troubled with an unquiet and diſcontented family, tormented with unjuſt ſutes in law, ſlandered in his good name by falſe reports raiſed of him, yea diſquieted in his ſoule with griefes and feares: yet marke this man in all his vexations, and you ſee him ſenſible of nothing but preſent paines: he thinks of nothing leſſe than of Gods hand & his own ſin in all this: God ſmites him for his covetouſnes, uncleanes, prophanes, unbeleefe, Atheiſme with the like notorious ſins he lives in: but the ignorant wretch never conſiders of this; nor doth he any jot the more either turne to God that puniſheth him, or from his ſins for which he is puniſhed; he toyles and moiles, rides and runs up and down, tries now this way, then that, entreats one, bribes another, after al complains of his hard fortune and ill ſucces in all his affairs. And yet ſee in the middle of all this trouble he ſins as much as ever he did, he ſweares, he drinkes, and coſens his neighbours as much as ever; he is as irreligious as he was before, not any duty of religion performed by himſelfe or with his family more than at another time. No; he keepes his old wont, and ventures on ſtill in his evill courſes, hoping that times may change, and matters amend one day. If he can but make any ſhift to eſcape the preſent ſmart; that is all that hee lookes after. Thus is the condition of many ſoules, who doe evill and are plagued, yet doe evill ſtill: becauſe they bee beſotted, and have not the wiſedome to ſee their ſinne, or feare their puniſhment.

Thus much of the effect of ignorance *viz.* ſinne, the ſecond followes:

2 Puniſhment: [*My people periſh*] which is partly in this life, partly in that which is to come. In this life God often plagues them and puts them to ſhame. This was one cauſe of the captivity of the Iewes as it is, *Eſay* 5. 13. [*Therefore my people is gone into captivitie, becauſe they had no knowledge.*] They ſeldome eſcape here: but hereafter they are ſure to ſmart for it. Ignorance is the highway to hell: and ignorant men, though they cannot chooſe but wander, yet they cannot goe ſo far wide as to miſſe hell. It is the Apoſtles ſentence 2 *Theſſ.* 1. 8. Chriſt ſhall ſhew himſelfe [*In flaming fire, rendring vengeance unto them that doe not know God, &c.*] God will be ſtrange to them in that day, who are now ſtrangers unto him. He will not know them then, who will none of his acquaintance now: they ſay to him, *Depart from us we will not know thee*, he ſhall then ſay to

them, *Depart from me, I know you not*: they that know not Gods wayes, ſhall never enter into his reſt, they live and dye without his feare, and out of his favour. Thoſe that are blinde will certainely fall into the ditch, as it is *Matth.* 15. 14. except God doe in time open their eyes, to ſee the danger and prevent it.

Theſe things thus explained, before we come to make application of the point; it will not be amiſſe in our paſſage, to touch briefly upon two queſtions needfull to be reſolved. The firſt is

1. *Whether ignorance of a mans duty, doe in any ſort excuſe his not doing of it*:

To this I anſwere in briefe: Ignorance in thoſe things we are bound to know doth not excuſe a fault committed by reaſon of it. The reaſon is manifeſt, becauſe one ſin cannot excuſe another. Now in this caſe, it is firſt a ſin not to know our duty, becauſe we were bound to know it: and then it is a ſin not to do our duty, becauſe we alſo ought to have don it. And though we are ſo far from being excuſed, that we are in a double fault or deſerve double for being ignorant & diſobedient; nevertheles this muſt be obſerved; that a ſin cõmitted through ſimple ignorance, is not ſo great a fault as that which is committed through wilful ignorance or againſt knowledge. He that ſins againſt his knowledge is a notorious and preſumptuous offender, & deſerves ſevereſt puniſhment according to that of Chriſt *Luke* 12. 47. [*That ſervant that knew his maſters will, and prepared not himſelfe, neither did according to his will, ſhall be beaten with many ſtripes*] and alſo that of S. *Iames* c. 4. 16, 17. [*To him that knoweth how to doe well, and doth it not, to him it is ſinne*] with a witneſſe, a great ſinne, greatly to be puniſhed. Againe he that ſins out of wilfull ignorance, becauſe careleſſe and ſtubbornely he neglects and contemnes all meanes of knowledge, that are afforded him, this mans fault is not a jot leſſned but aggravated by his ignorance, nor hath he any excuſe in the world for his ill doing, who might if it had pleaſed him have knowne the way how to have done better. But now he that ſinnes out of ſimple ignorance, where there is no froward, ſcornfull, careleſſe neglect of meanes of knowledge, this mans ſin ir ſomewhat leſſe than the others, yet it is a ſinne ſtill. This is manifeſt by that of our Savionr *Luke* 12. 48. [*He that knew it not, yet did commit things worthy of ſtripes, he ſhall be beaten with few ſtripes*] he ſhall be beaten though he did it out of pure ignorance, yet but with few ſtripes, and that becauſe he did it ignorantly. So S. *Paul* ſomewhat excuſeth his perſecution of the Church, becauſe it was done out of an ignorant zeale: but yet for all that he accounts of himſelfe as hee was, even at that time a very great ſinner: [*I was* (ſaith he) *a blaſphemer and a perſecutor, and an oppreſſor, but I was receiued to mercy, becauſe I did it ignorantly through unbeleefe*] 1 *Tim.* 13. And in like ſort doth the Apoſtle *Peter* ſomewhat qualifie that great ſinne of crucifying Chriſt the Lord of life: whereunto the common people and many of the rulers ignorantly conſented, being miſled and ill adviſed by the Prieſts Phariſees and other malitious enemies of Chriſt. [*And now brethren I know that through ignorance ye did it, as did alſo your Governors*] ſaith *Peter* to the *Iewes*, *Acts* 3. 17. So much alſo our Saviour implies in that ſpeech of his to the Phariſees, who proudly arrogated to themſelves all knowledge [*If ye were blind ye ſhould not have ſinne*] had they indeed beene ſimple and ignorant, their ſinne in perſecuting Chriſt, and oppoſing the Goſpell, had beene much leſſe hainous. [*But now ye ſay, we ſee, therefore your ſinne remaineth*] unexcuſable, unpardonable, whilſt againſt their knowledge, they malitiouſly deſpiſe Chriſt and his doctrine. *Iohn* 9. 41. This of the firſt queſtion, the opening whereof confutes the ſillineſſe of many ignorant men, who thinke verily becauſe they have no knowledge, that God will hold them excuſed for their good meaning ſake.

The ſecond queſtion is

2 *What meaſure of holy knowledge is required of each one?*

For anſwere hereunto, you muſt put a difference betweene mens abilities, and gifts of nature or grace, and alſo between mens callings and diverſe imployments. For the firſt, all men are not alike qualified with inward abilities;

There

There is not the ſame faſtneſſe of memory, quickneſſe of apprehenſion, ſoundneſſe of judgement in one, that is in another, nor have all the like benefit of outward helpes in their education, for the perfecting of ſuch good parts, as nature hath lent them. Now God deales equally, where he beſtowes much, there he lookes for much againe; where he gives little, there he requires but little. He that naturally is ſlow of wit, dull of conceipt, ſhort of memorie, weake in judgement, ſuch a one would be pittied and lovingly helped forward ſo farre in knowledge as his weakeneſſe will give leave. And men ſhall do ill to lay heavie burdens on thoſe, to whom God hath given but weak ſhoulders to beare them. But when men can ſhew wit enough in other matters, and have all abilities of mind to ſerve their turne in inferiour imployments, to apprehend, diſcourſe, plot and contriue matters as they liſt, and yet the ſame men, be dunſes in all religious knowledge, they are inexcuſable, and muſt anſwere for their unthankfulneſſe; and miſimployment of that talent hee hath given unto them. Thus there is a difference in regard of mens abilities: there is alſo a difference in reſpect of mens divers callings. God doth not require the ſame meaſure of honour or knowledg of a lay man, which he doth of a miniſter, of a plain man, and of a ſcholler, of a private perſon, and of a publicke governour. Here the rule is. *That God requires of every one ſo much knowledge, that he may know how in his place, to carry himſelfe in all wiſedome and unblameableneſſe.* He may not come ſhort, nor yet goe beyond his bounds, but duly conſidering what belongs to his place, he muſt ſtudy to be throughly informed thereof. Moreover this muſt be obſerved in generall touching all men, of whatſoever calling or gift: that no man can attaine to any ſuch degree of knowledge, that he ſhould therewith reſt himſelfe contented, and ſeeke no farther; the wiſeſt know but in part, and they may know more perfection is to be ſought for, but it will never be had in this life, and therefore men muſt be ſtill thriving in the knowledge of God, ſchollers muſt ſtudy ſtill, Miniſters preach, people muſt heare ſtill, all muſt grow richer in this treaſure of ſpirituall wiſedome. In a word, no man muſt ceaſe learning, till God give over teaching. And know this that the man, who bewailes his ignorance, and daily ſearches after knowledge, in the uſe of good meanes, he ſhall gaine this advantage, firſt the little knowledge which he hath ſhall doe him much good, and then in due time, his ſtocke ſhall increaſe according to that promiſe [*To him that hath* (and uſeth it well) *ſhall be given* (more) *and he ſhall have abundance*] Let thus much ſuffice to be ſpoken for the unfolding of the nature of this ſin, Come we in the laſt place to make application of all unto our owne uſe.

Vſe 1.

1. The firſt uſe ſhall be for reprehenſion of the ignorant perſons, whoſe fault is here declared to be great, and their condition miſerable: which notwithſtanding, there are in the world many patrons of this ſinne, who both in opinion and practiſe defend this ſinne and approve it. I ſhall name unto you two ſorts of them.

1. Papiſts, who make a direct profeſſion of this ſhamefull ſinne, with them the beſt way for a man to doe his duty is not to know it at all: and no devotion is comparable to that which is blind, nor any ſervice like that which is beaſtly, and unreaſonable. Let an ignorant Catholike that can reade never a letter, nor underſtand ſcarce a ſyllable in the Creede, Lords Prayer, Ten Commandements or other part of his Catechiſme, let him yet hold faſt by his ghoſtly fathers ſleeve, doe as he bids him, come to Church and heare Latine ſervice, reade Latine prayers, doe he knowes not what, yea any thing the Prieſt commands him, and then they will warrant him cockſure from falling into the ditch, be he never ſo blinde. Let *Paul* finde fault with zeale without knowledge, *Rom.* 10. 2. 3. It is no matter what he ſaith, they will contradict him to his teeth, and tell us as they teach the people, that ignorance is the beſt mother of true Catholick devotion. In which impudencie ſome have gone ſo farre of late dayes, as to erect a new order of Fryers, whoſe very rule, and profeſſion was ignorance of all things except Chriſt, and the virgin *Mary*. It is not poſſible that all things

ſhould have come to this paſſe amongſt them, were there not knavery in the buſineſſe: But the truth is this, Popery is one great part of the kingdome of darkeneſſe, and for the ſupport hereof, it was needfull to ſhut out the light for feare of diſcovering their ſecret abominations. If their deedes were good why doe they hate the light? If their opinions were ſound, why are they afraid of Scripture? It is ſelfe guiltineſſe breeds thoſe feares and jealouſies: And that Atheiſticall ſlander of Gods Word, that the Scriptures are obſcure, that the reading of the Bible will make men heretickes: In ſhort, the beſt conſtruction we can make of their Practiſes in this kinde is, that they miſtruſt Popery would downe, if people had but knowledge to ſee their villanies and errors: they ſee the credit of Prieſts and Friers would downe, who now be the onely admired oracles of knowledge among their ignorant people, and which is more, *Thoſe ſlow bellies, and evill beaſts*, ſee, it would coſt them much paines, and toile to bring their people to knowledge, after ſo long neglect of that courſe, wherefore they ſit ſtill, grow lazie and fat, whilſt their people are well enough content to be untaught, and ſo to periſh in their ignorance, Idolatry, and Superſtion.

2. *Proteſtants* amongſt whom we have a number which are Papiſts in their practiſes, what ever they be in their opinions. Amongſt us many there be that *Have left off to underſtand and doe good*, as it is *Pſal.* 36. 3. men of ill lives and ignorant minds, that out of careleſneſſe or contempt profit not one jot, either in knowledge or obedience of the Goſpell. This is a raigning ſinne, that ſpreads farre and wide over all quarters of the land, a killing ſinne that ſlaies thouſands of ſoules, which fall dayly into the pit and ſnare, before they are aware that evill is towards them. It is the grand factor for hell, and that wherein the devill hath ever laboured by deepeſt polices to keepe men from knowledge; either that they might not have the meanes, or not profit by them, when they had them. What ſhall we ſay, my brethren, to the lamentable ignorance amongſt people: ſhall we excuſe it? It is not poſſible. For *I demand* in the Apoſtles words, *Rom.* 10. 18. [*Have they not all heard the Goſpell? no doubt the ſound thereof hath gone through all the land, and the words thereof to the end of the earth*] All meanes of knowledge have beene plentifull amongſt us, Preaching, Catechizing, Printing and all theſe for a long time, ſixty yeares and upward, ſo that one would think now all might know the Lord from the greateſt to the meaneſt: and if ever in any, now in our Country might be fulfilled that of *Habakkuk*, *Chap.* 2. 14. [*The earth ſhall be filled with the knowledge of the glory of the Lord, as the waters cover the ſea*] If in any particular place meanes have beene ſcant, and the people have had but little inſtruction, ill may they thrive with their idleneſſe, by whoſe negligence Gods people have periſhed for lacke of knowledge. And if any ſuch heare me, let them be intreated in the bowels of Chriſt Jeſus, to have more pitty and compaſſion on the poore ſoules which goe aſtray, as ſheepe which have no ſhepheard. But, my brethren you muſt know that this excuſe will not ſerve the turne, neither if miniſters will not teach, we neede not learne; No, if they will not, ſeeke where thou mayeſt, and doe not throw away thy ſelf, becauſe another is careleſſe of thy ſafety. But of all what excuſe will they have, who have beene borne and bred up in pariſhes that have had preaching almoſt time out of mind. Here one would thinke in regard of time and meanes, men might be teachers rather than learners: but it is nothing ſo. Here alſo ſhall you meete with hundreds that had need be taught their very *A. B. C.* in matters of religion: it is no marvell to ſee children or young men ignorant, when you ſhall have old men fifty, ſixty, yea eighty yeares old, whoſe gray haires ſhew that they have had time enough to learne more wit, yet in caſe to be ſet to ſchoole againe for their admirable ſimplicity in the knowledge of religion. They will ſcorne to be queſtioned, but doe but get them in a good moode and talke with them about religion, aske them the meaning of the articles of faith, of the petitions in the Lords prayer, or of other common points in Catechiſme, and marke their anſweres, you ſhall ſee them ſo ſhuffle and fumble, ſpeake halfe words, and halfe

ſentences,

ſentences, ſo hacke and hew at it, that you may almoſt ſweare they ſpeake they know not what, of matters out of their element: though they be the wiſeſt & craftieſt headed men in a pariſh, take them in other matters: yet in theſe things, you would think verily they were born ſtark naturals and Idiots: they wil ſometimes ſhape you ſuch ſtrange, abſurd, and unexpected anſweres to your queſtions that when a man cannot chooſe but pitty them, he hath much adoe to forbeare laughing at them. Let me tell you a ſtory that I have heard from a reverend man out of the pulpit, a place where none ſhould dare to tell a lye; of an old man above ſixty, who lived and dyed in a pariſh, where there had beene preaching almoſt all his time, and for the greateſt part twice on the Lords day, beſides at extraordinary times. This man was a conſtant hearer as any might be, and ſeemed forward in the love of the word: on his death bed being queſtioned by a miniſter, touching his faith and hope in God: you would wonder to heare what anſwere he made: being demanded, what he thought of God, he anſweres that he was a good old man: and what of Chriſt, that he was a towardly young youth: and of his ſoule, that it was a great bone in his body, and what ſhould become of his ſoule after he was dead, that if he had done well, he ſhould be put into a pleaſant greene meddow. Theſe anſweres aſtoniſhed thoſe that were preſent to thinke how it were poſſible, for a man of good underſtanding, and one that in his dayes, had heard by the leaſt two or three thouſand Sermons, yet on his death bed in ſerious manner thus to deliver his opinion in ſuch maine points of religion; which infants & ſucklings ſhould not be ignorant of. But, my brethren, be aſſured this man is not alone, there be many a 100. in his caſe, who come to Church and heare much, haply a 150 Sermons in a yeare: yet at yeres end, are as much the better for all, as the pillars of the Church againſt which they leane, or the pewes wherein they ſit. A matter greatly to be lamented, and ſharpely reproved, that wiſe men, politicke men, grave men, great men, rich men, men that carry the name of Chriſtians, ſhould yet be ſuch very children in all godly knowledge. Wherefore in the next place let this be for exhortation,

Vſe 1. 1 To Miniſters, that they would be carefull to teach the people: if people periſh for want of knowledge, ſhall Miniſters eſcape who are negligent in teaching? Be ſure of it, both ſmart together, they for their ignorance, theſe for their negligence: ſuch miniſters have their doome in my Text [*Becauſe thou haſt rejected knowledge, I will alſo reject thee*] *The people ſhall indeed periſhe in their ſinnes, &c.* whoſe office it was to inſtruct, admoniſh, reprove, intreate, and by all meanes to turne the people from their evill wayes. Oh that ſuch men would be pleaſed to conſider, that the beſt ſervice they can doe, the greateſt honour they can attaine unto, is to be faithfull labourers in Gods Vineyard! What a honour and happineſſe is it to a man, to be made a common bleſſing unto all men round about him, to be eyes to the blind, legs to the lame, a mouth to the dumbe a ſtaffe to the feeble, a phyſitian to the ſicke, a counſellour in hard caſes, a watchman in danger, a captaine in conflicts, ſo much and much more is a miniſter unto his people, if he doe his duty as he ought. And unworthy they are of that office, who ſcorne to take the paines that belongs to it, or thinke it an eaſie, or ſmall matter to ſave a ſoule from death. But haply I ſpeake to them that heare me not: wherefore the next exhortation is,

Vſe 2. 2 To people, that they would take notice in themſelves of this foule ſinne to amend it: Some men are ignorant of this, like men in the darke, thinking themſelves faire, becauſe they ſee not their owne deformities; Come now then into the light, looke on thy ſelf, ſee what an ignorant wretch thou art; bewaile it, repent of it, amend it. Be aſhamed in your ſelves, of that which you are aſhamed of, when any man takes notice of it, bluſh at your ignorance, and heare what the ſpirit of God ſaith to you, *Prov.* 1. 22. [*How long yee ſimple ones will ye love ſimplicity, &c.*] If a man call you fooles and ſimple perſons, you will be angry with him, now God calls you ſo, be angry with your ſelves, be aſhamed of your ſelves that God ſhould ſtill call you ſimple, ſcornefull, fooliſh, becauſe ignorant

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diſobedient men. Say now in thine owne heart, how fooliſh, how brutiſh have I beene? How like a beaſt, nay how much worſe than a beaſt have I lived? *The Oxe knoweth his owner, the Aſſe his maſters crib, but I have not knowne or conſidered ought*; ſurely I have not in me the underſtanding of man: what folly and ſimplicity is this in me, to know any thing but what I ſhould know, God and his goodneſſe, my ſelfe and my duty? How many Sermons have I heard in vaine? How often have I diſcouraged my miniſter making him weepe and ſigh in ſecret to ſee ſo little fruit of his miniſterie. Ignorant I was when hee firſt came to the pariſh, and now after many yeares am ignorant ſtill. I ſee young men yea little children can give a better reaſon, yea anſwere more ſoundly to points of Catechiſme then I can. Thinke thus with thy ſelfe, and then grow into reſolution to take a new courſe, begin to doe that which is never too late to bee done, to know God, and which wayes thou mayeſt worſhip and obey him; reſolve to take all opportunities, to ſpare as many houres as thou canſt for the purchaſing of this heavenly wiſedome. And leaſt that here alſo thou ſhouldſt pleade ignorance: that thou wouldſt get knowledge if thou kneweſt which way, hearken a little to ſome directions. The meanes whereby knowledge will be gotten are theſe.

1 Hearing the Word of God preached: this is the chiefe means whereunto you muſt give all diligent heed, God hath appointed it for this end, to the inſtruction of the ignorant, and it goes accompanied with his ſpeciall bleſſings to that purpoſe. Wherefore ſit not at home, lye not abed, when thou ſhouldſt be at Church; Come and come often, eſpecially on the Lords day, and in the weeke too when occaſion ſerves; ſpare an houre for a ſermon as well as two for a play, or a feaſt, idle chatting, or doing nothing. When thou commeſt to Church, come with a minde to learne, ſet thy ſelfe in good earneſt to heede the Preacher, marke what doctrine he delivers, how he proves, how he applies it. Keepe the point hee ſpeakes of in thy memory as he goes along, and if thou be ſhort witted helpe thy ſelfe with thy pen; gaze not, ſleepe not, talke not, thinke not of this and that buſineſſe, fixe thy eyes upon the Preacher, and thy thoughts upon his words, and be ſure ſo to carry the matter that ſomething may be gotten by an houres diſcourſe. But there is another thing to be thought on in the ſecond place, and that is,

2 Meditation, a duty every way neceſſary after hearing: men thinke they have done enough, if they ſit out the Sermon, and hearken attentively whilſt the Preacher is in ſpeaking: but as ſoone as the preacher hath done, they have done too: they neither thinke, nor ſpeake more of it, every man ſorts himſelfe with his friend and companion, and then in Church or Church-yard, or as they goe home, an hundred idle queſtions be asked and anſwered about this man, and that, this buſineſſe, and that, this bargaine, or that, but not a word touching any thing they heard at Church: ſo that by the time they come home, the foules of the ayre have picked up all the ſeed, that lay ſcattered, and careleſly uncovered, the ſermon is quite gone from their minds. Come to them and clap them on the ſhoulders, and ſay, now for a wager where was the Preachers Text, what remember you of the points he diſcourſed of; they can tell you no more what he ſayd, then the man in the Moone. My brethren, I beſeech you take notice of this fault, and thinke of it, as that maine cauſe, why there is ſo much preaching and hearing, and yet people doe ſtill remaine as ignorant, as wicked as ever. Here is the cauſe; the Preacher doth his part, they will not do theirs, they heare the Sermon at Church, and there they leave it, but never carry home any thing to make it their owne by often meditating on it. Wherefore remember henceforth that a Sermon is but halfe heard, that is, onely heard from the Preachers mouth. The greateſt part is yet behinde to be performed by thy ſelfe at home. Goe home then, thinke of it as thou art in the way, thinke of it when thou art in thine houſe: take time to recall things to mind, do it with thy family, doe it with thy ſelfe; in thy cloſet, upon thy bed, ſay ſuch a ſinne was reproved

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to mind, doe it with thy family, doe it with thy ſelfe; in thy cloſet, upon thy bed, ſay ſuch a ſinne was reproved to day, am I, have I beene guilty of it? Such a duty was urged upon me, doe I practiſe it or no? Such a grace was commended unto me, have I ſuch a grace? Such a rule was preſcribed me, doe I follow it or not? If men would be perſwaded to make tryall of this courſe, thus to digeſt what they heare, they ſhould finde (as others have done) a plentifull increaſe of ſaving knowledge in a ſhort time, whereas now they thrive not a jot, by their dayly hearing many yeares together.

3. Conference with thoſe that are able to give us reſolution in difficult caſes: or with thoſe that deſire it from us; A point wherein men are generally defective. Obſerve all the diſcourſe of men when they meete together, not the hundred part is touching religion: you ſhall have a table ſometimes furniſhed with as choice men as meates, men of learning, judgement, and experience in all kinds, able men to benefit others that are preſent, by ſeaſonable and fitting diſcourſe. Yet it is ſtrang to ſee two or three houres eaten up, and nothing ſpoken to any purpoſe, for which a man may ſay when he is gone, that he hath beene the better for their company. As for ordinary meetings, it is ſo that it is ſcarce good manners, to move a queſtion of divinity, for feare of marring all the mirth, if you doe, you are like to anſwere your ſelfe to your owne queſtion, they are preſently mute as fiſhes, and have not a word to ſay. A great din there was before & much chat: but ſuch a queſtion is like a ſtone hurld in among a company of frogs, that make a fowle noyſe, but upon the fall thereof they are ſtraight as ſtill as may be. This is a fault but not the greateſt in this kinde; we will not reſtraine conference to tables; there bee other places that are happily more fit, the miniſters houſe, the learned mans ſtudy, hither people ſhould reſort to enquire and be reſolved in points of knowledge and practiſes that doe concerne them. But how long ſhall a Miniſter ſit in his ſtudy, before any of his pariſh will trouble him about any ſuch matters. Lawyers and Phyſitians are thronged with clients and patients at all houres, day and night, for adviſe about matters of body and eſtate: but who knockes at the miniſters doores calling for his helpe for their ſoules; Sir tell me how ſhall I underſtand ſuch a place of Scripture, make me to conceive ſuch a point of Divinity, adviſe me how ſhall I get ſuch a grace, avoid ſuch a ſin; ſuch a temptatiō; what were I beſt to do in ſuch a caſe of conſcience? Miniſters I am ſure complaine much of the backwardnes of people in this point, not that they love to be ſought to, or looke for a fee, but becauſe they ſeek their peoples good, and would gladly take all opportunities, to encreaſe knowledge in them, whoſe ignorance they cannot but pitty and commiſerate. Wherefore my brethren learne a point of wiſedome to take notice of all doubts, and when in reading or hearing thou meeteſt with any thing thou underſtandeſt not, keepe it in minde till thou mayſt have a fit occaſion to get a reſolution. Where ever thou commeſt, be not aſhamed to miniſter occaſion of good diſcourſes, that others may be the better for thee, and thou for them before ye part.

4 Private reading of the Scriptures, and other bookes tending to Godly inſtructions. A courſe if duly obſerved that would bring a great deale of knowledge, eſpecially in this our age, where the Preſſe is as fruitfull in good bookes as the Pulpit is of good Sermons. No booke of Scripture but you have the expoſition of ſome learned man upon it, no point of divinity, but you ſhall finde it largely and plainely handled in ſome treatiſe or other. A great bleſſing to this age, if men would be wiſe to make uſe of it, but the truth is, men have as little regard of Printing as they have of preaching. Looke to the ordinary ſort of people; they doe not reade ſcarce one chapter of the Bible in a weeke, I may ſay in a yeare, ſo ignorant that they can hardly finde the booke whence the preacher takes his text, or how to diſtinguiſh betweene Apocrypha and Canonicall Scripture. How many are there of good ſort and faſhion that have read much and many great volumes, which yet cannot ſay at eighty yeares old, that in

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all their life they have read over the Bible. A book that is none of the biggeſt, but is of all the beſt. What can we pretend for this monſtrous negligence? canſt thou not reade? blame thy friends and parents for the time thou waſt a childe; ſince that blame thy owne folly. Any one may learne to reade, that hath wit to learne any thing. But thou haſt no mony to buy books: what? haſt thou money to ſpend in a Taverne, to play away at cards and Dice, to buy lace and needleſſe ſuperfluities of apparell, and haſt thou not money to buy a Bible; or any other good book? for ſhame ſay not ſo. But I have no time to reade, for any thing elſe time enough, to doe nothing, to lye a bed till noone, to ſit two or three houres at dinner or ſupper, to goe to ſuch a friend and there ſpend halfe a day, to ſuch a friend and there ſpend another, to doe any chare that comes in extraordinarily. Away with thoſe excuſes; it is certaine, my brethren, there is no calling, be it of never ſo much employment, but of twenty foure houres, they may if they liſt ſpare two at the leaſt for religious imploiments: yea more if they bee wiſe and thriftie of their time. But I cannot buy all bookes, not reade all; nor would any man have thee doe ſo: but buy ſome, reade ſome, canſt thou not tell which are beſt and moſt profitable? Then aske counſel of the skilfull, that are able to adviſe thee. But learning is a hard matter, and it is not for plaine folke to underſtand the Bible. No; is it not? then God is too blame that hath written a Word for the inſtruction of all, which yet none but Schollers ſhould underſtand: but know this is nothing but an excuſe for thy ſlothfulneſſe, learning is hard, becauſe thou art unwilling to learne: otherwiſe the Spirit of God hath teſtified, that knowledge is plaine and eaſie to him that will underſtand. And doe but trye, taking but that paines in the ſtudy of religion, which thou doſt in many needeleſſe imployments: and experience ſhall tell thee, that wiſedome is to be found of all that doe ſeeke her. And yet my brethren becauſe the Well is deepe, and you may pleade that you have not wherewith to draw: let me tell you in the laſt place of one meanes more to get knowledge, which bleſſeth all the forenamed helpes, and that is,

5. Prayers unto God, that he would give thee an underſtanding heart, to know the myſteries of ſalvation, that he would open thine eyes, to ſee the wonders of his law. That light which is in thee muſt come downe from the Father of lights, and unleſſe ſtill thou meane to ſit in darkeneſſe, thou muſt have recourſe unto God, praying him that he would *ſhine into thy heart to give thee the light of the knowledg of the glory of God, in the face of Ieſus Chriſt*. And remember this that he who ſeekes for the knowledge of matters of religion, by the ſtrength of his owne wit and other naturall parts, without humble and faithfull ſupplications for Gods aſſiſtance in this behalfe; ſuch a man is in danger to be miſled into many erroneous and hereticall opinions: for if in any thing; much more in the matters of religion is that moſt true: he that is a ſcholler unto his owne reaſon, hath certainely a foole to his maſter. Wherefore we are to put on an humble and ſober minde, intreating his direction, and ſubmitting our reaſon to his wiſedome.

Now my brethren doe theſe things and proſper, have an eare open to heare the word, a heart ready to meditate on it, a tongue ſeaſonably to talke of it, an eye diligent to read it, and with all theſe joyne hearty prayer, that thou mayeſt underſtand it aright; and then be thriving and ſucceſſefull in holy knowledge: though thy talent be as yet but ſmall; yet follow this courſe, and after a very little paines and patience, thou ſhalt ſee for certaine, that this traffique will returne thee ten for one, even a large increaſe of all ſpirituall knowledge. The gaine whereof ſhall bring much glory, to that thy heavenly maſter, that ſet thee on worke, and to thee his good and faithfull ſervant, a bountifull reward for thy labour.

FINIS.

Heb. 3.12,13.

Take heede leaſt there be in any of you an evill heart of unbeliefe, in departing from the living God, &c.

THE words containe in them a ſerious exhortation to perſeverance in the profeſſion of the Goſpel of Chriſt. The occaſion is from the Compariſon which the Apoſtle makes betweene *Moſes* and Chriſt, and betweene the Church of the Iewes, and of the Gentiles under Chriſt; *Moſes* and Chriſt agreeing, in that both are faithfull to him that appointed them in the execution of their office: but they differ, in that *Moſes* is but a ſervant in the houſe of God, Chriſt is the ſonne, *Moſes* governed as a delegated officer, Chriſt rules as a ſoveraign Lord of the Church the houſe which himſelfe hath built, having purchaſed it with his owne blood, reared it up with his ſpirit, preſerving it by his power, therefore he is juſtly Lord of it as of his owne, and ſo he hath the preheminence above *Moſes*. The Church under *Moſes* and under Chriſt, what ever difference there be in other matters, yet in this they are in one and the ſame condition, that as there reverence was required unto *Moſes*, ſo now obedience is required unto Chriſt. It was to no purpoſe for the Iewes to plead they were *Moſes* diſciples, the peculiar people of God, choſen of him, graced by him with ſo many favours, if yet in the meane time they hardned their hearts, and would not heare Gods voyce; but provoked him by their Idolatries, murmurings, and other diſobediences, tempted him through Infidelity, and deſpiſed his word and marvellous wonders wrought among them. In this caſe no priviledge could helpe them, they ſhall ſurely ſmart for their diſobedience, and if God may be believed upon his oath, they have diſpleaſed him ſo much, that they ſhall never enter into his reſt. The very ſame thing the Apoſtle applies unto Chriſtians, they are the Church of Chriſt, members of the body of Chriſt, partakers of his benefits and graces, but it is upon this condition, that they ſhew themſelves faithfull in the obedience of the Goſpell of Chriſt, (*His houſe we are (ſaith the Apoſtle ver 6.) if we hold faſt the confidence of rejoycing of the hope firme unto the end*) perſeverance and faithfulneſſe is that which makes men true members of the Church of Chriſt, whether Iewiſh, or Chriſtian: If the Iewes be unbelieving and rebellious, they come ſhort of the land of *Canaan* in the type and ſubſtance too; If the Chriſtians be like them in their ſin, their puniſhment is the ſame, and they are excluded alſo from the heavenly reſt of the people of God. Wherefore the Apoſtle in the next chapter preſſeth this exhortation vehemently. That theſe Hebrewes to whom he writes ſhould carefully looke to themſelves, that they were not as their fathers of old, unfaithfull and diſobedient in their profeſſion thereof, leaſt they become alſo like to their Fathers, deprived of all benefit from the promiſe in Chriſt. *Take heede therefore Brethren* (ſaith he) *that there be not, &c.* This is the occaſion.

The parts of the words are two.

1. An *Admonition*, to take heede of Apoſtaſie, or back-ſliding from religion which is here deſcribed 1. by its nature, it is *a departing from the living God*, the fountaine of all goodneſſe, 2. by its cauſe, that is, *an evill heart of unbeliefe*, a wicked minde that believes not Gods word. This admonition is directed in common to all Hebrewes that profeſſed the faith, becauſe among a multitude, many are Hypocrites, and thoſe that are ſound hearted had neede to be put in mind, and admoniſhed of their frailty. Wherefore the Apoſtle ſaith, *Take heede, leaſt there be in any of you an evill heart, &c.*

2. *A remedie*, to prevent Apoſtaſie, that is expreſſed, *ver.* 13. *viz.* mutuall exhortation to conſtancy in Godlineſſe. (*But exhort one another*) Miniſters the people, and the people him, and themſelves mutually. This duty is amplified. 1. By the properties; it muſt be frequent, *daily* καθ' ἑκάστην ἡμέραν even every day, upon all ſet occaſions, it muſt be conſtant, holding on till the end of this life, (*While it is called to day*) *i.e.* ſo long as grace is offered, and danger to be feared, which is, till our lives be at an end, ſo long are often exhortations needfull to uphold men in their conſtancy in religion. 2. urged from the danger that comes by the neglect of it, that is hardnes of heart; (*leaſt any of you be hardned*) the cauſe whereof is the beguiling nature of ſinne (*through the deceitfulneſſe of ſinne*) which by degrees ſteales away the heart from God, and ſettles it in the obſtinate practiſe of impiety.

You have the words and the plaine meaning: I come to ſome inſtructions for our practiſe; the firſt is this. That, *Infidelity is the cauſe of Apoſtaſie from Religion.*

Infidelity is that which keepes men from entring into the Church of God, and it is that which throwes them out againe when they are entred, The Iewes to whom the Apoſtle writes, ſome of them had reſiſted the Goſpell, and put it from them by unbeliefe, others had embraced it, whom the Apoſtle here calls brethren, and before, *ver.* 1. *Holy brethren partakers of the Heavenly calling* in charity, ſo ſtiling them, who in viſible profeſſion had received and followed the doctrine of the Goſpell. Theſe the Apoſtle exhorts to ſincerity and faithfulneſſe, warning them to take heede, that there be not a Canker at the roote, that would in time deſtroy the whole tree with his fruits, namely, an unbelieving heart, that would in time make them Apoſtates from the religion of Chriſt, which for the preſent they profeſſed.

The doctrine then is plainly afforded by the text; we ſhall endeavour to make it plaine unto you, 1. by expounding the termes of it. 2. by ſhewing the reaſon why one followes of another.

1. By Apoſtaſie (ἀποστῆναι for the word is meant a departing or going away from that which we formerly ſtood to, and followed for the matter, we underſtand hereby in ſhort, the forſaking of true religion in the doctrine of it, or in the practiſe: for it muſt be noted, that men become backe-ſliders from religion two wayes.

1. By leaving the truth of doctrine and giving heed to lies contrary to what is revealed in the word: when men fall into Atheiſme, and make a jeſt of religion: or run to Iudaiſme from the Goſpell to the law; a point wherein the Hebrews were apt to be ſeduced by falſ teachers zealous of the Law, or when men ſlip into any Hereſie overthrowing the faith, or thoſe that cannot reliſh the water of life but drinke deepe of the wine of fornication the impoiſoned doctrine of Antichriſt, ſuch forſake the fellowſhip of the Saints, goe from God and his Church, leape out of the Arke into perdition.

2. By learning the practiſe of religion, and godlineſſe, when men profeſſe their aſſent unto the truth of the Articles of Faith, and ſo retaine the forme of godlines, but deny the power of it, being diſobedient and wicked in their lives, when men keepe their faith and have loſt their conſcience; They could ſometimes have ſaid and have done too, but now they can talk, heare, and ſtudy about religion: But while their eares, tongues and braines are buſied, their hearts and

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their hands are idle. Both theſe are Apoſtates from God equally and alike, there is not the duſt of the ballance to boote betweene the worth of a true believer, and a falſe believer, if both be wicked livers. An honeſt infidell will hold weight with a wicked Chriſtian. And a ſober Papiſt is as good as a drunken Proteſtant; nay better, inaſmuch as it is better to glorifie God what way ſoever though in a falſe faith, then to diſhonour his holy name wherewith wee are called by an unholy converſation, yea ſo foule a corruption of ſo holy a profeſſion muſt needs much more ſhame his life, making it ten times more odious to others and damnable in it ſelfe. Wherefore Hereſie in opinions and wickedneſſe in practiſe, both fall under this terme of Apoſtaſie from religion. And as he hath no religion at all that denyeth the verity of divine Doctrine ſo, hee hath no religion to any purpoſe that holdes the truth, but denyeth obedience to it. For what ſaith St *Iames* (*If any among you ſeemeth to bee religious and bridleth not his tongue but deceiveth his owne heart, this mans religion is in vaine. Iam.* 1.26.) He reades us a leſſon in the next words, which men in his time, and likewiſe now will hardly learne, *viz.* That true religion ſtands in the practiſe of a holy life, as well as profeſſion of divine trueths (*pure religion and undefiled before God and the Father is this, to viſit the fatherles and the widdow in their afflictions, and to keepe himſelfe unſpotted of the world, ver.* 27.) Wherefore they are Apoſtates from religion that relinquiſh either the doctrine or the practiſe of religion.

This of the firſt terme, in the next place by infidelity or unbeliefe, we meane a withdrawing of our hearts from reſting wholy upon the truth of Gods word; now in the word two things are propoſed unto us to be believed.

1. All manner of Doctines or Articles of religion to be firmely believed and maintained, againſt all Hereſies and falſe doctrines.

2. All ſorts of commandements, threatnings and promiſes tending to the direction of our practiſe, which wee are to believe and embrace againſt all counſels, terrors, or allurements, whatſoever, tending to draw us from obedience in our lives. Both theſe are the objects of true faith, whereby men yeeld aſſent unto all doctrines, commandements, threatnings, promiſes of God, not onely as true and good in themſelves, but as better and truer then any thing in the world that can be ſet againſt them, whence in all perſwaſion unto errour, in all temptation unto vice, true faith reſting it ſelfe on the word of God winnes the victory, and overcomes the world: But where this is wanting, an eaſie way is left to all Hereſies, and impietie, &c. Thus for the explication of the termes of this propoſition: let us ſee

2. The connexion of them together, how Apoſtaſie ſprings from Infidelitie: The reaſon is, becauſe there is no other grace, that hath the proper office and power, to uphold a man in the conſtant embracing of all holy duties, and conſtant practiſe of all good workes, but onely faith; and therefore where that is not, men muſt needes fall away from both.

That ſuch is the force and uſe of true faith, you ſhall ſee by conſidering the objects of it.

1. All divine truthes to be held and profeſſed in matter of Religion, which are above our naturall and corrupt reaſon; and therefore unleſſe our underſtanding be by true faith captivated unto the obedience of Chriſt. that wee can reſigne up our owne wits to be ruled by Gods wiſedome, and reſt our ſelves only upon the true word of God, it is not poſſible, that ever wee ſhould finde ſure footing, where and in what certaine truth to reſt our ſelves, but ſhall alwaies be as thoſe Children ſpoken of, *Epheſ.* 4.14. of weake and unſetled mindes, eaſily perſwaded to beleeve any thing, being like ſmall barkes without ſufficient ballaſſe, κλυδωνιζόμενοι καὶ περιφερόμενοι *toſſed up and downe* upon the waves like a feather, and *driven this way and that way with every winde of falſe doctrine*, raiſed up by our owne fooliſh fancies, or by the device and *craftineſſe of men lying in wait to delude us.*

2. All commandements of God touching our holy practiſes together with all

all the threatnings, if wee doe not obey, and promiſes if we doe. Now theſe things are partly contrary to our corrupt nature and vile affections, which cannot ſubject themſelves to Gods law, partly they are beyond the reach and deſire of our ſenſuall and worldly minds, which ſee no great matter to bee loved and feared, in whatſoever God threatneth or promiſeth. Gods law is holy, but we are not ſo, Gods promiſes are ſpirituall, but we are carnall, led by ſenſualitie, placing our affections on things that are in preſent view, and therefore naturally every man from the wombe is adverſe, and backward from doing that which God commandeth, or believing what hee promiſeth or threatneth. Now then what can uphold a man in his obedience to Gods law, and dependance upon Gods promiſes? It is only a true faith, which apprehending truely the authoritie and high ſoveraignety which God hath in commanding us, and together therewith beholding the excellent holineſſe and goodneſſe of his commandements, makes the heart ſtoope unto obedience, bee it never ſo irkeſome unto it ſelfe. Againe when faith apprehends the immutableneſſe of God in his word, when it ſeeth the precioufneſſe of the promiſes of mercy with their certainety, when it ſeeth the terriblenes of its threats, together with the unavoidable accompliſhment of them upon obſtinate men. Here now the heart reſts it ſelfe as on an anchor ſure and ſtedfaſt: it is filled with a conſtant feare to offend, becauſe it knowes puniſhment is not to bee eſcaped, it is filled with continuall joy in its obedience, becauſe it abides aſſured of the reward. But where this ſupport of faith is wanting, all obedience preſently falls to peeces, then if God command or forbid us any thing, we begin to take advice whether it be good to obey, yea, or no, wee fall to aske councell of Sathan, of our ſelves, of other men as bad as our ſelves. If they ſay no, there is our reſolution too, God muſt looke him out other ſervants; we are not for his turne. If Satan tempt us ſtrongly, if our affections rage when they are croſſed, if men frowne or fawne upon us, we are quickly turned out of the way, and our purpoſes of obedience are all daſht in a moment. Let God and his Miniſters threaten never ſo much, wee then thinke within our ſelves that threatned men live longeſt, and ſuch angry words breake no bones, let God promiſe never ſo faire, wee can beginne to ſmile ſecretly in our hearts, and thinke they are but faire words, that make none but fooles faine. Indeede if the world threaten or promiſe, wee thinke there is ſome thing in an arme of fleſh that may doe us hurt or good; but when faith is fled, certaine cloſe Atheiſticall imaginations beginne to faſten upon the minde concerning God and religion, as if religion were but a pretty politicke complement, and that God is one who will doe neither good nor evill, and that wee have no great cauſe to feare or truſt him. Wee ſee then my brethren, how plaine a downfall there is from Infidelity to Apoſtaſie from God and all goodneſſe: when men want faith by the light whereof their blinde reaſon might bee guided, by the power whereof their diſordered hearts might be kept in compaſſe, they ſtraight runne madly into all wicked opinions & miſchievous practiſes. Moſt true is that of Saint *Iames*, Chap. 1. ver. 8. [*A double minded man is unſtable in all his waies.*] A double minded man, that is, an unbelieving perſon, whoſe faith and opinion ſtands upon termes of indifferencie and probability, he is in *vtramque partem* on both ſides, or between both, in neither; his opinions in matters of religion are variable according to ſeaſons and occaſions, he holdes much of his religion by the coppie of mens countenances, much of it by permiſſion of his luſts, with manifold reſervations and proviſoes, that it ſhalbe lawfull for him in ſuch and ſuch caſes to doe or beleeve otherwiſe then for the preſent he doth, when men are thus of double mindes who reſolve upon both ſides, and ſo reſolve upon neither; who caſt about in their thoughts and ſay, I beleeve this, but it may be it is otherwiſe; I doe this, but what if doe it not; what if I doe the contrary: when mens mindes looke thus a ſquint on two things at once, they muſt needes be unſtable in their wayes: If ſaving faith in the truth of God do not eſtabliſh the heart in a full relyance upon God only, it is impoſſible

poſſible but that a man ſhould be of a wavering and mooveable temper, unſtable in his opinions, unſetled in his practiſes, (ἀστήρικτοι) like a man that ſtands upon one legge, eaſily overturned, like a bowle on a ſmooth table, that is puſhed aſide with the leaſt touch of a finger; whereas the true beleever founded and ſtabliſhed in the faith is *one of theſe living ſtones*, which Saint *Peter* ſpeaketh of 1. *Pet.* 2. 5. which are ſquared and ſurely placed upon the foundation, thereupon reſting unmoveable.

Thus much for the opening of this point ſufficiently for our uſe, as that which needes practiſe more then proofe. The uſes I ſhall commend unto you, ſhall be no other then thoſe which are made already to our hand in the text.

The firſt uſe ſhall be for exhortation, that we bee now admoniſhed of this matter: what the Apoſtle ſpeakes to theſe Hebrewes, the ſame I ſay unto you, *Beloved, Take heede brethren leaſt there be in any of you an evill heart of unbeliefe, in departing from the living God.* Bee well adviſed, looke well about you, it is a matter of greateſt moment, hereupon depends your conſtancy in religion, and upon that depends your happineſſe in heaven. My truſt is, this exhortation will not be ſleighted by you, if you will a little conſider ſeriouſly of theſe motives, that they may ſtirre you up to this diligent caution. I will name but two things, which the Apoſtle alſo in this place gives us notice of.

1. The eaſines to fall into this evill of unbeliefe and Apoſtaſie: the Apoſtle in this & the next chapter is very vehement, in admoniſhing the Hebrewes of this danger. And good reaſon, ſeeing it is a matter not eaſily heeded without good forewarning. We eaſily deceive our ſelves in this matter through the wickedneſſe and guile of our owne hearts, many times vainely imagining our hearts to bee good and faithfull, when indeed they be evill hearts of unbeliefe. This is a peece of cunning which they are not to learne; *viz.* to beguile us with counterfeit graces inſteed of currant. But that which deceives men chiefly in this buſineſſe, is this; that becauſe we live in one common ſocietie of the church, therefore we dreame of a cómunitie of faith & ſalvation. What meane elſe thoſe carleſſe thoughts & ſpeeches of many? I thanke God I have a ſtrong faith & have had ever; I am a Chriſtian, a Proteſtant, baptized, & bred up in the true faith of Chriſt Ieſus, I frequent good exerciſes, I live as moſt men doe, &c. whence they thinke this is ſufficient, & that now there is no danger of miſcarrying. Men take up their religion as they doe faſhions, what moſt men have, they muſt have alſo; moſt men ſpeake well of religion, great men countenance it, a religious King loves & defends it, and it is the faſhion to be a Proteſtant, & therfore they wil be ſo, leaſt they be ſingular: As vertues be not diſliked when they grow common (which is ſeldom) men will ſeeme at leaſt to love them. My brethren we abhor Popery, & yet can be content to do as Papiſts do, *viz.* to take up our religion upon truſt. If it be not ſo, whence then is the ignorance, the ungodlines of ſo many in our Churches; multitudes there be of men, who know not but that another religion may be as good as that which they profeſſe, & for ought themſelves or any body elſe can tell, be as ready to leave as to keepe what they have. Our adverſaries ſee this, and ſticke not to triumph at this our weakeneſſe, that we may have Churches full of people, but empty of ſound Proteſtants: They wil tell us in their books, that a great part that are on our ſides, have no other motives to hold them here, but only becauſe they have bin ſo borne & bred, & received their religion as they do their inheritance, by deſcent & cuſtome of the Country; men whom decrees of Parliament and feare of lawes keepe with us, rather than any certaine knowledge of the truth of our religion by the Scripture. It is a ſhame that we are not able to confute ſuch ſhamefull imputations. To ſay it is worſe, with our adverſaries, whoſe chiefe policy to keepe ſimple ſouls within the pale of their Church is ignorance, and feare of the Inquiſition, this may ſtop their mouthes, but it helpes not us. We may ſee & pitty the miſerable eſtate of moſt, who if they be examined by a Miniſter touching their faith, will make him bluſh and bleſſe himſelfe to ſee their ignorance; But if ſuch fall into the hand of a

Prieſt or Ieſuite to try them a little, they will ſoone ſtreine at their religion. Is it not ſtrange that they ſhould bee men that profeſſe it, and that forwardly too ſometimes, who yet are not able to maintaine it? How ſoone thinke you will ſuch plants as theſe be ſhaken with every blaſt, and torne up out of our Church, when they have taken no deepe roote in the faith; eſpecially if temporall reſpects ſhould meete together with Sophiſticall arguments, and turne them aſide from the puritie of the Goſpel. But theſe are not all that deceive themſelves: not onely ignorant perſons, but thoſe that have knowledge and live ungodly, runne into the ſame errors, and danger, men that are lyers, ſwearers, adulterers, oppreſſors, voluptuous perſons, yea ſcoffers at true piety will be accounted men that love religion, and ſuch as will ſtand to defend it if neede bee. But they are not aware that there is in them an evill heart that will deceive them. May we thinke that ſuch men whoſe end is to live looſely, will much deliberate in what religion to doe it? unleſſe they thinke the name of a Proteſtant will be enough to ſave a libertine, what availes it whether they beleeve well or ill, when they are reſolved to live wickedly. Such wicked and vicious perſons as theſe (and theſe take up a great part of our Companies) ſuch as theſe they bee that runne upon religion at all adventures, taking that which is next before them, never labouring after that faith and knowledge which ſhould bee able to endure the triall. So eaſie a matter is it for men that live in a true Church to fall into the errors of the Iewes *Luke* 3.8. [*We have Abraham to our father*] and therefore we muſt needes doe well, and God muſt even doe miracles, and make men of ſtones if any bee ſaved but they; ſo now wee live in a reformed Church, purged with doctrine and diſcipline, bleſt with religious Princes, with faithful Miniſters, with peace in the dayes of others troubles, & with miraculous deliverances: And be theſe priviledges enough to win our love to religion, and our conſtancie in the defending of it? Yes truly they be, if well uſed, and let them periſh for ever that would ſeeke to rob us of ſo great bleſſings by any malitious forces or crafts.

But my brethren, externall priviledges muſt not deceive us, we muſt looke every one to himſelfe, that we be not unreformed perſons in a reformed Church, ignorant in ſo great light of doctrine, diſordered under goodneſſe of diſcipline, men diſobedient to prince and prieſt, luxurious in our peace, ſecure and unthankefull after our deliverances. If we be ſo, all is not well with us, whatſoever we may boaſt and imagine: there is a roote of bitterneſſe within our unbelieving hearts, which in time will ſpring up into the gall and wormewood of Apoſtaſie from God and his Goſpell. This is the firſt motive.

The 2. motive to make us heedefull, is the great evill and danger of Apoſtaſie and infidelity. An vnbelieving heart is an evill heart, a ſinfull and wicked heart, a heart unteachable & untractable, the word workes not on it, mercy cannot perſwade it, judgements cannot breake it, all meanes of favour are in vaine applyed to make it yeeld: as we have a ſufficient example of the Iewes alleadged in this Chapter, with whom Gods word, & great workes prevailed nothing becauſe of their unbeliefe. Thus it is evill in it ſelfe, it is evill alſo in its effects, becauſe it breeds a forſaking of God, the very worſt of all evills in the world which the Apoſtle amplifies, calling it *Apoſtaſie, a departing from the living God*. This attribute compriſeth all the reſt, & more to us then all the reſt, not onely what God is in himſelfe, but what hee is unto the creatures, namely the author of their life and being, and ſo the fountaine of their happineſſe and welfare. Hee therefore that forſakes God, leaves the welſpring of living waters to drinke puddle out of a broken Ciſterne, hee leaves the ſunne to warme himſelfe at a candle, and departs from life to goe into death: God is truth and light, and they that goe from him runne into darkeneſſe and error, in him onely is peace and happineſſe, without him there is nothing but woe and miſerie: [*They forſake their owne mercy, that truſt in lying vanities*] *Ionah* 3.8 being taught by his own experience; he that flyes away from Gods preſence to goe to Tharſus, thinking there

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to bee in ſafety hee ſhall bee deceived in his expectation, the windes will not blow favourably upon ſtich a runagate, the ſeas will not brooke the ſhip that beares him, ſafety he findes none, but when he leaſt looked for it in the belly of a fiſh, and that never untill he had returned unto God, whom hee had forſaken, by prayer and promiſe of obedience. Men and Angels and all creatures are but lying vanities, deceiving the hope of them that ſeeke unto them for helpe, when their aide is onely ſought after and God forſaken, they then lead us into ſinne and miſery and there leave us. Wherefore miſerable is the caſe of Apoſtates, who turne their backes to religion and ſanctity of life, in as much as theſe things cannot be left, but God muſt be forſaken too. There is indeede an imagination amongſt them, that God will bee a friend unto them in all religions, and in all practiſes, whatſoever. But this is but a Turkiſh dreame; No, hee that departs from faith and obedience, departs alſo from the living God. And whoſoever ſo forſakes God, let him alſo bee ſure God will forſake him, then which no greater miſery can betide a creature.

You ſee, *Beloved*, what juſt cauſe we have to enforce this exhortation upon our ſelves. *Take heede, &c.* It is eaſie yet moſt dangerous to be deceived herein, wherefore now bethinke your ſelves, try your hearts in an unpartiall examination of them, whether they bee found in the faith yea, or no; now that ye may not wander in this ſearch, faſten your meditations upon theſe two particulars. 1. Looke to thy knowledge, ſee upon what grounds thy faith in God and profeſſion in religion is built. Stands thy faith in the wiſedome of men, and believeſt thou becauſe of their ſaying? is it founded upon the cuſtome of the countrie, and of thine owne education, upon the authority of lawes and good liking of men that eſtabliſh and maintaine the religion thou profeſſeſt: if this bee the ground-worke of thy faith, thou buildeſt upon the ſand. Haſt thou no ſound knowledge of religion thy ſelfe? Art thou unable to juſtifie thy faith by the Scriptures? Is not thy conſcience convinced by ſure proofe that the religion which thou profeſſeſt is the very truth of God? If ſo, know then for a certaine that there is an evill heart within thee, that will betray thee to Apoſtaſie in the time of trouble. Shall a man thinke thou wilt ſtand to that which thou knoweſt not throughly: when arguments, threatnings, perſwaſions, and faire promiſes ſhall aſſault thee? Will ſuch ſleight imaginations as theſe endure the ſtake, when all that thou canſt ſay for thy ſelfe is, I thinke ſo, men ſay ſo, I have beene taught ſo, by ſuch and ſuch Miniſters, other men are of that opinion, I never heard to the contrary? And will ſuch ſlender, and ill grounded conceits as theſe in matter of religion uphold thy heart in a conſtant reſolution to ſtand for the maintenance of the faith? Will theſe arme thee with courage againſt the point of the ſword, the heate of the fire, the teeth of the beaſt, the force of torments, loſſe of friends, of country, of life for Chriſts ſake? Bee aſſured that if thy religion reſt upon ſuch props as theſe, that it will fall upon the duſt, when peace, credit, and other temporall reſpects which are now the maine underſetters of it, ſhall be removed, and the wole weight of it ſhall leane upon ſuch a broken reede.

2. Looke to thy practiſe, wherby thou ſhalt beſt diſcover what thy heart is. Is the practiſe of thy religion entire, faire, univerſall equally reſpecting the commandements, ſo that thou ſtudieſt to thy power to walke before God in uprightnes and to pleaſe him in all things? Art thou the ſame man in private, that thou art in publike, in thy cloſet and in thy parlour, in the Church, and in the market, in thy life and in the pulpit? Is thy carriage even and ſmooth, doe thy holines towards God, thy righteouſnes towards men, thy ſobriety towards thy ſelfe keepe peace together, and goe hand in hand? Art thou a faithfull Miniſter, a juſt Magiſtrate, an honeſt tradeſman as well as thou pretendeſt to bee a Chriſtian? If thou canſt ſay yea, and that truely, there is hope of ſuch a one, that what ever may befall him, he will not ſtart backe nor deale unfaithfully in the covenant he hath made with God, but that his faithfulneſſe and uprightnes

shall preserve him from backsliding. But, behold, if ye serve God with reservations and secret dispensations, picking and choosing according as it fits your owne humours, doing this thing, disobeying that; If ye trust God in some promises, mistrust him in others, feare him in some threatnings, despise him in others, then know, all is not well within; for there is within an evill heart of unbeliefe, and religion will gaine but little credit, by your constancie in the professing of it. He that shuffles and cuts and choakes his conscience by shifts of wit, stifles in him the good motions of grace, nourisheth in him some wicked affection or other, and lives in the practise of some secret abomination; Hee that can stumble at a straw and leape over a blocke, straine at a ceremony and neglect the substance of righteousnesse, and judgement, and the feare of God, hee that is forward in such matters as gaine applause; making the shew of his religion his reputation, but in the meane time where there is no notice taken of him, he lives loosely, intemperately, and unconscionably: Let not such a one deceive himselfe, it is certaine his heart is naught and unfaithfull, and when God and his religion have most neede of him, such a false friend will faile them both. Hee that hath already denyed the powed of godlinesse, will it be any wonder if afterwards he denie the forme of it? one sinne lived in without repentance is enough to pull a man to hell, and will it not bee enough to poperie, or any other heresie? He that will not leave his sinne for his religions sake, will easily bee perswaded to leave his religion for his sins sake, he that will not at Gods command or intreaty be brought in any hand to put to death the body of sinne, to relinquish any of his pleasing and profitable lusts, and lewd practises, is this man in case to put to death himselfe in the defence of Gods truth, for love thereof to forsake the world and himselfe too, to part with so much that could not part with so little? He that is already a secret enemy to religion and devotion, will in time prove an open persecutor of both. He that can despise and in heart deride a protestant minister is in faire forwardnesse to like well of a Popish Priest. In a word he that hath bid farewell to piety to day, it is an even lay but he may be driven to take leave of his religion to morrow. When once the conscience can swallow downe wicked practises, it will soone digest wicked opinions: when once the ship leakes the lading is in danger both to sinke or swimme together, neither is it possible that a pure faith can be preserved in an impure conscience.

Now (my brethren) let every one of us cause our hearts to passe under this triall and censure, and so we shall see what we have to trust to, and what religion hath to trust to us. Let us goe upon sure grounds, care we that our knowledge of religion be distinct, and certaine, that our practise of it be sincere, free from Hypocrisie, and so wee shall give good proofe of our faithfulnesse for the present, and our perseverance for the time to come. Be not slacke to goe about this search, and bee sure to doe it throughly, delayes are dangerous when they disease is mortall, and to cure by halves is not to cure at all. Secret infidelity is like hereditary diseases, or like bruises taken in youth if they bee not looked to in time, and throughly cured they will certainely kill at last.

A gangren kills when it gets to the heart, and what will that doe that is bread in the heart? Inward diseases are ever dangerous; but when they have seized upon the heart, the fountaine of life they proove deadly.

Take then heede of an evill heart poisoned with unbeliefe: and as you love the credit of religion, the favour of God, the happinesse of your soules, looke to it betimes to purge forth of you such a venemous humour.

And now for an Antidote against this infection, hearken in the next place to the second use.

Vse 2. The second use is of direction unto a remedy against unbeliefe, and Apostasie, doe that which the Apostle here exhorts you to (*Exhort one another daily, while it is called to day.*)

FINIS.

Exod. 34. 23, 24.

23. *Thrice in the yeere ſhall all your men children appeare before the Lord God the God of Iſrael.*

24. *For I will caſt out the Nations before thee, and inlarge thy borders: neither ſhall any man deſire thy land, when thou ſhalt goe up to appeare before the Lord thy God thrice in the yeere.*

IN theſe words wee have two parts to bee obſerved. 1. A precept. 2. A promiſe. The precept is a Leviticall injunction touching certaine times of ſolemne worſhip to bee performed to God by the Iſraelitiſh nation, in the 23. *ver.* More diſtinctly wee have in it three circumſtances to be obſerved.

1. The time when this ſervice was to bee performed, that was (*thrice in the yeere*) namely at 3. very ſolemne feaſts, which were theſe.

1. The Feaſt of the Paſſeover or unleavened bread, becauſe during the feaſt for ſeven daies they might have no leavened bread in all their dwellings. This feaſt the whole Nation was to keepe at the Tabernacle wheresoever it ſhould bee ſet up: where after they had Sacrificed the Paſchall Lambe in the evening, they were to returne on the morrow to their habitations as it is *Deut.* 16. 7. This Feaſt was kept on the fourth day of the firſt moneth, in memory of their deliverances out of *Ægypt*, and in *Ægypt* from the ſlaying Angel, and in type of Chriſt *that ſaves us from the wrath to come.*

2. The Feaſt of Pentecoſt, or of weekes, which was kept ſeven compleat weekes after the Paſſeover; or beginning the accompt at ripe Harveſt when they put the ſickle to the Corne; fiftie dayes after they were to appeare before God with an oblation of the firſt fruits, as it is *Deut.* 16. 9. *Lev.* 23. 15, *&c.* This feaſt was kept in memory of the law given at Mount *Sinai*, fifty dayes after the departure of the Children of Iſrael out of *Ægypt.*

3. The feaſt of the Tabernacles, kept on the fifteenth day of the ſeventh Moneth, for ſeven daies together after the gathering in of Harveſt and vintage; *Lev.* 23. 33. *&c.* At which time the Children of Iſrael that were Iſraelites borne were to dwell in boothes made of the boughes of thicke and broad leaved trees, leaving their houſes; In memory that they dwelt in Tents or Boothes for many yeeres in the wilderneſſe, as it is *verſ.* 42, 43. of that place. Theſe were the three ſolemne feaſts of the yeere wherein all the Males were to appeare before the Lord, as we have this precept explained by another precept, *Deut.* 16. 16. *Exod.* 23. 14, *&c.* wherein theſe Feaſts are mentioned. This is the firſt Circumſtance of the time.

2. The ſecond is the perſons that were at thoſe times to performe this worſhip unto God theſe are (*All your men children*) all the Males among the Iſraelites.

3. The third Circumſtance is, the perſon before whom they were to make their appearance, that is God who is here called the (*Lord Iehovah*) and the (*God of Iſrael,*) both titles implying that he had juſt authority to command the

Israelites such solemne Services, both in regard of his absolute Soveraignty over all, and also of his gracious mercy towards them his people.

Now under this circumstance of the person is implied the place where they should appeare, which was in that place which God should choose, wherein to reare up the Tabernacle, or Sanctuary, for his solemne and standing worship. This was first at *Shiloh*, and after that was destroyed at *Jerusalem*, in the Temple built by *Solomon*; which place God chose *to put his name there*, that is to establish his worship, and to manifest his Glorious presence in speciall manner in that place. In which respect those that appeared in those places dedicated to Gods worship, are said to appeare before God himselfe, there present to require and reward their faithfull services.

This then is the precept, that at three Solemne Feasts in the yeare, the Passeover, Pentecost and Tabernacles, all the males of the Israelitish Nation, should repaire unto the chiefe place of Gods Publike worship, there to offer Sacrifice and performe such services as were required of them.

Next followes *verse* 24.

2. The *Promise* which is added to the precept by way of prevention, to take away such an objection as the People might make against the equity and Reasonablenesse of the afore named precept; God had commanded three times in a yeare all should come up to the Tabernacle or Temple, what will become of us then might the people say? If all the men must goe up and leave their houses, who shall in their absence defend their wives, Children, Goods, Cattle, &c. from spoile? We dwell amid'st Enemies round about us, the Ammonites, Moabites, Syrians, Phenicians, Philistines, Amalekites, Edomites, &c. who bare us mortall hatred for the wrong they thinke we have done them in invading their Territories: these will bee mindfull of us, they have policie enough to know the custome of our Countrey, and they will bee malitious enough, to watch their best opportunity to doe us mischiefe; the season fit for Invasion being the Harvest time. If the Land be thus as it were dispeopled thrice in the yeare they will soone provide forces in a readines to set upon us, and when men are absent, walls and women are but weake defences, when all shall bee at *Jerusalem* an hundred or more miles from home, and that for many daies in their going and comming and abode there, what a spoyle may there bee committed upon the borders in the meane time? Wherefore this service of God cannot be performed but with apparent perill to the whole State.

This is the objection which the Israelites might make both in the wilderness, and after that from time to time when they dwelt in the promised Land.

By way of answer unto this doubt, God promiseth that no Danger should befall them for observing of his commandement in this particular. Our enemies will invade our Countrey if we doe it say they: nay, saith God, not so. I will so order matters that they shall doe you no hurt [*neither shall any desire thy Land when thou shalt goe up thrice in the yeare to appeare before the Lord thy God*] wherein God promiseth that by an especiall providence he would so governe the hearts of the enemies of his people, that they should not as much as intend them any mischiefe when they went about the service of God. Though a faire opportunity should be offered them, yet they should have no Heart or desire to meddle with their countrey. But because they might yet cast a farther doubt and be scarce willing to take God upon his word in a matter so unlikely; therfore God to put them out of all feare strengthens this his promise by two other promises which should soone be effectually performed; that by seeing his truth in the one, they may learne to trust to his truth in the other. These promises are 1. That God would drive out the inhabitants of the land of Canaan, and give them a dwelling there, (*for I will cast out the Nations before thee*:) therefore he could easily keepe out their enemies from re-entring that could throw them out when they were in possession.

2. That

2. That he would make their territories larger from time to time [*and I will enlarge thy coſts*] their Territories aſſigned them ſhould grow wider, not narrower; and they ſhould gaine upon their enemies, who were more like to win upon them. Now then he that could give them a Countrie when they had none, but wandered in the wilderneſſe without houſe or home; he that could change their borders when at the firſt they were but little (according as experience anon after this time did prove to be moſt true:) he alſo could preſerve them from looſing any thing they had, eſpecially when they hazarded it for his owne ſervice ſake.

This is the plaine reſolution of this ſcripture. From hence now we have two inſtructions for our practiſe here to be learned. The firſt is, *Doct.* 1.

That no man ſhall be a looſer by his obedience to God. The inference is plaine. The Iſraelites might plead that they could not obey this commandement, becauſe of apparent inconveniences that would follow thereupon, God removes this ſcruple by promiſing that no ſuch danger ſhould happen on them as they imagined; if they would obey they ſhould not be dammaged by it. Now forasmuch as the like objections are made by unbelievers againſt every part of Gods ſervice, to the end to ſhift off from themſelves a neceſſitie of Obedience; and alſo becauſe God deales alike at all times towards his faithfull ſervants; which ſetting aſide all by-reſpects readily obey his will; By the rule of proportion, from this particular we deduce this Generall,

That God ſuffers no men to ſuſtaine hurt and loſſe in regard of their obedient performance of ſuch things as he commands them. The ſecond is this,

Experience of the Truth in ſome of Gods promiſes, ſhould confirme our faith in the beliefe of others. *Doct.* 2.

The deduction is alſo manifeſt, God commands the Iſraelites to believe that he will overrule the hearts of their enemies, and keepe them from annoying of their countrey when they are buſied about his worſhip: why? becauſe he would caſt out their enemies, becauſe he would enlarge the bounds of their country after their enjoying it: now theſe promiſes they ſhould ſee manifeſtly accompliſhed ſhortly after they came into the land of Canaan; for now they were in the wilderneſſe when this precept was given them, and therefore they had reaſon to beleeve that God would be as good as his word in this promiſe for their defence, as he would be for their Plantation in that countrey. Hence the point is,

Triall in one thing ſhould cauſe truſt in God for all other matters.

Of theſe in order.

1. *That none ſhall be a looſer by his obedience to God.* For confimation of this truth, obſerve theſe reaſons.

R. 1. The firſt reaſon is drawne from the truth and faithfulneſſe of God in as many promiſes as he hath made in the Scriptures, ſetting forth his abundant reward of faithfull obedience. It were an endles thing to name unto you all, or the moſt of theſe promiſes. I ſhall therefore onely direct you to the ſerious meditation upon theſe Scriptures, *Deut.* 28. *Pſal.* 37. and 128. wherein whatſoever is good for the Soule, the Body, the Eſtate, the Name, the Poſterity of Man, all is promiſed unto them that feare God and obey his commandements; in all which God is faithfull and true to performe what he promiſeth, if we bee carefull to obey.

R. 2. The ſecond is from his mercy and bounty, wherein he is rich unto all, and above all to ſuch as feare and obey him. By which meanes God provides as for his owne glorie, ſo for our ſingular incouragement in his ſervice. He will not have his ſervants to complaine that they ſerve a hard Maſter, one that doth ill provide for the advancement and welfare of his ſervants: that his ſervice is of much hazard, full of trouble, moleſtation, and painefulneſſe, but of little profit and comfort. This were a diſhonour to God: wherefore God will make it appeare that he commands not over us for our hurt, nor makes uſe of our ſervice without a bountifull reward for our labour. If he bid us doe any thing it is

that

that we may gaine by it, as well as himselfe. His glory and our happinesse goe both together: nay, was there ever any who sought to glorifie God by his obedience, but God made him happie in the reward of it?

R. 3. Thirdly, the last shall be from the power of God, whereby he is able to give every good thing to his servants; and to shield them from all evill things. Whatsoever is worth the having, that God hath in his gift as Soveraigne Lord to distribute all the goodnesse which is in himselfe or in his Creatures, where, and in what manner he himselfe pleaseth. Againe, he hath under his command the forces of all Creatures in Heaven & in Earth, which he ruleth as he pleaseth to his owne purposes. Hee can at ease frustrate the harmefull intentions, and noisome qualities of the worst of them. He can at any time turne their malice into mercy, yea he is able to bring forth glory to himself, & profit to his servants, not only against, but even out of their mischievous designements. This shall suffice for proofe of this point, which needs not so much confirmation to convince us of the truth of it, as perswasion to moove us to apply it to our practise, I will therefore come to the application of it after I have in few words cleared a doubt or twaine, the solution whereof will farther illustrate the point it selfe.

Vse. 1. *Q.* 1 The first question is, *What is to bee thought of those that suffer evill for the service of God?* We see it is generally the condition and lot of the godly to have very hard measure in this world, if any sit downe by the losse it is commonly they. *He that refraineth himselfe from evill maketh himselfe a prey*; it was and will be true to the worlds end: a godly man is a faire marke whereupon to discharge all the malice and mischiefe of the world; and a goodly pleasant matter it is to the Devill, and men, to heape all injuries that may bee upon the head of so hatefull a person as is in their accompt a faithfull servant of God: how then is it true that Gods service brings us no dammage? I answere briefly to this doubt threethings.

A. 1. That such evills as befall the good and godly come upon them ordinarily, not for their diligence, but negligence in the service of God. Even they have theirs, fault their pride, their, security, their unbeliefe, their prophanesse in Gods worship, their covetousnesse, and then no marvell if they smart for it. God lets loose the tongues of railers to scourge their name, hee unbindes the hands of robbers to spoyle their goods: hee gives Satan liberty to afflict their soules; he himselfe hides his face from them, and in wofull plight they are, till in their affliction they turne to the Lord, and repent of their evill doings. Servants when they grow lazie and wicked, neede correction more then Protection; and so is it betweene God and us; if once wee grow unfaithfull hee hath an hand to smite us, as well as to defend us, a rod as well as a crooke, and hee loves us so well that he will not spare our iniquities, but lay it on us, *that being chastened by him, we might not be condemned with the World.* 1. *Cor.* 11. 32.

2. God doth dispose of things thus in great wisedome, when even the best fare many times worst, to try the soundnesse of their zeale, their faith, their patience, &c. God will know whether men that professe much love of him will be contented to beare a little losse for his sake, or whether they will forsake his service, when peace, wealth, and credit in the world forsake them. God will also make the world know that hee hath servants in the world which serve him not for full bagges, high titles, large possessions, well furnished tables, bodily ease, and *a whole skinne* (As Satan most malitiously accused holy *Iob*, *chap.* 1.) but men that serve him out of love and faithfulnesse, men that are resolved to follow him through poverty, disgrace, hunger, nakednesse and perills, yea to open their breasts to the sword of the murtherers, and to give their bodies to the flames, if it may bee to doe God or his Gospell credit. Now other things be but small losses, my brethren, when God and his grace in us gaines so much honour.

3. Those losses which at any time happen for Gods cause, God at another time makes them good: they are not losses so much as layings out, which after

a patient forbearing a while come home with intereſt, commonly in the ſame kind, or which is much better with abundance of grace here, & a greater weight of glory in the life to come. This is plaine in that anſwere our Saviour makes to his Diſciples, *Mat.* 19.28,29. (*Behold*, ſaith *Peter*, in the name of all the reſt, *we have forſaken all and followed thee; what therefore ſhall we have?* *ver.* 27. Chriſt anſwers, neither they nor any others ſhould be loſers by him, hee would make them alſo ſufficient amends, whoſoever ſhould ſuſtaine damage and trouble for his ſake [*verily I ſay unto you* (ſaith Chriſt) *that when the ſonne of man ſhall ſit on the throne of his majeſty, yee which follow me in the regeneration, ſhall ſit alſo upon twelve thrones and judge the twelve Tribes of Iſrael.*] A large recompence if we marke it. Poore Fiſher-men that had forſaken a few Boats, and Nets, and Cabbins, and other ſuch meane tackling of their trade and livelyhood, to attend upon Chriſt in his buſineſſe, to be thus rewarded with Thrones & Iudgement-Seats, when Chriſt ſhall come in his glory. But this is the Diſciples priviledge; there followes a promiſe for all other. [*And whoſoever ſhall forſake houſes, or brethren, or Siſters, or father, or mother, or wife, or children, or lands, for my names ſake and the Goſpel, he ſhall receive a hundred fold more, now at this preſent; houſes, and brethren, and ſiſters, and Mothers, and children, and lands with perſecution* (marke this condition) *with perſecution;*] *and in the world to come ſhall inherite everlaſting life.* *Mar.* 10.20. Loe then nothing is loſt, that is neglected for Gods cauſe: he will be accountable to ſatisfie for all troubles, loſſes, inconveniences whatſoever that we ſhall runne into by reaſon of our faithfull obedience unto his commandements. Thus much of the firſt queſtion; the next is,

Q. 2. Whether we may neglect the buſineſſe of our calling to imploy our ſelves in the ſervice of God.

For if Gods ſervice be ſo full of gaine and advantage, it ſeemes wee have a faire warrant to leave much of the imployments of our ſeverall vocations, that ſo we might ſpend the more time in Gods ſervice.

A. Whereto I anſwere, that we may not doe ſo, becauſe that our generall callings to be Chriſtians, and our particular callings in a civill life, doe not croſſe one another, but are ſubordinate and ſerviceable one to another.

Religion is that which brings a bleſſing upon our civill vocation, and this againe is the ordinary meanes of obtaining that bleſſing. Our civill vocation is the ſtanding wherein we are to ſhew forth the fruits of our Religion, and to approve our ſelves to be indeed good Chriſtians, by being honeſt Tradeſmen, juſt Magiſtrates, painefull Miniſters, &c. ſo that we may not neglect one calling for another, ſeeing God is ſerved and glorified by our faithfull diſcharge of both alike, and therefore *we muſt abide*, as the Apoſtle commands us *in that vocation wherein we are called*, not ſhifting from one to another, nor taking libertie to be idle in our particular lawfull imploiments, that ſo we may bee diligent in Gods ſervice. Wherefore they are juſtly to be reproved not only, who vtterly forſake all imployments of this life, to the end they may wholy conſecrate themſelves to ſpirituall devotion, but ſuch alſo, who though they forſake not utterly, yet neglect more then is fit, their civill vocations. It is either way a miſguided zeale either to withdraw ones ſelfe from humane ſociety, neglecting all ſervice to our neighbour under pretence of more devoute ſervice of God, as Popiſh Votaries uſe to do, or as many doe, who grow careleſſe of their lawfull affaires, whiles they buſie themſelves about exerciſes of religion. I would bee loath to diſcourage any man from his forwardneſſe in matters of religion; I know well wee ſhall finde every where ten monſtrouſly prophane, to one indiſcreetly zealous: yea a hundred that neglect Gods ſervice to follow their owne buſineſſe, for one that doth otherwiſe. Yet give me leave to tell you, that there is a fault among ſome in the world, who ſuffer damage not ſo much by Gods ſervice, as by their own indiſcretion, whiles by unneceſſary journeies, conferences, entertainments, & ſuch like occaſions touching matters of religion, they put all their neceſſary buſineſſe out of order if ſuch men ſuffer decaie in their eſtates, they muſt blame them-

1 Cor 7.20

themſelves. Religion is not in the fault, which where it is truely taught teacheth man prudence, how to order his eſtate with judgement. The want whereof gives occaſion to moſt to imagine that the greateſt part of ſuch mens religion lies in their eares, becauſe they love to heare much, but not to do. This fault ſhould be amended where it is to be found, to the end that religion be not ſcandalized as a profeſſion that doth impoveriſh men. I confeſſe it is not an eaſie matter to give generall rules that may benefit all callings and conditions of life, to proportion out the times of Gods ſervice; and our owne imploiments, yet theſe things I ſhall commend to your conſiderations.

1. That in parting our time betweene religious and civill affaires, wee ſhall doe beſt to follow Gods owne directions, who hath allotted a larger proportion to our owne temporall buſineſſe then to his ſpirituall ſervice; ſixe dayes for thoſe; one day for this. Not but that he muſt have the glory of ſome time, and all the buſineſſes of every day; but on the ſeventh day he requires wee ſhould more immediately and wholely intend his ſervice. And know this for a truth, that could reaſon or Gods cõmand perſwade people to hearken to Gods counſell, diligently and ſeriouſly to attend all the duties of Gods worſhip upon the Lords day, they ſhould finde a larger increaſe of grace and better ſucceſſe in their affaires by that one meanes well uſed, then now by many neglected.

2. You may obſerve a diverſity in mens callings: ſome afford more leaſure, ſome leſſe. Where more may be ſpared, it cannot be better beſtowed then upon God to glorifie him, and upon a mans owne ſoule to ſave it; but where leſſe may be ſpared, ſomething yet may bee ſet apart for religion. This is certaine, there is no calling of never ſo buſie imployment, but enough time may bee ſpared for ſome good duties without hindering the world, and enough preſerved for the world without robbing of God, were we wiſe to doe well, did not covetouſnes, voluptuouſnes and other vile affections befoole us, and make us unthankefull unthrifts of this ſhortneſſe of life and grace, were our eyes cleared up, that we could looke perfectly into the end of all things, reaſon and religion would teach us, that much of our time would be ſpent better then it is. Surely men will ſay hereafter how much better had it been, had I ſpent ſuch an howre in prayer which I waſted in idleneſſe; ſuch a night in examining my heart upon my bed, and watering my couch with my teares of repentance, which I ſpent in reveling, gaming, and other ungodly practiſes; how much better had it beene if I had gone to the houſe of God, when at ſuch a time I went about needleſſe diſports; that ſuch a day had beene ſpent in prayer and faſting, which was paſſed away in complements of viſitation, and entertainements. But we trifle away our time, & then complaine we want time for Gods ſervice; and ſervice of our callings. The ſervice of our luſts have eaten up that which was to be beſtowed upon God, and the remainder the world muſt have that. Wherfore let us learne wiſedome, and ſeeing we can almoſt at any time finde an houre, halfe a day, a whole day, or more to ſpare from our buſineſſes for by matters, let us doe as much for God as we will doe for the world, and beſides the ſeventh day which is his owne, let us give him ſomewhat of the ſixe other, an houre to heare a Sermon as well as twaine to our ſelves to ſit idlie or evill imployed; to ſpend halfe an houre in prayer, reading, meditation, as well as three houres at a feaſt; to ſpare once a quarter a day for the humiliation of thy ſoule in faſting, prayer, and examination of thy ſinfull heart as well as thou ſpareſt odde dayes enough for thy pleaſure. This were wiſedome and ſpirituall thriftineſſe; and be bold on it, my brethren, that things being thus ordered with moderation and godly diſcretion, much time will be gained for Gods ſervice without croſſing or hindering of our worldly affaires. Thus much of theſe queſtions; now let us come to make ſome application of the point to our practiſe.

Vſe 1. The firſt is for the diſcoverie and reproofe of thoſe evill thoughts and practiſes of men who judge the ſervice of God to be an unprofitable & dangerous imploi-

imploiment. Many there are that thinke as that evill and ſloathfull ſervant ſpake, *Mat.*25.24. [*Maſter, I knew thou waſt a hard man*] in moſt mens eſtimation God is a hard Maſter, that lookes for much labour, and paies but ſmall wages. This corrupt opinion of God and his worſhip, is an old feſtered ſore in the heart of man deepely ſetled in his thoughts, and not ſeldome bliſtering out upon his tongue. [*Your words have beene ſtout againſt me*] ſaith the Lord to the Iewes in *Malachie* in his time, *Mal.*3.13,14. [and wherein had they *ſpoken ſtubbornely againſt him? Ye have ſaid* (ſaith God) *it is in vaine to ſerve God, and what profit is it that wee have kept his commandements and walked humbly before the Lord of Hoſts. Therefore we count the proud bleſſed, even they that worke wickednesſe are ſet up; and they that tempt God, yea they are delivered*] See the rancour of a corrupt heart venting it ſelfe in foule accuſations againſt God and his goodneſſe, as if he were one that had no reſpect at all to his faithfull ſervants, but one that favoured his foes more than his friends. Such is ſtill the ſottiſh judgement of the world, that it is a thankeleſſe office to obey God Almighty: they count no time ſo unprofitably ſpent, as that which is beſtowed upon his ſervice, even the godly in a fit of diſcontent are apt to thinke ſo. *David, Pſal.*73.13. [*Verily I have cleanſed my heart in vaine.*] *Baruch. Ier.*45.3. no courſe ſo unlikely to thrive by, to live happily or honorably in the world as that which God counſels them to; no men ſo deſpicable, and miſerable as thoſe who deſire to be what they are named, Chriſtians. Mens practiſes eaſily diſcover, that in their hearts they are come to deſperate reſolutions, as that impious fellow. 2 *King.*6.33. [*ſhould I attend on God any longer*] perſwade men all that you can to a religious obſervation of reading the Word, inſtructing their ſervants and children, as is to be done in Chriſtian families; ſhew them Gods commandements, tell them of his promiſes that in doing theſe things God will bleſſe both ſoule and body, goods and good name: and marke their anſwers. Alas, they are but poore men, it is one day in a weeke loſſe to them, they muſt worke, or elſe wife and children will be ill provided for: they cannot live by hearing of ſermons; Religion will not buy foode or raiment, they have their hands full of buſineſſe, and ſhould they ſpend halfe an houre in a morning, and ſo much at evening for prayer and devotion, all would runne to wracke, their worke would want their ſervants, and their ſervants would want their ſleepe; they have ſome ſpeciall buſineſſe which cannot be compaſſed in the weeke, wherefore they muſt make bold with God, and borrow what they never meane to pay, it muſt and ſhall be done on the Lords day, elſe they ſhould wrong themſelves, and ſet all out of ſquare. Tell men that God abhorres falſhood, that a little with equitie is better than bagges full of coſenage and deceit; they will anſwer you, that is not the way to thrive, they wote well that plaine dealing is a jewell, and God likes well of it, but they doe give you to underſtand, that hee that uſeth it ſhall die a begger. Wherefore they muſt lie and coſen, and doe as the world doth, or elſe they are ſure wealth will come in but ſlowly. Perſwade men to be merciful to the poore, to feede the hungry, cloath the naked, helpe the decaied, that their hearts may bleſſe them, and that God may bleſſe them in themſelves and their poſteritie: you ſhall have from them ſuch ſpeeches as theſe; I know the fore part of my life, but not the end, the world is hard, trade decaies, I grow old, I may come to want, where now I give, a bird in the hand is worth two in the buſh, I am ſure of what I have, I cannot tell what I ſhall have; I have many to provide for, we muſt live every man upon his owne; with a great deale of ſuch cold water, which men uſe to caſt upon thoſe few ſparkles of Charity that is left in them, utterly to quench it. Thus God may promiſe or commande what he will, but moſt of us are at a point with him, wee will doe but what we liſt, thinking with our ſelves it is no boote to beleeve what he promiſeth, or obey what he commands. The ground of this perverſneſſe of mens opinions and practiſes touching our obedience to God is, that infidelity which is rooted in our natures and growen up with us even from the wombe; that poiſon which

the Serpent powred forth into the mindes of our firſt Parents, *viz.* that God did not meane fairely towards them, hath ever ſince deepely infected our natures, making us ſtill to have God in a jealouſie and ſuſpition; that he will not doe what he ſaith, when he bids us obey and makes promiſe upon promiſe that all ſhall be well with them that feare him, much adoe we have to take God upon his word, we forecaſt a thouſand perils: if we doe ſo there is danger, if ſo, yet there we are not ſafe neither: we begin to argue how this or that can be, when and which way I ſhall be bleſſed as God ſaith I ſhall. And after a great deale of quarrelling and diſputing, in the end we fal to this concluſion, that it is good to truſt God no further than we ſee him. We may every one read his owne thoughts in the practiſe of men recorded for our obſervation in the Scriptures. Take a few examples, 2 *Chron.*25. we read that *Amaziah* having hired 100000 men of Iſrael to goe with him againſt the *Edomites*, he was forbidden by the Prophet of God to let the Army of Iſrael goe with him to battell, for if hee did, he ſhould ſurely loſe the victory; if he obeyed he ſhould conquer. Here now *Amaziah* is in a ſtraight whether hee ſhould follow the counſell of the man of God or his owne; [*but what ſhall we doe* (ſaith he) *for the hundred talents which I have given to the Army of Iſrael ver.* 9.] yea this ſtucke in his ſtomacke, he could willingly doe as God bids him, but he ſhall loſe an hundred talents by the bargaine, and that is a great matter, wherefore the King could find in his heart to adde obſtinacie to his folly, and as at firſt he had hired them againſt Gods good liking, ſo now to retaine them contrary to his expreſſe command, and to hazard and loſe Gods favour and aide in that journey, rather than the loſſe of one hundred Talents; and doubtleſſe ſo he had done, had not the Prophet beene earneſt with him, and confirmed him by perſwading him to truſt to Gods power; and reſt himſelfe contented; [*the Lord*, ſaith he, *ſhall give to thee much more than this*] in the ſame verſe. Againe in the 25. of *Levit.* we read that God gave this Law to the Iſraelites that ſixe yeares they ſhould ſow their Land, and dreſſe their Vineyards, but every ſeventh yeare the Land ſhould reſt; they ſhould not ſow their corne, nor reape that which growed of it ſelfe, they ſhould not cut their vines, nor gather their grapes that grew that yeare, as it is from ver.2. to the 8. of that Chap. Doubt ye not but this ſeemeth a ſtrange command to this diſtruſtfull people, and that they were very hardly brought to obey it, even as many of us would doe in the like caſe. What? muſt all tillage ceaſe? muſt no regard be had for the fruit of the earth for every ſeventh yeare? why, this is the direct way to ſtarve us all? What if Harveſt and Vintage prove bad in the ſixe yeares, what ſhall we have to live upon in the two yeares after? what if the 8. yeare prove naught, then belike we muſt live three yeares upon one yeares proviſion; thus a famine ſhalbe brought upon the land in all likelihood; it is not to be doubted but many of them, notwithſtanding Gods commandement, would have the plough in the ground, and their pruning hookes at their vines, we know what they did in the like caſe. *Exod.*16. God bad them keepe none of the Manna they gathered one day till the next, but yet they did keepe it, doubting whether there would be any on the next morning to be had *v.*19,20. God bade them gather none upon the Sabbath day, but that which they gathered on the ſixth day ſhould ſuffice for two dayes, yet for all that they will trie; and though God ſay expreſſely ye ſhall finde none, yet perhaps it is otherwiſe, they muſt abroad to ſee if any thing be to be had, *ver.*25,26,27,28,29. ſo extreamely hard it is to perſwade men to Obedience, when there is any hope of gaine, or feare of loſſe that may move them to the contrary. Wherefore to prevent ſuch cavils as the Iſraelites might make againſt the aforenamed Commandement touching the reſt of the ſeaventh yeare, God himſelfe in the aforeſaid *Cha.v.*18,19,20,22. anſwers the matter [*therefore ye ſhall do my ſtatutes and keep my commandements and doe them, and yee ſhall dwell in the land in ſafety, &c.*] Take yet one example more, namely the Leviticall worſhip of God injoyned to theſe Iewes ſtanding in much expence of time in regard of ſo many Sab-

Sabbaths, new Moones, and other ſolemne times to be obſerved, alſo requiring no ſmall charge in the performance of it, in regard of ſo many Sacrifices and Oblations to be made. Could now theſe covetous and unbeleeving people ſpare ſo much time or coſt upon God Almighty? Heare what God ſaith of them concerning the one, *Amos* 8.5. [*When will the new moone be gone that we may ſell corne? and the Sabbath, that wee may ſet forth wheat, making the Ephah ſmall and the ſhekel great, and falſifying the ballance by deceit.*] Theſe were their thoughts if not their words touching the time allotted to Gods ſervice. Iuſt as men now a-dayes. Theſe Sondayes, thinke they, is time clearely loſt; wee might have gained thus many pence or pounds, had it not that Sonday came in and hindred our buſineſſe, we wiſh it gone that we were at out Trading againe. Likewiſe for the other, to wit the charges they were put to in Sacrifice and offerings; heare what God reports of their practiſes in that matter, *Mal.* 1.13. See the covetouſneſſe and infidelity of that wretched people, who thinke any thing is good enough for God: faire and fat Lambes, and Sheepe, and Oxen, and Calves without ſpot and blemiſh, (as was required in Sacrifices) Oh this was too much charges; was it not pitty to burne ſuch good cattle, and part with them for nothing? Sell them rather and make money of them; as for the Altar and the Prieſt; any leane, ſtarveling, that is nought worth, ſhall ſerve the turne well enough. Iuſt as many men doe in ſetting their children to ſeverall profeſſions, chooſeout the faireſt and moſt hopefull, and beſtow one upon the Law, another upon Phyſicke, another upon Merchandize, or ſome other courſe whereby they may ſpeedily riſe to wealth and greatneſſe in the world. But now if there be ever a deformed Impe in body, mind, and maners, plant him in the Miniſtry; and why? They think God deſerves the worſt ſervants, becauſe they deeme him the worſt maſter; in whoſe ſervice there is leaſt hope of Preferment to be found.

For to end this uſe, let us a little obſerve the inſtance here in our text, touching their repairing to the place of his worſhip three times a yeare: It is evident, that the Precept in this kinde was very ill obſerved at all times by the Iewes. Haply at their firſt plantation in Canaan, when the great works of God were yet freſh in their memories, their faith in the promiſes kept them ſomwhat from the neglect of the Precept: How be it after the ſetting up of the Tabernacle in Shiloh, when all Iſrael met together for that purpoſe *Ioſh.* 8.1. we doe not find expreſſe mention made of the generall keeping of the Paſſeover, til the dayes of *Hezekiah* and *Ioſiah*. That theſe yearely aſſemblies were obſerved by the godly Iſraelites, appeares by the example of *Elkanah* 1 *Sam.* 1.3. and likwiſe that they were not left utterly unfrequented by the ordinary multitude, appeares by that counſell which *Ieroboam* tooke, 1 *King.* 12.26,27, 28. fearing leaſt if the people ſhould yearely go up to Ieruſalem, they would at one time or other remember their duty towards the houſe of *David*, & ſo revolt from him. For preventing of which miſchiefe that wicked King (not truſting Gods word) who by *Ahijah* had promiſed, if he would be obedient as was *David*, God would build him a ſure houſe like unto *Davids*, 1 *King.* 11.38. [*Perſwaded the people that it was too much labour to reſort from all quarters ſo farre as to Ieruſalem; they ſhould take a ſhorter cut to the golden Calves at Dan, and Bethel.*] Whereby it appeares that as theſe ſolemnities were obſerved by many, though not by the univerſal multitude of all the males, ſo were they never obſerved before or after, the diviſion of the kingdome Which is plaine by that which is recorded touching the Paſſeover kept in *Hezekiahs* time, 2 *Chro.* 30. where the Paſſeover was proclaimed throughout all Iſrael to be kept at Ieruſalem, for ſaith the Text, *v.* 5. [*They had not done it a long time in ſuch ſort as it was written*] At which time though much people, a very great congregation from all parts met together, as it is *v.* 13. yet it was not obſerved of all: the Idolatrous Iſraelites ſcorning and mocking at the meſſenger that publiſhed *Hezekiahs* decrees, *v.* 10. Moreover touching the Paſſeover kept after this in *Ioſiah* his time, the Scripture ſaith expreſly, 1 *Kin.* 23,22. [*Surely there was not ſuch a Paſſeover holden ſince the dayes of the Iudges that judged*

Iſrael, nor in all the dayes of the Kings of Iudah, nor of the Kings of Iſrael.] See alſo, 1 *Chron.*35.18. This is a thing very remarkeable, that notwithſtanding ſo expreſſe a promiſe in this place, that yet ſo great negligence ſhould creepe into ſo principall a part of the worſhip of God as the obſervation of the Paſſeover. But, my brethren, in this and thoſe other examples we ſee that which daily experience ſhewes to be true, that it is a matter paſſing difficult to obey God when carnall reaſon ſuggeſts that there is apparant likelihood of gaine by not doing, or of loſſe by doing what he commands us.

Vſe 2. 2. The ſecond uſe ſhall be for exhortation to fidelitie and conſtancie in Gods ſervice, becauſe we ſhall be no looſers by it, if God bid thee, doe it whatſoever come of it, for evill it cannot be; if he forbid thee, dare not to doe it what ever hopes thou haſt to gaine by it, for it will never prove well, caſt off fleſhly policie, lay no doubts in the way, put no caſes, doe Gods worke and reſt ſecure of his reward. Feare not divels, God commands over them: feare not men, God hath their hearts in his hand. he can perſwade, he can force them: feare not the creatures, windes and weather, ſeas and land, heaven and earth, wait on him to doe his pleaſure, feare nothing whileſt thou feareſt God and obeyeſt him: If thou pleaſeſt him, all things ſhall ſerve thee for thy comfort. Here then, beloved, learne to get Faith, learne to live by Faith, and not ſenſe: looke not unto appearances, but to the promiſes: when thou ſeeſt no meanes to eſcape evill, ſay, yet God doth, whoſe wiſedome and faithfulneſſe I dare truſt. Read the Scriptures, meditate upon the promiſes, and then know that God is no niggard, nor cruell Maſter that uſeth our labour without paying; know that hee is never behinde hand with us. [*Who is there even among you, that would ſhut the doores for nought, or kindle a fire at my Altar for nought, Mal.*1.10.] Nay he gives a pound for a penny-worth, and if thou wilt duely reckon all thy ſervice, thy adventures, thy loſſes on the one ſide, and the gaines on the other: at the foot of thy ſcore thou maiſt write it downe for a *ſumma totalis* [*Godlineſſe is to mee great geine*, 1 *Tim.*6.6.] Be perſwaded then to ſet your ſelves reſolutely to the Obedience of Gods commandements, heare much, pray much, live holily, deale juſtly, be conſtant in Religion, feare no hazzard, venture all, credit, goods, life for Gods cauſe; venture all, care not for the worlds Cenſure, what they thinke of thee and thy eſtate, feare thou God, and thinke of his name, and remember that God promiſed that one day ſhall come [*In which men ſhall diſcerne betweene the righteous and the wicked, betweene him that ſerveth God, and him that ſerveth him not, Mal.*3.18.] then they that think God now hath forgotten his Servants ſhall know that there is no unfaithfulneſſe in the Almighty, but that he is as he hath ever promiſed to be a ſure God, a bountifull Rewarder of his Obedient Servants.

Vſe 3. The laſt uſe is for admonition on the contrarie ſide, that if we loſe nothing by the ſervice of God, we ſhall certainly get nothing by the ſervice of ſinne and Sathan. Let a man that hath gained much by uſury, bribery, couſenage, and ſuch other ungodly practiſes, but caſt up middle and both ends, and in concluſion he ſhall finde, that he may put his gaine in his eyes, and ſee never the worſe. Thou haſt ſlowed Gods ſervice to follow thine owne imploiments. Thou haſt forſaken the Counſell of God, and followed the plots of thine owne contrivance. Thou haſt ſpard from God, from Religion, from the poore, to the end not to wrong thy ſelfe. Now reckon at the yeares end, at thy lives end, what is the gaine of all this, and thou ſhalt ſee that Gods curſe hath blaſted all theſe thy fleſhly policies and practiſes, and they are vaniſhed into ſmoke and emptineſſe. *Ieroboam* will make ſure the crowne upon his head, and the Kingdome to his Poſterity, but it ſhall not be by Gods meanes, *viz.* the maintenance of his worſhip and ſervice, but by a tricke of his owne deviſing, *Ieroboam* will ſet up Idols, and what gets hee by that, but the ſhame and deſtruction of himſelfe and his poſterity? The covetous Iewes would not ſpare the fat Cattle for Sacrifices; what ſave they by that? not much; they have

ſheepe

sheepe and get Gods curse upon it, and themselves too, *Mal.*1.14. [*Cursed be the deceiver, &c.*]

In a word, get what thou canst get, if thou gaine not Gods favour, it is not a saving bargaine, I will not be thy halver. Hee makes an ill match that winnes the world, and looseth God, and his owne soule. Wherefore to end, let us reforme our judgements touching our service to God, and our service of sinne: know we henceforth that no course is so thriving as that; none so unprosperous as this. Pray we for the Publike, that the peace of our State may be alwayes as it is founded upon the purity of Religion: endeavour for our private, to provide for the Peace of our consciences, the happinesse of our lives, the salvation of our soules by our faithfull and constant obedience unto the Gospel. Let us live by faith, and let our eyes be fixed upon the Crowne of Glorie prepared for us, and then we shall see, that there is no service to be compared to the service of this great King, who of servants, will one day make us Kings, to raigne with him for evermore.

CANTICLES, or *Salomons* Song. 2.16.

My beloved is mine, and I am his: he feedeth among the Lillies.

IN the former part of this Chapter, as in the whole song throughout, the Holy Ghost hath described unto us, under most excellent similitudes, the great love that is betweene Christ and his Church; that is, everie faithfull soule. This love appeares, 1. in the mutuall commendations one of another. 2. in the mutuall desire of one unto the fellowship of the other. The praises which Christ gives unto the Church, are, that the Church (the company of the faithfull) hath a wonderfull excellencie above all other societies in the world. [*Like a Lilly amongst the thornes, so is my Love amongst the daughters.*] All the states and societies of men upon the earth, being compared to the Church, they are but like Thornes unto Lillies, and Roses without all beauty and delight, unpleasant, and harmefull Plants. The praise which the Church gives to Christ, is answerable to the former: namely, that among all persons of the world, hee onely it is, that brings comfort and helpe unto her. [*Like the Apple-tree amongst the trees of the Forrest, so is my Wellbeloved among the sonnes of men.*] Men and Angels with all their glory, and greatnesse are but barren trees compared to Christ; they bring no grace, no glory, no peace, no protection to the Church, onely Christ is that Apple-tree, whose boughs are full laden with that spirituall fruit, which is that which the Apostle speakes in other termes [*Neither is there salvation in any other, for among men, there is no other name given, whereby we must be saved.*] Thus mutually Christ preferres the Church, the Church Christ before all. The great joy which is betweene them, one to enjoy the other, followes at large in the next verses. The Church desireth alway to enjoy Christs favour and protection, his graces to be bestowed upon her, his Power and Spirit to comfort her, and support her, in the fellowship

vers. 2.

vers. 3.

Act. 4.12.

ſhip of Chriſt, ſhe profeſſeth to be true joy and contentment [*I ſate downe under his ſhadow, with great delight, and his fruit was ſweete unto my taſte.*] The grace of God and his protection, is all her deſire and delight, as it is further amplified unto the 8. verſe. The deſire and affection of Chriſt to his Church, is every way as ardent as that of the Church to him. He is ready to anſwer her when ſhe calls upon him, he makes ſpeed to come unto her, to ſhew her his gracious preſence, to comfort her, he ſpeakes kindly unto her, inviting her by all loving termes to come, and partake of all the abundant graces and comforts prepared for her, he tells her how well he is pleaſed with her obedience, her prayers ſhe makes, her ſervices ſhe performes, although in many imperfections and afflictions, [*Let me ſee thy countenance, let me heare thy voyce, for ſweete is thy voyce, and thy countenance pleaſant.*] Laſtly, he teſtifieth his care of her ſafetie, that ſhe be not ſpoiled by Foxes, Heretiques or other enemies that would lay her waſt. All which is largely expreſt from the 8. verſe to the 16. verſe. After the declaration of ſo great affection of the faithfull toward Chriſt, and of Chriſt toward them againe follow, by way of concluſion, the words of my Text, giving us a ſhort ſumme of all together, *My beloved is mine, and I am his, he feedeth, &c.*

Verſe 3.

Verſe 14.

In theſe words the Church briefely comprehends the whole Myſtery of that ſpirituall communion which ſhe hath with Chriſt, the glorioufneſſe of it, the deſire ſhe hath to enjoy it more fully. More diſtinctly obſerve theſe particulars. Firſt, the title which the Church gives unto Chriſt, calling him her welbeloved, *My welbeloved.* Secondly, the communion or the fellowſhip, that is betweene Chriſt and the Church. What is in Chriſt, ſerves for the comfort of the Church; what in the Church, all is for the glory and honour of Chriſt [*he is mine, and I am his*] This communion and mutuall intercourſe of all good things betweene Chriſt and the faithfull, is amplified by two particulars. Firſt, the excellencie of it, in that it is full of all heavenly comfort, and ſweetneſſe [*He feedeth amongſt the Lillies*] not in barren and unpleaſant places, but in fruitfull and moſt pleaſant Vallies, or Gardens ſtored with Lillies, and ſuch other delights, there doth Chriſt feede his Church, noting unto us under thoſe figures, the ſingular joyes which faithfull ſoules are partakers of, under the gracious government of Chriſt their Shepheard and Biſhop; whoſe graces and favours are abundantly communicated unto them, things farre above the rareſt and choiſeſt delights that can be imagined. Secondly, the vehement deſire the Church hath to injoy this communion with Chriſt, perpetually during this life, and perfectly in the life to come. [*Untill the day breake, and the ſhadowes flee away, turne my beloved, and be like the Roe, or the young Hart upon the tops of the mountaines of Bether.*] Vnder which Allegory the Church deſireth, that which ſhe elſewhere in plaine termes prayeth for [*Come Lord Ieſus, come quickly*] that like a Roe or an Hart, (that is) ſwiftly he would afford his aſſiſtance and preſence, to relieve her in the time of her Warfare in this world [*till the night be paſt, and the ſhadowes thereof be gone*] (that is) all ſuch imperfections, afflictions, ſinne, temptations, and miſery that be upon her in this life be taken away [*when the day ſhall breake*] The day of Chriſts glorious comming which the Church ſhall enjoy in all fulneſſe of happineſſe in the preſence of God and Chriſt for ever. This is the plaine reſolution and meaning of this Scripture, nor will I trouble this place with any further ſcruple about the words. I come rather to give you ſome inſtruction for your practiſe. The firſt leſſon is from the title of (*Welbeloved*) it is this.

Verſe 1. Chap. 6. 2.

Verſ. 17.

Rev. 22. 20.

1 *Doct.* [*That Chriſt is the onely welbeloved of a faithfull Chriſtian.*] This is that which the Church ſo often repeats in this whole Song, ſtiling Chriſt her faire one, her Beloved, her Welbeloved, him whom her ſoule loveth, him whom ſhee onely admires, of him ſhe talks, is never well but when ſhe enjoyes his preſence. If you aske her now, *What is thy beloved more than another beloved?* ſhe can ſoone anſwer, and tell us wherefore it is, that all her affection is placed upon Chriſt, ſuch excellencies there be in him, ſo much happineſſe is there in her fellowſhip with him, that none but he deſerves her entire true love, and affection. Good

Chap. 5. 9.

reaſon

reason then a faithfull soule should love Christ.

First, in regard of the excellencies that are in the person of Christ, he is in himselfe most lovely, and therefore deserves most love, all comlinesse is deformity, if compared to the beauty that is in him, [*he is the fairest of ten thousand, nay, he is fairer than all the children of men.*] Consider him in his graces, consider him in his glory, never any person more lovely and amiable. 1 *For his graces*, he is inriched with all the beauty of *holinesse, he hath received the Spirit without measure, he is annointed with the oyle of gladnesse* (that is) *the Holy Ghost*, and with power *above his brethren.* When he was upon the earth, how sweete and lovely was his carriage, how innocent and unblameable, what man or devill could charge him with the least offence? Obedient hee was in all things, to his Parents, Rulers, to *Cæsar*, to God. In every point he fulfilled all Righteousnesse to the least title and jot of the Law. Grace was powred into his lips, and from them, into his heart, and the hearts of all them with whom he conversed in most divine and heavenly discourses. Charity filled his heart, and from thence flowed forth on all that had need of helpe: he did good where it was not expected: he did good where it was refused. What kindenesse was done unto him, but it returned upon the head of the doer with abundant recompence. What injuries did hee not passe by, and pardon? Hee endured a world of indignities, persecutions, revilings, reproaches, and in the midst of all, is so far from minding revenge, that he prayes and weepes for his enemies, and admonisheth them with all meekenesse, heaps kindnesses on them, and seekes by all meanes to overcome their evill by his goodnesse. Goodnesse is his whole nature, his whole life is nothing but a trade of doiug well, and suffering evill. Such was the sweetnesse of his nature, and so affectionatly charitable was his heart, that no froward and crooked perversnesse of scornefull, proud, gainesaying, disobedient men could turne away his desires from doing them good. In all this he was amiable as man, even a man in abasement and infirmity, yet then was he *glorious, full of grace and truth.* But now looke on him *in his person, and in his glory*, and these excellencies are redoubled, nay multiplied a thousand fold. Consider him *in his person*, and so they are infinite: *because in him all the fulnesse of the Godhead dwelleth bodily*, and the graces of God are his graces, because he is God.

1 *Reason.*

Chap. 5. 10. Psal 45. 2. Ioh. 3. 34. Heb. 1. 9.

Ioh. 1. 14.

Coloss. 2. 9.

2 As *for his glory*, it is not for mortall eye to behold it, or tongue to tell it: he was abased, *but God hath highly exalted him above all names and dignities:* hee hath made him head of the Angels who adore him; of the Church to rule it by his Spirit, Ruler of the world to governe it by the Scepter of his power; he is now sate downe at the right hand of Majestie and Glory, the father having put into his hands, all power in heaven and earth, and committed unto him all power over Men and Angels. To which greatnesse of his power is equall the glory of his person invested with the robes of Majesty, brightnesse, impossibility and all other excellencies that can be imagined most excellent. When wee read the description of his transfiguration on the Mount, of his appearance to Saint *Paul*, to Saint *John*, we may conceive a little what they saw, but it is hereafter that *we shall see him as he is.* Now unto all these graces; these glories of Christ joyne that which is the fountain of all, from whence ye shall see the parts of his compleat excellencies. That now is the infinite love of God the Father towards him his onely Sonne. *Hee is his delight, his elect, in whom his soule delighteth, his beloved Sonne in home he is well pleased*; so that if wee would seeke for a patterne of all excellencies, they were no where to be found, but onely in him. No marvell if the Church, the faithfull, (whose eyes are opened to behold those things in Christ) doe love him, a person so beloved of God, so lovely in himselfe, so gracious, so glorious. But this is not all, they love him also.

Phil 2 9.

Mat. 17. Acts 9. Revel. 1. 1 Ioh. 3. 2.

Prov. 8. 3. Esa 42. 1. Mat. 3. 17

Secondly, in regard of what he is to them, unto the Church, Christ is all in all, what good she hath, it is from him, what she expects, it is by him.

2 *Reason.*

1 First, in this life she hath grace and protection, grace from his Spirit, protection from his power, both from his Love. The Church is sanctified by his Spirit,

Spirit, he baptizeth it with his Spirit, washing the faithfull with cleane water, from the filthinesse, both of the flesh and spirit: hee hath freed them from that loathsome uncleanenesse of corrupted Nature, wherein the ungodly remaine, polluted with all uncleane lusts, he sets them all at liberty from the bondage of sinne, of servants to sinne, making them servants to God in righteousnesse, hee lives in our hearts by faith, and changeth our sinfull natures into the likenesse of his most glorious nature, by the powerfull works of his Spirit, sending life into us, who were wilde, and withered branches, that being quickned thereby, we might bring forth fruit according to God in all holinesse.

2 Secondly, the Church is protected by the power of Christ, from the malice of Sathan, whether he act, plot, contrive destruction against whole Churches, or by temptations, seeke to undoe the soules and salvation of private men. *Christ walketh in the middst of the Candlesticks, Rev.* 1. 20. he onely that hath placed them, can remove them: *hee hath his Starres, his Ministers in his right hand*, where they shall be safe; he hath all those that God hath given him in his keeping, and none shall plucke them from him, all are kept safe to that everlasting Kingdome. In peace he is the glory of his Church, in trouble the safety of it: if she be in the wildernesse, he is the Angel that goes before her to give her rest; if she be persecuted, he hath a wildernesse whereto she may flee, there be clefts and holes in the rocke, wherein she shall be hid, and if the Dragon cast forth whole flouds of malice to overwhelme her, the earth shall open her mouth, and swallow up the flouds, if shee be invaded with Armadoes, he can blow with his breath, and they shall sinke into the bottome of the deepe like lead; if under-mined by a Powder-plot, he can bring to light the deeds of darknesse, and save his anointed, and his people, by a deliverance as wonderfull as the act intended. In a word, his heart is upon his Church, and faithfull people, their sorrows he thinks upon, their afflictions are his afflictions, he is pained when they are persecuted, in every distresse, he is neere at hand to afford succour: in health to save them from sicknesse; in sicknesse to save them from death: in trouble of estate, and paine of body, to preserve them from a disquiet minde, in anguish of soule, to uphold from fainting by dispaire. In life to save them from a thousand deaths, in death it selfe, to deliver them from that death, which is to come. Thus is Christ beneficiall to us in this life.

But in the life to come, he bestowes glory on the Church: the Saints shall be made perfectly righteous, perfectly glorious like unto himselfe: where he is, there they shall be for ever to behold his glory, to be partakers of his joy.

You see then that Christ every way deserves all our love, seeing he is not onely most excellent in himselfe, but hath also done most good unto us. Whence it is no wonder, if every faithfull soule conclude, as it is in this booke often, that *Christ is to it as a bundle of Myrrh, a cluster of Camphire, that he is faire and pleasant and wholy delectable.* Let us now make some use to our selves of this point.

Chap. 1. 13. Chap. 5. 16.

Vse. 1. The first use shall be for a reproofe of mens misguided affections, who love any thing better than Christ; they are baptized into the name of Christ, count it an honour to be called Christians, and if you will beleeve them they expect to be saved by Christ, yet if a man looke into their practises, they will appeare to any that can judge, that they thinke of nothing lesse, care for nothing lesse than Christ. That which the Church confesseth of her owne negligence, whereinto she was mis-led, [*They made me keeper of the vines, but I kept not mine own vine.*] she attended on the fancies and pleasures of others, but not on her owne welfare, this we may apply unto the prophanenesse of most men, who have Vines enough to keepe, and dresse, where about Sathan and their owne lusts have set them on worke; but for that true Vine, which is Christ Iesus, they take no pleasure at all, in resting themselves under his shadow, or tasting his pleasant fruit. Men have many things to busie their affections about, but while they tend other things, they are utterly careless of this one thing that is the chiefest. One man hath set up preferment and greatnesse in the world for the Idol which hee worships,

Chap. 1. 6.

worſhips, and all his time, meanes, and thoughts, are taken up in proſecution of ſome plot whereupon he hath contrived his farther advancement. Another wallowes in all baſe pleaſure, and ſo long as he can content the beaſtly part of himſelfe, his ſenſuall deſires; he thinkes himſelfe well apaid, he enjoyes what hee loves, and what needs he more. Another loves nothing but money, and cattle, and trees, and earth, it is his happineſſe to ſay, All this is mine, and when he is amidſt thoſe things, he is amidſt all his contentments. In ſhort, every man hath his welbeloved in ſome kinde or other; but it is not the beloved here ſpoken of. No (my brethren) theſe men love not Chriſt, ſay they what they will, they make little reckoning of him. Come to the triall of it, and you ſhall ſee it ſo. The old ſaying is true, *Vbi Amor, ibi Oculus*, where we like, there we looke; or as Chriſt ſaith, *Where our treaſure is, there will our hearts be alſo.* *Matth.* 6. 21. Conſider then your ſelves, in your thoughts, what is it you moſt thinke of? Is it of Chriſt, of his excellencies, of his benefits? Can you take pleaſure in deſcribing to your ſoules, the glorious and gracious qualities of his perſon, muſing attentively upon ſuch admirable excellencies, ſo farre ſurpaſſing all that in this world can be called, either gracious or glorious? Are our hearts often warmed with heavenly joy, when in our private meditations, we recount with our ſelves what great things he hath done, and will doe for our ſoules? To thinke how mightily he hath wrought in us by his Spirit, to make us alive, and keepe us alive, when we were once dead in ſinnes; how ſweetly he perſwades our will and ſtubborne affections to yeeld to obedience, how forcibly he aſſiſts us againſt moſt powrefull temptations? Can we rejoyce to thinke what happineſſe wee have in his favour, that he is a faithfull friend to us in all our neceſſities, to whom we may repaire for counſell and comfort? Doe his conſolations refreſh our ſpirits, that when ſinne wounds us, his ſtripes heale us: When Sathan accuſes us, he is our Advocate to plead for us; when ſorrowes and paines are upon us, he ſpeakes peace unto our ſoules, that in all wants and troubles, we can ſurely pray unto him, and powre out our ſoules into his boſome, who onely gives them reſt? Doe we often meditate on that happineſſe, he will one day bring us unto, when he ſhall make us like himſelfe, moſt glorious in our bodies, moſt righteous in our ſoules, moſt blisfull in all, and that for ever? Be our thoughts (my brethren) on theſe things? Run our deſires and wiſhes this way? Oh what ſtrangers are ſuch meditations from moſt mens hearts! They thinke what they ſhall eate, what they ſhall put on, how they ſhall bring the yeare about, how they ſhall pay this debt, purchaſe that field, that houſe, provide to raiſe ſuch a ſonne, to marry ſuch a daughter, to grow rich, to get high places, titles, and offices, how to follow their pleaſures and live at hearts eaſe, how they may effect their wicked deſignes, oppreſſe a man, and his inheritance, revenge ſuch wrongs as have beene done them by their neighbours, and watch them an ill turne to be even with them, yea, theſe be the great and mighty imploiments of mens thoughts, where about they buſie themſelves, and often breake their ſleepe, day and night, the whole weeke, the whole yeare, their mindes runne upon theſe things, when they be at Church, at prayer, in hearing, at any good exerciſe, the heart ſtill wanders about ſuch matters even at this preſent. Is it not even ſo, my brethren, which of us can excuſe our ſelves, and ſay my heart is innocent? Conſider we againe the practiſes of men, whether they will ſtand with the love they profeſſe to Chriſt: we will doe much for one that we love, eſpecially, if it be one that can doe much for us. Now what ſaith our Saviour. *If you love me keepe my commandements, Ioh.* 14. 15. If Chriſt be our beloved, his commandements muſt be ſo too. Whoſoever hates the Law, hates the Law-giver alſo. Take a view then of mens practiſes, and we ſhall ſee they make a very ſcorne of Chriſt, and of his commandements. Looke upon them in their families, and you cannot finde any foot-ſteps of Religion, no conſtant prayer morning and evening; no reading of the word, no inſtruction of children and ſervants, no duties of devotion whereby you ſhall know them from Papiſts, Atheiſts, or Infidels.

See

See them in the publike worship of God, and there is nothing but negligence and prophaneneſſe, ſeldome at Church if any buſineſſe elſe be to be done, and when they are there, they are careleſſe in prayer, in hearing of the word read, or preached, nothing is remembred for which they are a jot the better. Looke upon them in their private converſation, and they are full of all ungodlineſſe, unrighteouſneſſe, and unſoberneſſe, horrible ſwearers, that cannot ſpeake but they muſt blaſpheme, prophane deſpiſers of Gods Word and Worſhip, deriders of Preaching and Preachers; in a word, enemies to all godlineſſe and pietie of life, which by reproaches, and unchriſtian revilings; they ſeeke to blaſt in whomſoever they ſee it grow, extreamely ignorant, knowing nothing diſtinctly in matters of Religion, not able with any underſtanding to give you a reaſonable account in any point of their faith. In civill dealing, men that are unfaithfull, untruſty, unmercifull in their cariage, proud, diſdainfull, luxurious, wonton and uncleane perſons. May we beleeve ſuch men when they ſay Chriſt is their beloved? Surely we cannot, though they ſhould ſweare it. What? Love Chriſt, yet not know him, except it be by his name; love him? And yet deſpiſe his ſervants, his ſervice, his Miniſters, make a jeſt at his word, and put off with a ſcoffe the counſells and rebukes which out of it are brought to them. Love Chriſt? Yet ſet thy mouth againſt heaven, and in thy rage and helliſh fury diſcharge thy blaſphemies upon his ſoule, his body, his bloud, his wounds; his name, upon all that is precious in him, and not to be named but with devotion. Wilt thou ſay thou loveſt Chriſt, when thou haſt no heart to thinke on him, to talke of him, to be in his preſence in the aſſemblies of Gods people in publike, at Sermon, at Sacraments, at private Prayers? Is he thy friend? And yet art thou loath to have any thing to doe with him, in ſuch places, in ſuch exerciſes? In fine, where is thy love to Chriſt, whilſt I ſee thy ungodly life, whereby thou diſhoureſt Chriſt, and ſhameſt the name of a Chriſtian? If by theſe practiſes we ſhall know thy love of him, whereby I marvell ſhall wee know thy hatred of him. But Brethren, be not deceived, God will not ſo be mocked, delude thy ſelfe thou maiſt, but Chriſt thou canſt not with ſuch faire gloſſes: it is not him whom thou loveſt, it is ſomething elſe, thy pleaſures, thy wealth, thy luſts, the world, the devill. Theſe be the things whereon thy affections dote, whereto thy deſires are faſtned, theſe things thou canſt ſerve, let them command any thing, thou art at a becke to doe it, it is thy felicity to be imployed by them. If any will croſſe thee in theſe thy courſes, admoniſh thee, rebuke thee, peſwade thee, thou canſt not brooke them, thou counteſt them thine enimies; that thus trouble thee; when thou art entreated by thy love to God, thy love to Chriſt, thy love to his word, by thy love to his Miniſters, by thy love to thine owne ſoule, by all things that are lovely, and by all loves to deny ungodlineſſe and worldly luſts, and to live righteouſly, ſoberly, and godly. Wouldſt thou not be perſwaded to reaſon; didſt thou indeed love any of theſe, as in word thou profeſſeſt to doe? But when all admonitions, reprehenſions, exhortations, or whatſoever good counſell given in the name of Chriſt ſhall not yet be entertained for the love of Chriſt, but fall upon the heart, like the hammer upon the anvill, that ſtrikes but enters not, or like a ball from a wall be ſmitten backe into the face of him that ſent it, with ſcorne and contempt of him, his meſſage, and his Miniſter too, ſay what thou wilt, thy tongue belies thine heart, *Chriſt is not he whom thy ſoule loveth*, when thou wilt doe nothing for his ſake, take it for a concluſion, *he hates Chriſt that hates Chriſtianitie.*

Vſe. 2.

2 Vſe is for exhortation, that ſeeing wee have ſo faire an object of love as Chriſt is, we would place our love there, and beſtow it on him who beſt deſerves it. This is a very good point to put in practiſe. We have ignorant, and worldly mindes, we know not the high excellencies of Chriſt Ieſus, and therefore doe not affect them. The world and worth of it, we know and love, but too well. Againe, Sathan and our wicked hearts doe blinde our eyes, that wee cannot judge aright of things; it is with our mindes, as it is with our eyes, things that

that are a farre off, though of greater and bigger circuit, yet ſeemes farre leſſe that thoſe things that are neerer at hand. The earth, and earthly pleaſures they are hard by, we taſte, ſee, and handle them, we finde the ſweetneſſe of them by their preſent poſſeſſion, their natures agree with ours; they are carnall, and ſo are we, and therefore they will ſort with our ſenſuall deſires: But now for Heaven and its joy; for Chriſt, and his graces, and glories, they are matters a farre off, out of our kenne, we heare much talke of them in word, but our fleſhly mindes cannot raiſe up themſelves ſo high, as to conceive the true worth of them, by that which we heare ſpoken of them; ſuch ſpirituall things fit not with our earthly diſpoſitions, and therefore when wee heare of them (take away a few faint deſires, that die of themſelves) we have otherwiſe indeed no great liking of them, we fulfill every of us more or leſſe the Propheſie of *Eſay*, foretelling how corruptly men would judge touching Chriſt and his conditions, even we thinke that *He hath no forme nor comlineſſe, and when we ſhall ſee him, there is no ſuch beauty that we ſhould deſire him.* Eſay 3.3. Looke how meanely the Iewes eſteemed of Chriſt in his abaſement upon earth, ſo doe Chriſtians now judge of him, though in his glory, they ſee no ſuch great excellency as men ſpeak of in Chriſt, in his graces, his word, his Miniſters, his ſervice, that they ſhold be ſo much carried away with the love of him, or his. How often do men aske that queſtion in their hearts, *Which the daughters of Ieruſalem asked the Church, What is thy beloved more than another beloved, O thou faireſt among women, what is thy beloved more than another beloved, that thou doſt ſo charge us?* Cant. 5.9. What need ſuch adoe, ſuch calling and ſpeaking, and enquiring of the Watchmen of the city; ſuch charging of us to tell him of thee, if we finde him, is there any ſuch ſingular dignity in this thy beloved above others? So men in their hearts and tongues doe enquire ſtrangely touching Chriſt and Religion, they wonder what great matters wee finde in Chriſt, and his ſervice, what good they get by ſo much prayers, preaching, running to Sermons, and hearing, by ſuch ſtrictneſſe in their lives, and all this for the love of Chriſt, and conſcience of his commandements: they ſee not where the benefit is, and it even angers them, that others ſhould admire what they ſee not, for any thing they perceive, grace deſerves not ſo much love as gold; the communion of Chriſt hath not ſo much delight in it, as that which they call good fellowſhip; filthy pleaſures relliſh ſweeter than the joyes of the Spirit, and peace of a good conſcience; they can love the world and the things in the world, be it an impure ſtrumpet, the very image of the devil aſwell, nay rather than Ieſus Chriſt *the brightneſſe of Gods glory, and expreſſe Image of his Perſon*; Heb. 1.3. This doctrine of loving Chriſt, ſounds ſtrangely in the eares of carnall men; Wherefore that wee may make a right uſe of this inſtruction, two things are to be obtained before we ſhall love Chriſt.

1 Knowledge of Chriſt, what are his excellencies in himſelfe, and benefits toward us. This knowledge is the mother of affection, what the eye ſees not the heart rues not; and it is true on the other ſide, what the eye ſees not, the heart joyes not. Wherfore all meanes muſt be uſed to get a diſtinct knowledge of Chriſt, in all the forenamed particulars. Perfectly we ſhall not know him in this life, neither ſhall we perfectly love him, but ſo farre as the word hath deſcribed him to us, we may and muſt know him.

2 Holineſſe of heart: for Chriſt, and all things in him are holy, heavenly, and ſpirituall, and our affections will never take to them, till they be made like to them heavenly and ſpirituall. It is indeed naturall to love ſome things, but to love God that is from grace, this affection is found onely in the Church, it is the faithfull ſoule cals Chriſt welbeloved, thoſe that are regenerate whoſe hearts are ſanctified, thoſe Virgins that are ſpoken of in the third verſe of the firſt Chapter, who *have ſmelt the odour of the ſweet perfumes, and ointments of the* Grace of Chriſt ſhed abroad in their hearts: theſe love Chriſt and none elſe. When thus the eyes of our mindes are inlightned, and our ſinfull hearts changed, then ſhall we begin unfainedly to love and admire thoſe treaſures of Knowledge and Wiſedome,

Wiſedome, thoſe exceeding riches of grace and glory, which are ſtored in the perſon of our Lord Ieſus Chriſt: when we ſhall then looke upon all that good in the world which before we loved & magnified, now comparing it with Chriſt, we ſhall conclude with the Apoſtle, *The things which were advantage to me, the ſame I count loſſe for Chriſts ſake, and judge them to be dung, that I may winne Chriſt.* It will be with us as it was with the daughters of Ieruſalem, before ſpoken of, who at firſt ignorantly, and ſomewhat ſcornefully asked the Spouſe what was her beloved, that ſhe ſought ſo much after him, but when ſhe had at large deſcribed him in all his excellencies, and told them: *This is my beloved, this is my love, O Daughters of Ieruſalem,* Now their eyes are opened, and their hearts touched, they are as deſirous to go ſeeke him as the Spouſe her ſelfe, and now they begin to enquire of her: *O thou faireſt among women, whether is thy beloved gone, whether is he turned aſide, that we may goe and ſeeke him with thee, Chap.* 6.1. Now the Lord open our eyes by his Spirit, that we may clearely ſee and ardently love Chriſt; to whom with the Father, &c.

Phil. 3.8.

Can. 5.16.

FINIS.

A BRIEFE INTRODVCTION TO GEOGRAPHY,

Containing

A DESCRIPTION OF THE GROUNDS, AND GENERALL PART THEREOF.

Very neceſſary for young ſtudents in that ſcience.

WRITTEN BY THAT LEARNED MAN,
Mr WILLIAM PEMBLE, *Maſter of Arts, of Magdalen Hall in Oxford.*



LONDON,
Printed by *M. Fleſher*, for *Edward Forreſt*, and are ſold by *R. Royſton*, in Ivy lane, at the ſigne of the Angell.

M DC XXXV.



To the Reader.

Gentle Reader; I here preſent unto thy view theſe few ſheets, written by that learned man Mr William Pemble, *I doubt not to call him the father, the child favours him ſo much. It hath long layn hid from thy ſight, but now at length emboldned upon thy curteous acceptance of his former labours, it lookes abroad into the world: It's but little, let not that detract any thing from it, there may lye much, though pent up in a narrow roome; when thou readeſt, then judge of it; Thus much may be ſaid: Though many have writ of this ſubject, yet this inferiour to none, thou may'ſt obſerve in it an admirable mixture of Art and delight, ſo that for younger Students it may be their Introduction, for others a Remembrancer, for any not unworthy the peruſall: onely, let it finde kinde entertainment, at thy hands.* Farewell.

A BRIEFE INTRODVCTION TO GEOGRAPHIE.

CHAP. I.

A generall deſcription and diviſion of Geographie.

TOPOGRAPHIE is a particular deſcription of ſome ſmall quantity of Land, ſuch as Land meaſurers ſett out in their plots.

Chorographie is a particular deſcription of ſome Country, as of England, France, or any ſhire or Province in them: as in the uſuall and ordinary mappe.

Geographie is an art or ſcience teaching us the generall deſcription of the whole earth, of this eſpecially wee are now to ſpeake of, and alſo Chorography as a part under it conteined: both, excellent parts of knowledge in themſelves, and affoording much profit and helpe in the underſtanding of hiſtory and other things. The parts of Geography are two.

Generall, which treateth of the nature, qualities, meaſure, with other generall properties of the earth.

Speciall, wherein the ſeverall countryes and coaſts of the earth are divided and deſcribed.

Of the generall in the firſt place, and more at large then of the other, becauſe it is more difficult, and hard to be underſtood, and yet of neceſſary uſe, for the underſtanding of the other. This generall tract may be parted into five particular heads.

1 Of the properties and affections of the earth.
2 Of the parts of it in generall.
3 Of the Circles of it.
4 Of the diſtinction and diviſion of it according to ſome generall conditions and qualities of it.
5 Of the meaſuring of it.

Theſe in their order.

CHAP. II.

Of certaine generall properties of the earth.

IN Geography when wee name the earth wee meane not the earth taken ſeverally by it ſelfe, without the ſeas and waters. But under our name both are compriſed,

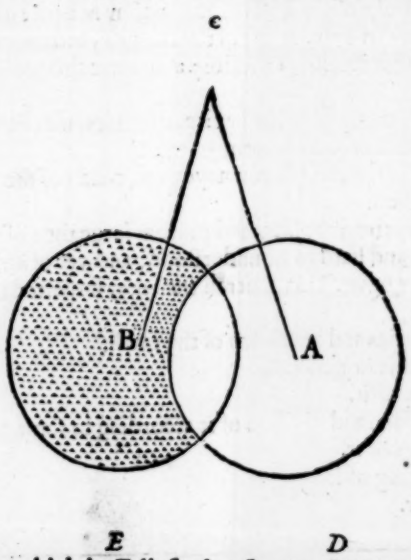
compriſed, as they are now mingled one with another and doe both together make up one entire and round body. Neither doe wee dive into the bowels of the earth, and enter into conſideration of the naturall qualities, which are in the ſubſtance of Earth and water, as coldnes, drineſſe, moiſture, heavines, and the like: but wee looke onely upon the out ſide, contemplating the greatneſſe, ſituation, diſtances, meaſuring, and other ſuch affections which appeare in the ſuperficies of it, to the eyes of our bodies and mindes: Theſe then of the earth and water together, rules are to be knowne.

1 *The earth and the water doe make one globe, i. e, one round or ſpherical body.*

The naturall place of the water is to be above the earth, and ſo it was in the firſt creation of it, compaſſing the earth round about, as appeares Geneſ. 1. 9. But for the uſe of man and all other living creatures, God made a ſeparation of them cauſing the water to ſinke downe into huge hollow channells, prepared to receive it, that ſo the drie land might appeare above it. Notwithſtanding which ſeparation, they do both ſtill remaine together, not covering one another as at firſt, but intermingled one with another, and that ſoe exactly as they now make but one round body, whereas at firſt they made two. Here therefore are two points to be proved, 1. That they are one globe. 2. That this one is round.

1 They are one globe having the ſame Center or middle pointe, and the ſame ſurface or convexe ſuperficies; which will appeare by theſe reaſons.

1 Common experience. Take a lumpe of earth and any quantity of water, and let them both fall downe together upon the earth from ſome high place, wee ſee that in the deſcent they doe not ſever, but keep ſtill together in one ſtreight line, which could not be, if the earth and water were two ſeverall round bodies having ſeverall centers. As for example ſuppoſe them to bee two globes and let (*a*) bee the Center of the earth and (*b*) the center of the water; from (*c*) ſome high place above the earth hurle downe earth and water, I ſay the earth will part from the water in going downe and the earth will fall downe upon (*d*) and the water upon (*e*) but this is contrary to experience and *ergo* the ſuppoſition is falſe.

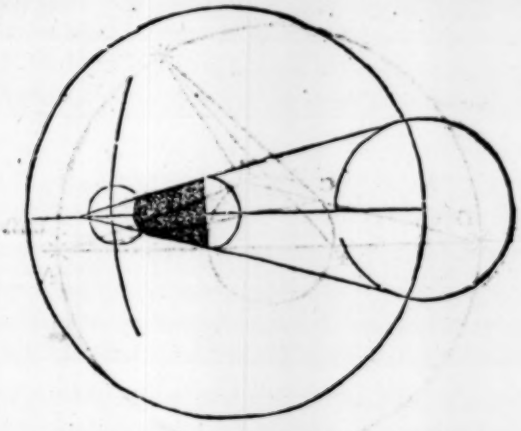


2 The ſhadow which in Eclipſes is caſt upon the Moone by the earth and the water, is but one and not two, and therefore the body is ſo likewiſe. This will appeare in the proofe of the next point, v. 2.

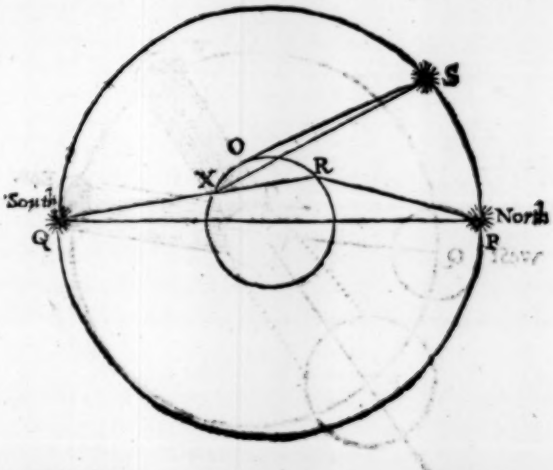
2 *That both earth and water are one round body, not ſquare, long, hollow, or of any other figure. This is proved by diverſe reaſons.*

1 By Eclipſes; when the earth ſtands juſt betweene the Sunne and the Moone,

Moone, then doth the ſhadow of the earth falling upon the Moone darken it wholly or in part. Now as is the faſhion of the ſhadow, ſuch is the figure of the body, whence it falls, but the ſhaddow of the earth and water caſt upon the Moone is round, and alſo one, therefore they are round and alſo one body.

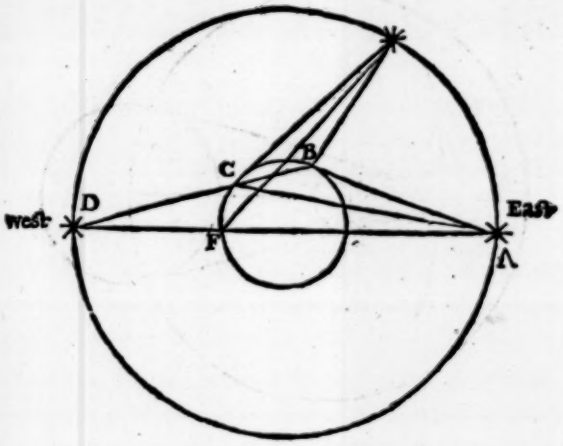


2 By the orderly and ſucceſſive appearing of the ſtars, as mentravaile from North to South, or from South to North, by ſea or land. For as they goe by degrees, they diſcover new ſtars, which they ſaw not before, and loſe the ſighe of them they did, which could not be if the earth were not round. As for example, let (*X.O.R.*) the inward Circle be the earth, (*Q.S.P.*) the outward, the Heaven: they cannot ſee the ſtarre (*S*) which dwell upon the earth in (*X*) but if they goe Northward unto (*O*) they may ſee it. If they goe farther to (*R*) they may ſee the ſtarre (*P*) but then they loſe the ſight of the ſtarre (*Q*) which being at (*X*) and (*O*) they might have ſeene. Becauſe, as it appeares in the figure the earth riſeth up round betweene (*R*) and (*X*.)



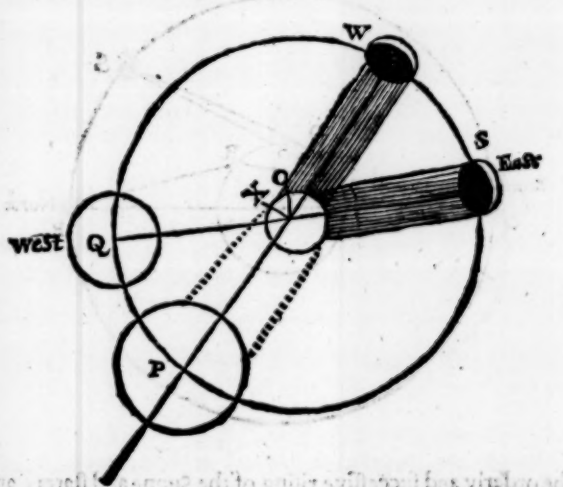
3 By the orderly and ſucceſſive riſing of the Sunne and ſtarrs, and ſetting of the ſame. Which appeare not at the ſame time to all countries, but unto one after another. As for example, let (*F.C.B.*) be the Circle of the earth, (*D.E.A.*) the Circle of the heaven from Eaſt to Weſt, let (*A*) bee the Sunne or a ſtarre. When the Sunne (*A*) is up, and ſhines upon them that dwell in (*B*) hee is not riſen

riſen to them that dwell in (*C*) againe when he is riſen higher and is come to (*E*) and ſo ſhines upon thoſe that dwell in (*C*) hee is not yet up to them that dwell in (*F*.) Againe when he ſetts in the Weſt, in (*D*) and ſo is out of ſight to the inhabitants in (*B*) he is yet up to them that dwell in (*C*) and (*F*.) Which ſhews plainely the earth is round.



4 By the different obſervationsof Eclipſes. One and the ſame Eclipſe appearing ſooner to the Eaſterly Nations then thoſe that lye farther Weſt; which is cauſed by the bulke of the earth ſwelling up betweene. As for example.

Let (*X.O.*) be the Circle of the earth, and the greater the Circle of the heaven from Eaſt to Weſt. Let (*P.Q.*) bee the body of the Sunne, (*W.S.*) of the Moone in the eclipſe by reaſon of the earth betweene it and the Sunne. It is manifeſt that the inhabitants in (*O*) ſhall ſee the Eclipſe before the inhabitants in (*X*) by certaine houres, according as the diſtance betweene (*X*) and (*O*) is more or leſſe. They that dwell in (*O*) ſhall ſee it in (*S*) they that dwell in (*X*) ſee it not till it come to (*W*) a greatdeale higher.



5 That the water is round beſides the naturall weight and moiſture of it, which being apt to yeeld and run abroad, will not ſuffer ſome places to lye high, and ſome low, like hills, and dales, but though it be made rough and uneven by tempeſt, doth preſently returne to their naturall ſmoothneſſe and

evenneſſe

evenneſſe : I ſay beſides this : it is cleare by common experience ; for if wee ſtand on the land, and ſee a ſhip goe forth to ſea, by degrees wee loſe the ſight of it, firſt of the bulke, then of the maſt, and all. So alſo on the other ſide they that are at ſea by degrees doe loſe or gaine the ſight of the Land : As for example.

Let (*A*) bee ſome ſteeple upon the land (*B*) a ſhip at ſea : He that ſtands at (*A*) ſhall by little and little loſe the ſight of the ſhip, as ſhee goes out, and get ſight of her as ſhee comes in. Both firſt and laſt hee ſhall have the ſight of the top maſt (*B*) when hee ſees nothing elſe. Becauſe the ſea riſeth up betweene his ſight and the ſhip.



Theſe reaſons and experiments may ſuffice to prove the roundneſſe of the earth & water ; which might be farther demonſtrated by ſhewing the falſhood of all other figures regular or irregular that can be given unto it : that it is neither ſquare, nor three-cornerd, nor Pyramidall, nor conicall or Taperwiſe, nor Cylindricall like a barley rowle, nor hollow like a diſh, nor of any other faſhion, as ſome have imagined it to be of. Wee come to this ſecond rule.

2 *The tops of the higheſt hills, and bottoms of the loweſt vallies although in ſeverall places they make the earth uneven, yet being compared to the vaſt greatneſſe of the whole, doe not at all hinder the roundneſſe of it.*

Among all Geometricall figures the ſphæricall or the round is the moſt perfect, and amongſt all naturall bodies the heaven is the moſt excellent. It was therefore good reaſon the moſt beautifull body ſhould have the moſt perfect and exquiſite ſhape. Exact roundneſſe then is not found in any body, but the Heavens ; the earth is round as was ſhowed before, but not preciſely, without all roughnes and inæquality of its ſurface. There are hills like warts and vallies like wrinkels in a mans body ; and that both for ornament and uſe. Yet is there ſuch uniformity in this varietie, as that there is no notable and ſenſible inæquality made in the earth by hills and vallies. No more then if you ſhould lay a fly upon a ſmooth Cartwheele, or a pinnes head upon a great globe. Now that this is ſo, appeares by Senſe and Reaſon. By Senſe thus, If wee ſtand on a hill or in a plaine, when wee may diſcrie the country round about 15. or 20. miles ; we may behold the brim or edge of the earth round about us to be in a manner even and ſtreight, even there, where the country is very hilly, and full of mountaines. So that a far off their height makes but a little alteration and difference from the plaine countries ; when wee behold all together a farre off : though when wee come neere, the alteration ſeemes more ſenſible.

By reaſon thus, the thickneſſe of halfe the earth is (as ſhall be ſhewed) about

4000 miles, now the plumb hight of the higheſt mountaines, is not accounted above a mile and a halfe, or two miles at the moſt. Now betweene two miles and foure thouſand, there is no ſenſible proportion, and a line that is foure thouſand and two miles long, will not ſeeme ſenſibly longer then that which is foure thouſand; as for example. Let (*O*) bee the center of the earth, (*XW*) a part of the circle of the earth which runneth by the bottoms of the hills and ſuperficies of champion and even plaines (*WO*) or (*XO*) is the ſemidiamiter or halfe the depth of the earth. (*S*) is a hill riſing up above that plaine of the earth, (*WS*) is the plumb height of the hill. I ſay that (*WS*) doth not ſenſibly alter the length of the line (*OW*;) for (*WS*) is but two miles. (*WO*) 4000 miles, and two to 4000 alters not much more, then the breadth of a pinne to the length of a pearch. So a line drawne from (*O*) the center to (*S*) the top of the hill, is in a manner all one with a line drawne to (*W*) the bottome of the hill.



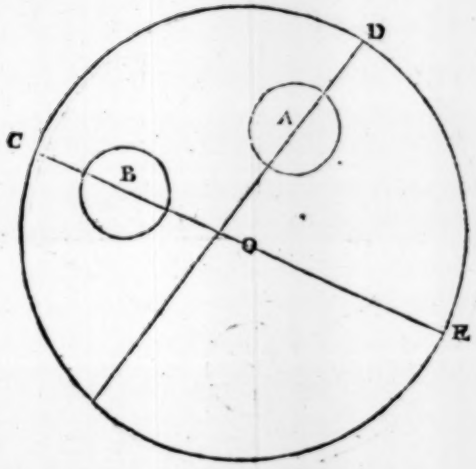
The third rule.

3 *The earth reſteth immoueable in the very midſt of the whole earth.*

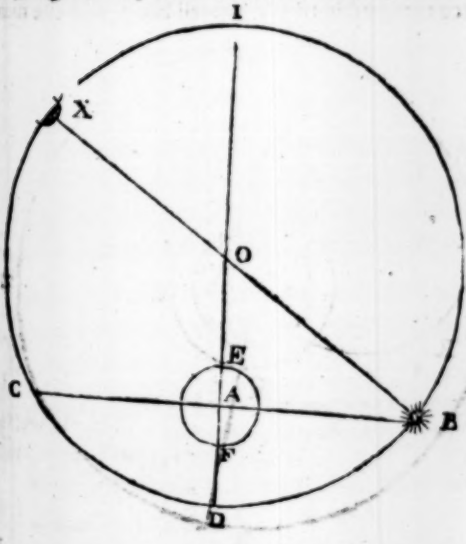
Two points are here to be demonſtrated. *Firſt that the earth ſtandeth exactly in the midſt of the World. Secondly that it is immoueable.* The former is proued by theſe reaſons.

2 The naturall heavineſſe of the earth and water is ſuch, as they will never ceaſe moving downewards till they come to the loweſt place; Now the center or middle point of the world is the loweſt place, and *ergo* they muſt needs move thither, as for example.

Let (*O*) be the center of the world, (*C D E*) the heavens: it is manifeſt that the loweſt place from the heavens on all ſides is (*O*.) Suppoſe the earth to be in (*A*) or in (*B*) ſome where out of the center, I ſay it is not poſſible (unleſſe it be violently held up) that it ſhould abide there, but it will deſcend till it come to (*O*) the middle point.

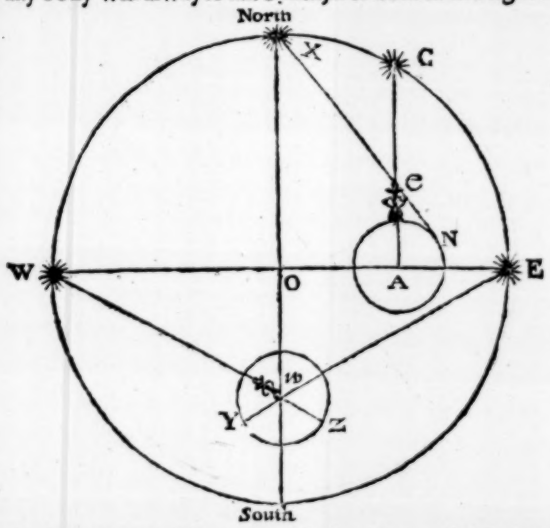


2 If the earth ſtood any where but in the middeſt we ſhould not ſee half the heavens above us, as now wee alway doe, neither could there be any Æquinox, neither would the dayes and nights lengthen and ſhorten in that due order and proportion in all places of the World as now they doe; againe Eclipſes would never fall out but in one part of the heavens, yea the Sunne and Moone might be directly oppoſite one to another and yet no Eclipſe follow, all which are abſurd. As for example, let the center of the World be (*O*) let the earth ſtand in (*A*,) a good way diſtant from the center, it is manifeſt, that the greater halfe of the heavens (*C I B*) will alwayes be above, and the leſſer halfe (*C D B*) below, which is contrary to experience. Thence alſo it followes that the dayes & nights will never be equall, for the Sun (*B*) will be alwayes longer above the earth whil'ſt he moves from (*B*) to (*C*) then below, moving from (*C*) to (*B*.) Againe, the Sunne (*B*) may ſtand juſt oppoſite to the Moone (*X*) and yet no Eclipſe follow, the earth which makes the Eclipſe, ſtanding out of the midſt.



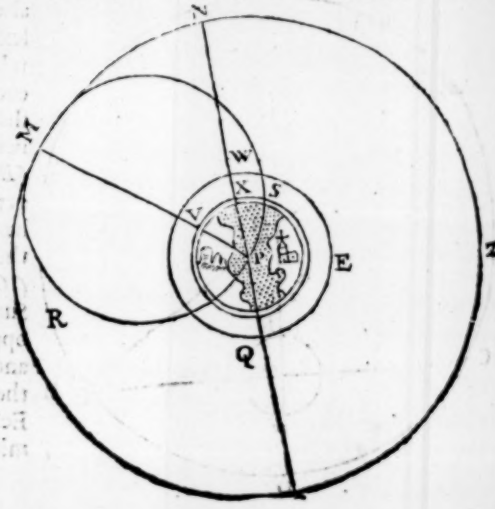
3 The

3 The ſhadowes of all bodies on the earth would not fall in that orderly uniformity as they now doe: for if the earth ſtood towards the Eaſt, the ſhadowes would be ſhorteſt before noon, if toward the weſt after noon, if towards the North, the ſhadowes would ſtill fall Northward, if towards the South, Southwards, all which experience ſhewes to bee falſe. As for example, let the earth ſtand Eaſtwards in *(A)* the ſhadow of any body upon the earth, as of the body under *(E)* will be ſhorter in the morning when the Sunne is in *(C,)* then at noone when the Sunne is in *(X.)* If the earth ſtand Southward in *(W)* the ſhadow of any body will alwayes fall South, as it doth in the figure *(Y)* & *(Z.)*



The ſecond thing to be proved was that the earth is immoveable. Where we muſt underſtand a double motion, Streight, or Circular. For the firſt it is cleare that without ſupernaturall violence it cannot be moved in any ſtreight motion, that is, upward, downward, or toward any ſide; it cannot be ſhoved out of his place.

For the Second, whether abiding ſtill in his place it may not move round, the queſtion is diſputed, and maintained on both ſides. Some affirme it may and doth: who thinke there is greater probabilitie the earth ſhould moove round once a day, then that the Heavens ſhould, by reaſon of the incredible ſwiftneſſe of the heavens motion, ſcarce compatible to any naturall body; and the more likely Slowneſſe of the earths moving. Others denyit grounding their opinion upon Scripture, which affirmes the earth to ſtand faſt, ſo as it cannot be moved; and upon Senſe, becauſe we perceive it not to moove, and laſtly upon reaſons drawn from things hurled up, and let fall upon the earth. The arguments on both ſides will be more eaſie to be underſtood by this figure.



In this figure it is manifeſt, that the earth in the middeſt, cannot move by any ſtreight motion, upward toward (*N*) or ſideward toward (*M*) or any other way out of its proper place, and therefore that opinion of *Copernicus* and others, that the earth ſhould move round once a yeere in ſuch a Circle as (*M P R*) is moſt improbable and unreaſonable. And rejected by the moſt.

But although it cannot move ſtreight, it may move round. For though it bee a marveilous great body of unconceaveable weight, yet being equally poiſed on every ſide, there is nothing can hinder its circular motion: As in a Globe of Lead, or any other heavy ſubſtance, though it were 40. Fadome in compaſſe, yet being ſet upon his two Poles, it would eaſily be turned round even with a touch of ones little finger. And therefore it is concluded that this circular motion is not impoſſible. The probabilitie of it is thus made plaine. The whole circuit of the heavens, wherein are the fixed ſtarrs is reckoned by Aſtronomers to be 101756250 that is, a Thouſand and ſeventeene Millions of miles, five hundred ſixty two thouſand, and five hundred miles. Let this bee the compaſſe of the Circle (*N M O Z.*) So many miles do the heavens move in one day, till the ſame point come to the place from whence it went; as till (*N*) move round, & come to (*N*) againe. This being the motion of the whole day 24. houres, how many miles will (*N*) move in one houre? it will move 42398437 and a halfe. *i. e.* Forty two Millions three hundred ninty eight thouſand, foure hundred thirty ſeven miles and an halfe. So many miles will (*N*) move in one houre, from (*N*) to (*M.*) A motion ſo ſwift that it is utterly incredible. Farre more likely it is, the circuit of the earth (*A S X V*) being about 24000. *i. e.* twenty foure thouſand miles more or leſſe, it ſhould move round once a day. For then one points as (*X*) ſhould move in one houre from (*X*) to (*V*) but a thouſand miles, which motion although it be ſwifter then any arrow or bullet from a Canons mouth, yet is it incomparably ſlower then that of the heavens, where ſo many Millions are poſted over in an houre.

Now for the ſaluing of all the celeſtiall Phænomena, or appearances, the truth is the ſame, if wee ſuppoſe the earth to move, as if wee beleeve it to ſtand ſtill. The riſing of the Sunne and Starres, the motions of all the Planets, will keepe Correſpondence that now. Nor neede wee feare Jogging, or that ſteeples and towers would totter downe, for the motion is regular, and ſteady without rubbes, and knocks. As if you turne a globe about it will goe ſteadily, and a fly will ſet faſt upon it, though you move it apace. Beſides the whole body the ayre is carried about with the whirling of the earth, ſo that the earth will make noe winde, as it turnes ſwiftly about; as a wheele will, if it be turned apace.

Notwithſtanding all this, moſt are of another opinion, that the earth ſtandeth ſtill without all motion, reſt rather befitting ſo heavy and dull a body then motion. The maine reaſon brought to eſtabliſh it is this. Let a ſtone be thrown downe out of the ayre from (*W.*) if the earth ſtand ſtill, it is manifeſt it will fall upon (*X*) juſt under it; as wee ſee it doth. By common experience, a ſtone will fall downe from any height upon the place wee aimed at, but let the earth move, the ſtone will not light upon (*X,*) but ſome where elſe as on (*S.*) for (*X*) will be moved away, and gone to (*V.*)

So againe let two peices of ordinance that will ſhoote at equall diſtance be diſcharged one juſt towards the Eaſt, the other towards the Weſt; if the earth move (as they ſay it doth) towards the Weſt, the bullet that is diſcharged Eaſtward will fly farther then that Weſtward. For by the contrary motion of the earth he will gaine ground. But experience hath proved this to be falſe, ſhewing that the bullets, will both fly at equall diſtance.

To ſalue this, anſwere is made that the earth by its ſwift motion carries with it and that ſteadily not onely all bodies reſting or moving upon it, but alſo the whole Sphere of Aire (*W E Q*) with all things whatſoever that are moved in it naturally or violently, as clouds, birds, ſtones hurled up or downe, arrowes,

bullets, and ſuch like things violently ſhott forth: as may appeare in the figure.

The fourth rule.

4 The earth, though it be of exceeding great quantity being conſidered in it ſelfe, yet being compared to the heavens, eſpecially the higher ſpheres, is of noe notable bignes, but may be accounted as a point or pricke in the middeſt of the world.

That the earth is noe bigger then a point or pinnes head in compariſon of the higheſt heavens will eaſily appeare unto us, by theſe reaſons.

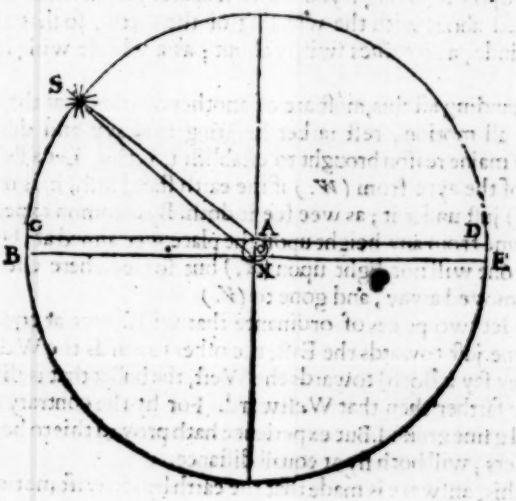
1 The ſtars which are many times bigger then the earth, ſeeme yet to us to be no bigger then a great pinns head, or ſuch like quantity; therefore much leſſe ſhall the earth appeare to be of any ſenſible magnitude.

2 Wee alwayes beholde halfe the heavens above us, which could not bee if the earth had any ſenſible proportion to the heaven.

3 All obſervations of hights and diſtances of the cœleſtiall bodies, which are made on the ſuperficies of the earth, are as exact, and true, as if they were made in the very center of the earth. Which were impoſſible, unleſſe the thicknes of the earth were inſenſible in regard of the Heavens.

4 All Sunne Dialls which ſtand on the ſuperficies of the earth, doe as truely caſt the ſhaddowes of the houres, as if they ſtood in the Center. As for example.

The ſtarre (*S*) appeares like a point or pricke to them that dwell in (*A*) wherefore the earth (*O X*) will appeare much leſſe to the ſight of him that ſhould behold it from (*S*,) nay it would not bee ſeene at all. Againe, halfe the Heavens (*B F E*) are alwayes ſeene to them that dwell in (*A*) wanting ſome two minutes, betweene (*E D*) and (*B C*) which difference is altogether inſenſible. Againe, if wee obſerve the hight of the ſtarre (*S*) above the Horizon (*B E*) it will be all one namely (*B S*) whether wee obſerve it in the top of the earth, in (*A*) or in the middle in (*O*.) For, (*A*) and (*O*,) are ſo little diſtant one from another, that (*A S*,) and (*O S*) will bee parallel lines, and bee eſteemed but as one line. The fourth reaſon concerning Dialls, is cleare by the framing & conſtruction of them: wherein either the lower end of the Cocke (or Gnomon) whereat all the houre lines meet, or the upper end and knobb (as in many Dialls) is ſuppoſed to be the Center of the earth.



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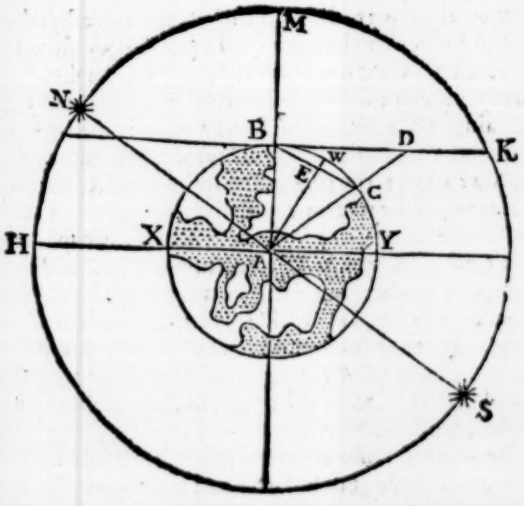
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Now concerning theſe parts divers queſtions are moved; whether there be more Sea or Land? whether the ſea would naturally overflow the land, as it did in the firſt creation, were it not withheld within his banks by divine power? whether the deepeneſſe of the Sea, doth exceede the height of the mountains? whether mountaines were before the flood? what is the hight of the higheſt hills? whether Ilands came ſince the flood? what is the cauſe of the Ebbing and flowing of the Sea? what is the originall of ſprings and Rivers? what manner of motion the running of the rivers is? with ſuch like, whereof ſome belong not ſo properly to this ſcience of Geography as to others. We ſpeake onely a word or two of the laſt, and ſo proceed. The queſtion is whether the motion of the rivers be ſtreight, or Circular. The doubts on both ſides will beſt appeare by a figure firſt drawne: wherein, Let (*H M O*) be the Meridian of *Alexandria* in *Ægypt*, or of the Mouth of *Nilus* and anſwerable to the Meridian of the Heavens. Another in the earth (*X B Y.*) Let (*B*) bee the mouth of *Nilus*, and (*C*) the fountaine and head of it. Now the mouth of *Nilus*, where it runns into the Mediterranian Sea, is placed by Geographers in the 31. degree of the North latitude; and the head of *Nilus* where it riſeth is placed by *Ptolomæus* in 11. degree of the South latitude, but by latter and more exact Geographers in the 14. degree of the Southern latitude, ſo that the diſtance betweene the founts and *Oſtia, i. e.* between (*C*) and (*B*) is 45. degrees of a great Circle, which after the uſuall account makes 2700. one eight part of the earths compaſſe, The queſtion now is, whether the running from (*C*) to (*B*) runne continually downward in a ſtreight line; or circularly in a crooked line. If it runne

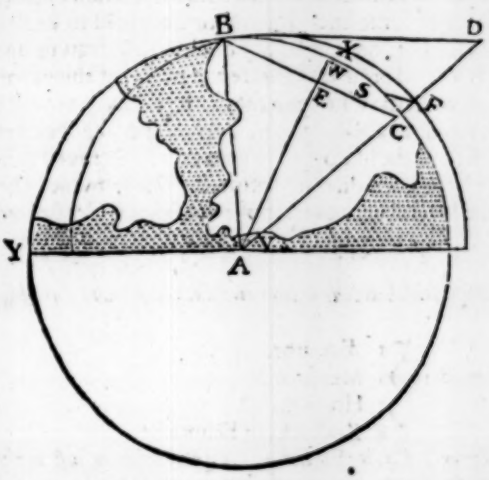
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The moſt likely opinion is, that the motion of the water is mixt, neither directly ſtreight, or circular, but partly one, partly the other. Or if it be circular, it is in a circle whoſe center is a little diſtant from the Center of the whole globe. Let us place fountaines then neither in (C) nor (D) but in (F) I ſay the water runnes either partly ſtreight by the (F S) and partly circular, from (S) to (B) which motion will not be inconvenient, for the water deſcending continually from (F) to (S) will cauſe it ſtill to runne forward; or elſe wholly circular in the circle (F X B.) And this is moſt agreeable to truth. For ſo it ſhall both runne round as it muſt doe if wee will eſcape the otherwiſe unavoidable inconveniences of the firſt opinion, and yet in running ſtill deſcend, and come neerer to the Center, as is moſt befitting the nature of water, ſo that wee need not ſeeke for any violent cauſe that moves it. Let us then ſee what is the height of (F) the fountaines of *Nilus*, above (C) that is (B) the mouth or out-let of it



into the Sea. The uſuall allowance in watercourſes is one foot in deſcent for 200. foot in running, but if this be thought too much becauſe water will runne away upon any inequality of ground, for every 500. foot allow one for deſcent, and ſo much we may with reaſon, in regard of the ſwiftneſſe of many rivers, yea the moſt, which in many places runnes headlong, in all places very ſwiftly (eſpecially *Nilus* whoſe cateracts or downefalls are notable) which cannot bee without ſome notable declivity of the ground. Thus then the whole courſe of *Nilus* being 2700. miles from (F) to (B) the perpendicular or plumb deſcent of it (C F) will bee 5. miles. And ſo high ſhall the fountaine ſtand above the mouth, and the ſurface of the plaine Land (for rivers commonly ariſe at foot of hills) which is (B X F) ſwell up above the ſurface of the Sea (B W C) or (B Y) which height of the Land above the Sea although it be greater then is the height of the higheſt mountaines above the plaine Land, yet it is nothing in compariſon of the whole Earth. And this being granted (as with moſt probability of reaſon it may) it will appeare that God in the beginning of the world impoſed no perpetuall violence upon nature, in gathering together, the waters into one place, and being ſo gathered, in keeping them from running backe to cover the earth. At the firſt ſo ſoone as thoſe hollow channells were

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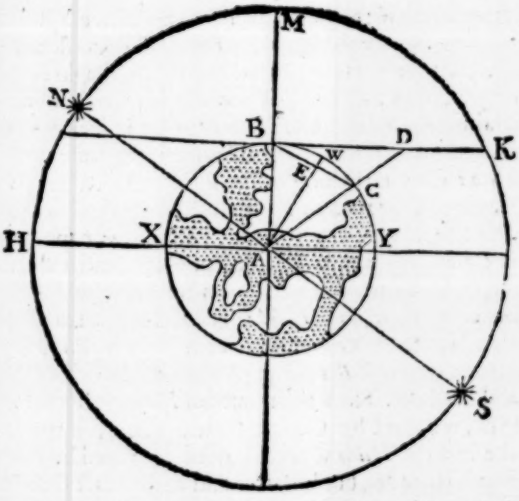
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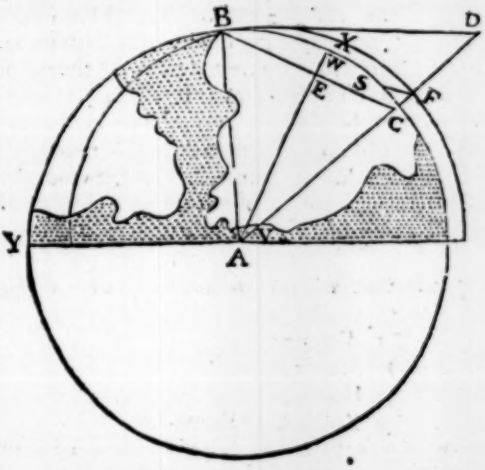
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As a bowle throwne downe a hill runnes eaſily and farre if it once bee ſet a going; but throwne upon the ice (an even place) it will without any let at laſt ſtand ſtill. Anſwere may be made hereunto, that although there be no advantage of the ground, yet the water will ſtill move forward from (*C*) to (*B*) becauſe the water that followes, puſheth forward that, that runnes afore. Which anſwere

anſwere will ſtand, when a good cauſe may be ſhewed, which forcibly driveth the water from the Sea unto (C) and out of the fountaine (C;) conſidering that (after this ſuppoſition) they lie both in the ſame circular ſuperficies. Wherefore ſeeing, we cannot without any inconveniency ſuppoſe it to move by any of theſe lines either ſtreight as (B C) or (B D,) or circular as (B W C) let us enquire farther.

The moſt likely opinion is, that the motion of the water is mixt, neither directly ſtreight, or circular, but partly one, partly the other. Or if it be circular, it is in a circle whoſe center is a little diſtant from the Center of the whole globe. Let us place fountaines then neither in (C) nor (D) but in (F) I ſay the water runnes either partly ſtreight by the (F S) and partly circular, from (S) to (B) which motion will not be inconvenient, for the water deſcending continually from (F) to (S) will cauſe it ſtill to runne forward; or elſe wholly circular in the circle (F X B.) And this is moſt agreeable to truth. For ſo it ſhall both runne round as it muſt doe if wee will eſcape the otherwiſe unavoidable inconveniences of the firſt opinion, and yet in running ſtill deſcend, and come neerer to the Center, as is moſt befitting the nature of water, ſo that wee need not ſeeke for any violent cauſe that moves it. Let us then ſee what is the height of (F) the fountaines of *Nilus*, above (C) that is (B) the mouth or out-let of it



into the Sea. The uſuall allowance in watercourſes is one foot in deſcent for 200. foot in running, but if this be thought too much becauſe water will runne away upon any inequality of ground, for every 500. foot allow one for deſcent, and ſo much we may with reaſon, in regard of the ſwiftneſſe of many rivers, yea the moſt, which in many places runnes headlong, in all places very ſwiftly (eſpecially *Nilus* whoſe cateracts or downefalls are notable) which cannot bee without ſome notable declivity of the ground. Thus then the whole courſe of *Nilus* being 2700. miles from (F) to (B) the perpendicular or plumb deſcent of it (C F) will bee 5. miles. And ſo high ſhall the fountaine ſtand above the mouth, and the ſurface of the plaine Land (for rivers commonly ariſe at foot of hills) which is (B X F) ſwell up above the ſurface of the Sea (B W C) or (B Y) which height of the Land above the Sea although it be greater then is the height of the higheſt mountaines above the plaine Land, yet it is nothing in compariſon of the whole Earth. And this being granted (as with moſt probability of reaſon it may) it will appeare that God in the beginning of the world impoſed no perpetuall violence upon nature, in gathering together, the waters into one place, and being ſo gathered, in keeping them from running backe to cover the earth. At the firſt ſo ſoone as thoſe hollow channells were

prepared, the water did naturally ſlide downe into them, and out of them without miraculous power they cannot returne. For if the Sea ($B\ T$) ſhould overflow the land towards (F) the water muſt aſcend in running from (B) to (F) which is contrary to its nature. Certainly the midland countries, whence ſprings of great rivers uſually ariſe, doe ly ſo high, that the ſea cannot naturally overflow them. For as for that opinion that the water of the ſea in the middle lies on a heape higher then the water that is by the ſhore; and ſo that it is a harder matter to ſaile out of a Haven to ſea-ward, then to come in (becauſe they goe upward:) this is an empty ſpeculation contrary to experience, and the grounds of nature it ſelfe, as might eaſily bee ſhewed. All the difficulty that is in this opinion, is to give a reaſon how the waters mount up to (F) and whence the water comes that ſhould flow out of ſo high a place of the earth, wherein I thinke as in many other ſecrets of nature wee muſt content our ſelves with ignorance, ſeeing ſo many vaine conjectures have taken no better ſucceſſe.

CHAP. IIII.
Of the circles of the earth.

IN a round body as the earth is, there can be no diſtinction of parts, and places, without the helpe of ſome lines drawne or imagined to be drawn upon it. Now though there are not, nor can be any circles truly drawne upon the earth, yet becauſe there is a good ground in nature and reaſon of things for them, wee muſt imagine them to be drawne upon the earth, as truely as wee ſee them deſcribed upon a Globe or in a plaine paper. Further this muſt bee noted, that all circles on the earth have the like oppoſite unto them conceaved to be in the heavens, under which they are directly ſcituated. This knowne, the circles that wee are to take the ſpeciall notice of are of two ſorts, Greater and Leſſer.

The greater circles are thoſe which divide this earthly globe into equall halfes or Hemiſpheres.

The leſſer are thoſe which divide it into two unequall parts, one bigger, another leſſe.

Of the former ſort there are foure, the
1 Æquator.
2 Meridian.
3 Horizon.
4 Zodiack, or Eclipticke.

1 *The Æquator or Æquinoctiall line, is a line drawen juſt in the midſt of the earth, from Eaſt to Weſt, which compaſſeth it as a girdle doth a mans body, and divideth it into two equall parts, one on the North ſide, the other on the South.* The two points in the earth that are every way fartheſt diſtant from it North, and South, are called the Poles of the earth which doe directly ſtand under the two like points in the Heaven, ſo called becauſe the Heaven turnes about upon them, as the Earth doth in a Globe that is ſet in a frame. This circle is of the firſt and principall note and uſe in Geography, becauſe all meaſurings for diſtances of places and quarters of the earth are reckoned in it, or from it. It is called the Æquinoctiall, becauſe when the Sunne in the Heavens comes to be directly over that circle in the earth, the dayes and nights are of equall length in all parts of the world. Mariners call it by a kind of excellency, *The line.* Vpon the Globe it is eaſily diſcerned being drawen bigger then any other circles from Eaſt to Weſt, and with ſmall diviſions.

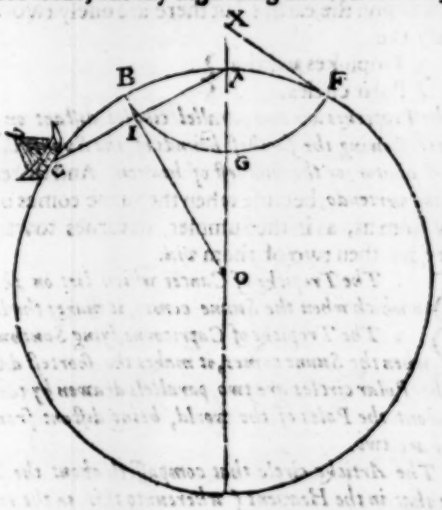
2 *The Meridian, is a line that is drawne quite croſſe the Æquinoctiall, and paſſeth through the Poles of the Earth, going directly North and South.* It is called the Meridian, becauſe when the Sunne ſtands juſt over that circle, it is *Meridies, i.d.* noone day. It may bee conceived thus: At noone day, when it is juſt twelve a clocke, turne your face towards the South, and then imagine with your ſelfe two circles drawen, one in the Heavens, paſſing from the North juſt over your

your head through the body of the Sunne downe to the South, and ſo round vnder the earth vp againe to the North Pole. Another vpon the ſurface of the earth paſſing through your feet juſt vnder the Sunne, and ſo compaſſing the earth round till it meet at your feet againe, and theſe are Meridians anſwering one to another. Now the Meridian is not one onely, as was the Æquinoctiall, but many ſtill varying according to the place wherein you are, as for example: At *London* there is one Meridian, at *Oxford* another, at *Briſtow* another, and ſo along Eaſtward or Weſtward. For it is noone at *London* ſooner then at *Oxford*, and at *Oxford* ſooner then at *Briſtow*. Vpon the Globe there are many drawen, all which paſſe through the Poles, and goe North and South, but there is one more remarkeable then the reſt, drawen broad with ſmall diviſions, which runneth through the Canary Ilands, or through the Ilands of *Azores* Weſtward of *Spaine*, which is counted the firſt Meridian in regard of reckoning and meaſuring of diſtances of places one from another; for otherwiſe there is neither firſt nor laſt in the round earth. But ſome place muſt bee appointed where to begin the account: and thoſe Ilands have beene thought fitteſt, becauſe no part of the World that lay Weſtward was knowen to the Ancients further then that: and as they beganne to reckon there, wee follow them. This circuit is called in Greeke Μεσημβρινὸς &c.

3 The Horizon is twofold { Senſible or appearing. / Intelligible or true.

The Senſible or appearing Horizon is the ſtate of the earth ſo farre as in an open plaine, or vpon ſome Hill a man may ſee round about him. The brim or edge of the earth further then which you cannot ſee, that is the Horizon, or as ſome call it, the *Finitor*, becauſe *finit* or terminat *viſum*, it ſets the limits or bounds to your ſight, beyond which nothing can be ſeene upon the earth. This is greater or leſſer, according as the height of the eye above the plaine ſuperficies of the earth, is more or leſſe. The moſt exact triall hereof is at Sea, where there are no mountaines nor any unequall riſings of the water to hinder the ſight, as there are at land. For example let (*CBAF*) be the ſuperficies of the Sea, and let a mans eye be placed in (*X*) aboue the Sea; as the eye ſtands higher or lower ſo will the diſtance ſeene be more or leſſe, as if the height of (*XA*) bee 6 foot which is ordinary the height of a man, the eye looking from (*X*) to (*B*) ſhall ſee 2 miles and 3 quarters, if (*X*) be 20 foot high (*BA*) will be five miles, if 40 foot 7 miles, if 50 foot 8 miles. So that from the maſt of a ſhip 50 foot high, a man may ſee round about at ſea 8 miles every way, toward (*BG*) and (*F.*) So farre may the water it ſelfe bee ſeene, but any high thing on the water may bee ſeene farther, 16, or 20 miles according as the height is, as the ſhip at (*C*) may be ſeen from (*X*) as farre more as it is from (*A*) to (*B*). There can be therfore no certaine quantity and ſpace ſet downe for this ſenſible Horizon, which continually varies according to the height of the eie above the plain ground or ſea. This Horizon is not at all painted on the globe nor can be.

See *wright* of Navigation p. 229.



The

The intelligible or true Horizon is a line which girts the earth round in the midſt, and divides it into two equall parts or Hemiſpheres, the uppermoſt, upon the top and middle point whereof we dwell, and that which is under us. Oppoſite to this in the Heavens is another Horizon, which likewiſe cuts the Heaven into two Hemiſpheres, the upper and the lower. Above which circle when any ſtarre or the Sunne is moved, it then riſeth unto us, and ſetteth unto thoſe that dwell oppoſite unto us, and ſo on the contrary. You may conceive it beſt thus, if ſtanding upon a hill, or ſome open place, where you may perfectly ſee the ſetting of the Sunne, you marke when the Sunne is halfe gone out of your ſight, you may perceive the body of the Sunne cut in two, as it were by a line, going along through it, the halfe above it yet ſeene, that underneath is gone out of your ſight. This line is but a peece of the Horizon, which if you conceive to be drawen upward about the World from the Weſt to the North, and ſo by Eaſt and South, to Weſt againe, you have the whole Horizon deſcribed.

This circle is not drawen upon the body of the globe, becauſe it is variable; but ſtands on the outſide of it, being a broad circle of wood covered with paper on which are ſet the moneths and dayes of the yeare, both in the old and new Calender, and alſo the 12. ſignes, and the points of the Compaſſe. All which are eaſily diſcerned by the beholding. The uſe of this Horizon is not ſo much in Geographie as in Aſtronomy.

The Zodiake is a circle which compaſſeth the earth like a belt, croſſing the Æquator ſlopewiſe, not ſtreight as the Meridians doe. Oppoſite to it in the Heavens is another circle of the ſame name, wherein are the 12. ſignes, and in which the Sunne keepes his owne proper courſe all the yeare long, neuer declining from it on the one ſide or other. The uſe hereof in Geography is but little, onely to ſhew what people they are over whoſe heads the Sunne comes to bee once or twice a yeare; who are all thoſe that dwell within 23. degrees of the Æquator; for ſo much is the declination, or ſloping of the *Zodiake*. This circle is alſo called the Eclipticke line, becauſe when the Sunne and Moone ſtand both in this circle oppoſite each to other, then there happens an Eclipſe of the Sunne or Moone, upon a globe it is eaſily diſcerned, by the ſloping of it from the Æquator, and the diviſions of it into 12. parts, and every of thoſe 12. into 30. degrees.

Theſe are the greater circles: the leſſer follow; which are all of one nature, and are called by one generall name: ſc. Parallels, becauſe they are ſo drawen on each ſide of the Æquator, as they are equidiſtant unto it every way. Many of this kinde are drawen upon the globe (as is eaſie to be ſeene) and may be conceived to be drawen upon the earth: but there are onely two ſorts chiefely to bee marked: namely the

{ Tropickes and the } { Polar circles. }

The Tropickes are two parallel circles diſtant on each ſide of the Æquator 23. degrees ſhewing the fartheſt bounds of the Sunnes declination North or South from the Æquator, or the middeſt of heaven. And therefore they are called tropicks a τρέπω ſue *vertendo*, becauſe when the Sunne comes over theſe lines, he either turns away from us, as in the Summer, or turnes toward us againe as in the Winter: There are then two of them *vid.*

{ 1 *The Tropicke of Cancer which lies on the North ſide of the Æquator, to which when the Sunne comes, it makes the longeſt day in Summer.*
2 *The Tropicke of Capricorne, lying Southward of the Æquator, to which when the Sunne comes, it makes the ſhorteſt day in Winter.*

The Polar circles are two parallels drawen by the poles of the Zodiacke compaſſing about the Poles of the world, being diſtant from them every way 23 degrees. Theſe are two.

1 *The Articke circle that compaſſeth about the North Pole: it is ſo called becauſe that in the Heavens (whereunto this in the earth lies oppoſite) runs through*

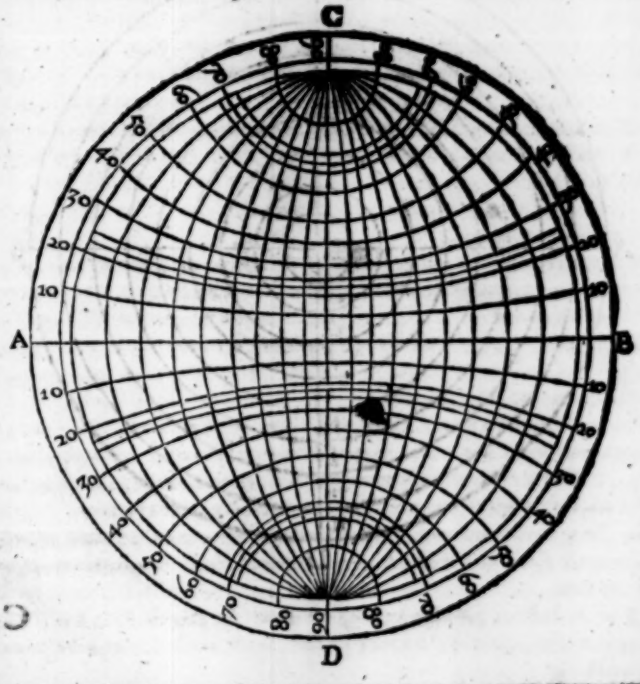
the

the conſtellation of the great Beare, which in Greeke is called Arctos.

2. *The Antartick circle that compaſſeth about the South Pole, and is placed oppoſite unto the former.* All theſe with the former are eaſily knowne vpon the Globe by theſe deſcriptions, and names uſually added unto them. But becauſe Maps are of an eaſier price, and more common uſe then Globes, it will be needfull to ſhew how all theſe circles, which are drawne moſt naturally upon a round Globe, may alſo as truely, and profitably for knowledge and uſe bee deſcribed upon a plaine paper. Whereby wee ſhall underſtand the reaſon of thoſe lines which wee ſee in the uſuall Maps of the world, both how they are drawen, and wherefore they ſerve. Vnderſtand therefore, that in laying downe the globe upon a plaine paper, you muſt imagine the Globe to bee cut in two halves thorow the midſt, and ſo to bee preſſed downe flat to the paper; as if you ſhould take a hollow diſh, and with your hand ſquieze the bottome downe till it lie flat upon a board, or any other plaine thing: for then will thoſe circles that before were of equall diſtance, runne cloſer together towards the midſt. After this conceit, vniverſall Maps are made of two faſhions, according as the globe may be divided two wayes, either cutting quite through by the Meridian from North to South, as if you ſhould cut an apple by the eye and the ſtalke, or cutting it through the Æquinoctiall, Eaſt and Weſt, as one would divide an apple through the midſt, betweene the eye and the ſtalke. The former makes two faces, or hemiſpheres, the Eaſt and the Weſt hemiſphere. The latter makes likewiſe two hemiſpheres, the North and the South. Both ſuppoſitions are good, and befitting the nature of the globe: for as touching ſuch univerſall Maps, wherein the world is repreſented not in two round faces, but all in one ſquare plot, the ground whereupon ſuch deſcriptions are founded, is leſſe naturall and agreeable to the globe, for it ſuppoſeth the earth to be like a Cylinder, (or role of bowling-allies;) which imagination, unleſſe it be well qualified, is utterly falſe, and makes all ſuch Maps * faulty in the ſcituation of places. Wherefore omitting this, wee will ſhew the deſcription of the two former onely, both which are eaſie to be done.

Of this Hypotheſis ſee *Wrights* errors of Navigation

1 To deſcribe an Æquinoctiall planiſpheare, draw a circle (*ACBD*) and in-

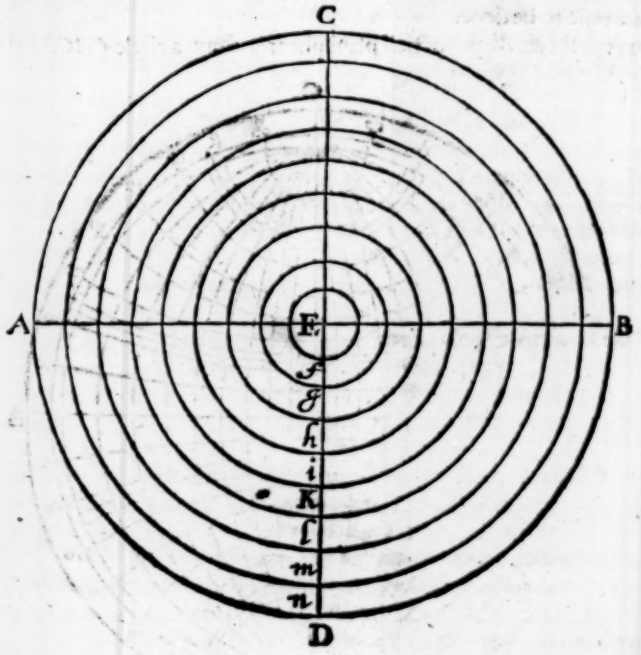


CHAP.

ſcribe

ſcribe in it two diameters (*AB*) and (*CD*) cutting each other at right angles, and the whole circle into foure quadrants: each whereof divide into 90. parts, or degrees. The line (*A B*) doth fitly repreſent halfe of the Æquator, as the line (*CD*) (in which the points (*C*) and (*D*) are of the two poles) halfe of the Meridian: for theſe circles, the eye being in a perpendicular line from the point of concurrence, (as in this projection it is ſuppoſed) muſt needs appeare ſtreight. To draw the other, which will appeare crooked, doe thus. Lay a rule from the Pole (*C*) to every tenth or fifth degree of the halfe circle (*ADB*) noting in the Æquator (*AB*) every interſection of it and the rule. The like doe from the point (*B*) to the ſemicircle (*CAD*) noting alſo the interſections in the Meridian (*CD*). Then the diameters (*CB*) & (*AB*) being drawen out at both ends as farre as may ſuffice, finding in the line (*DC*) the center of the tenth diviſion from (*A*) to (*C*) and from (*B*) to (*C*), and of the firſt point of interſection noted in the meridian from the Æquator towards (*C*) by a way familiar to Geometricians: connect the three points, and you haue the parallel of 10. degrees from the Æquator: the like muſt bee done in drawing the other parallels on either ſide the Æquator; as alſo in drawing the Meridians from centers found in the line (*AB*) in like maner continued. All which is illuſtrated by the following diagram.

2 To deſcribe a Polar Planiſpheare, draw a circle (*ACBD*) on the center (*E*) and as before, inſcribe in it two diameters (*AB*) and (*BC*) cutting each other at right angles, and the circle into foure quadrants. Each quadrant being divided into 90. parts, draw from every 5th or 10th of thoſe parts a diameter to the oppoſite point: theſe lines all concurring in the center (*E*) being the Pole, are as ſo many Meridians. Next, having cut the halfe of any one of the former diameters into 9 parts, as (*E D*,) in the points (*FGHIKLMN*) draw on the center (*E*) ſo many circles, and theſe repreſent the parallels of the Globe, being alſo here true parallels.



CHAP.

CHAP. V.
Of divers Diſtinctions, and Diviſions of the Earth.

NExt after the Circles of the Earth, wee may not unfitly handle the ſeuerall diviſions and diſtinctions which Geographers make of the parts, and inhabitants of the earth. Theſe are many, but we will briefely nimne them over.

1 The firſt and moſt plaine is by the coaſts of the Heauens, and riſing, and ſetting of the Sunne, ſo it is diſtinguiſhed into the

East: where the Sunne ariſeth. *Oriens, Ortus eſtiuus.*
West: where the Sunne goeth downe. *Occidens.*
North: betweene both fromwards the Sunne at Noone. *Septentrio.*
South: betweene both towards the Sunne at Noone. *Meridies.*

Theſe foure are called the chiefe or Cardinall quarters of the world. They with the others betweene them are eaſily knowne, but are of more uſe to Mariners then to us. We may rather take notice of thoſe other names which by Aſtronomers, Geographers, Diuines, and Poets are given unto them. Who ſometime call the East the right hand part of the world, ſometime the West, ſometime the North, and ſometime South, the diuerſity is noted in theſe verſes,

Ad Boream terra, Sed Cœli menſor ad Auſtrum.
Præco Dei exortum, videt, occaſumq́, Poeta.

That is, Geographers looke to the North, Aſtronomers to the South.
Prieſts turne them to the East, and Poets to the West.

This ſerues for underſtanding of Authors, wherein any mention is made of the right or left part of the world. If for example he be a Poet, he meanes the South by the right hand, the North by the left: becauſe a Poet turnes his face to the West, and ſo reckons the quarters of heauen and earth.

2 The ſecond diſtinction is by the notable differences of heat and cold, that are obſerued on the earth, this is the diuiſion of the earth by Zones or Girdles, which are parts of the earth, wherein heat and cold doe remarkably increaſe or decreaſe. Thoſe Zones are 5.

1 The hot or burning Zone (*Zona torrida*) which containes all that ſpace of earth, that lieth betweene the two Tropicks, ſuppoſed heretofore (but falſly as after experience hath ſhewed) to be inhabitable by reaſon of heat, the Sun continually lying over ſome part of it.

2. 3 The temperate Zones wherein neither heat nor cold is extreame but moderate: theſe are two, one on the North ſide of the Æquator, betweene the Articke circle and the Tropicke of Cancer, another on the South ſide betweene the Tropicke of Capricorne, and the Antarticke circle.

4.5 The cold or frozen Zones, wherein cold for the moſt part is greater then the heat, theſe likewiſe are two, one in the North, betweene the Articke circle, and the North Pole, another on the South betweene the Antarctick circle and the South Pole. Theſe of all parts of the earth are worſt inhabited, according as extremity of cold is alwayes a greater enemy to mans body, then extremity of heat.

3 The third diſtinction is by the ſhadowes, which bodies doe caſt upon the earth, juſt at noone day; for theſe doe not alwayes fall one way but diuerſly according to their diuerſe ſcituation upon the earth. Now in reſpect of the ſhadowes of mens bodies, the inhabitants of the earth are diuided into the

1 *Amphiſcij* (ἀμφίσκιοι) whoſe ſhadows at noone day fall both waies, *ſc.* to the North when the Sunne is Southward of them, and to the South when the Sunne is Northward, and ſuch are thoſe people that doe dwell in the hot Zone. For the Sunne goes ouer their heads twice a yeare, once Northward, another time Southward. When the Sunne is juſt over their heads they are called *Aſcij*, ἄσκιοι, without ſhadow.

2 *Heteroſcii*

2 *Heteroſcii* (ἑτεροσκιοι) whoſe ſhadowes doe alwaies fall one way, namely alwaies towards the North, as thoſe that dwell in the Northerne temperat Zone, or alwaies to the South, as thoſe that dwell in the Southerne temperat Zone.

3 *Periſcii* (περισκιοι) whoſe ſhadowes goe round about them, as thoſe people who dwell in the two cold Zones, for as the Sunne never goes downe to them after he is once up, but alwaies round about, ſo doe their ſhadowes.

4 The fourth diſtinction is by the ſcituation of the Inhabitants of the earth, compared one with another: who are called either,

1 *Periœci* (περιοικοι) ſuch as dwell round about the earth in one and the ſame parallel, as for example under the Tropicke of Cancer.

2 *Antœci* (ἀντοικοι) ſuch as dwell oppoſite to the former in another parallel of the ſame diſtance from the Æquator. As thoſe under the Tropicke of Capricorne.

3 *Antipodes* (ἀντιποδες) who dwell juſt under us their feet oppoſite to ours.

5 The fifth diſtinction is of the length and breadth of the Earth, and places upon it: theſe may be conſidered two wayes.

1 Abſolutely, and ſo the
- Longitude or length of the Earth is its circuit, and Extention from East to West.
- Latitude or breadth of it, is the whole circuit and compaſſe of it from North to South.

2 Comparatively, comparing one places ſcituation with another, and ſo the
- Longitude of a place, is the diſtance of it from the firſt Meridian going through the Canary Ilands, Eaſtward. Whereby wee know how farre one place lies East or West from another
- Latitude of a place, is the diſtance of it from the Æquator towards the North or South. Whereby wee know how farre one place lies Northward, or Southward of another.

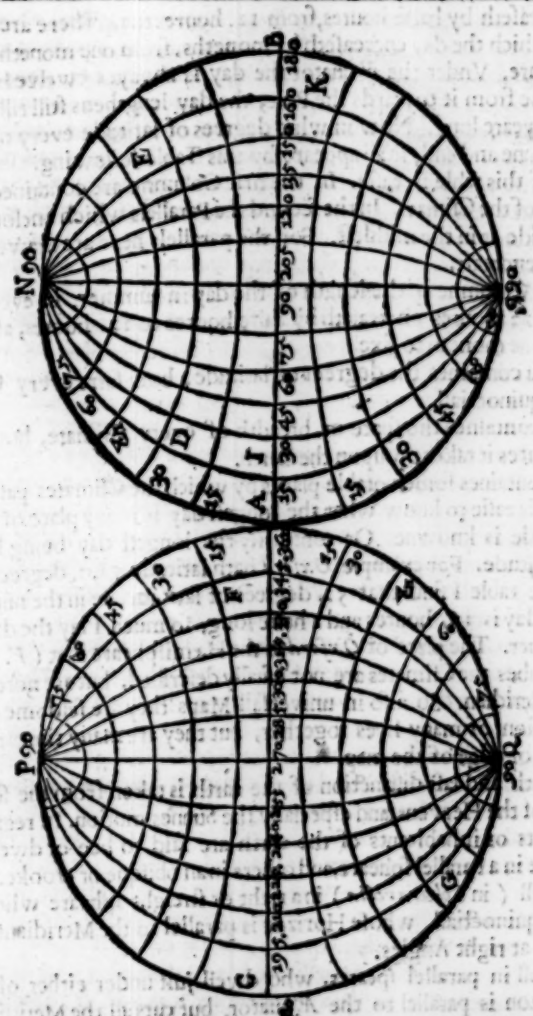
The longitude muſt be reckoned by the degrees of the Æquator, the latitude by the degrees of the Meridian.

For example, in theſe two Hemiſpheares, the longitude of the whole Earth is from (*C*) to (*A*) and (*B*) in the Æquator. The latitude is from (*N*) to (*S*), and from (♋) to (*P*) the North and South Poles, and this reckoned in any meridian. The firſt meridian is (*ANBS*) which goes by the Canary Ilands, the Æquinoctiall is (*ABCA*). Now I have a City given *ſc.* (*D*) I would know in what longitude and latitude it is. For the longitude I conſider what meridian paſſeth through it, which is the meridian (*NDS*) which croſſeth the Æquinoctiall in (*I*) at 15 degrees, wherefore I ſay that (*D*) ſtands Eaſtward from the firſt meridian 15 degrees. So I finde that the City (*E*) is 150 degrees Eaſtward, (*G*) 195, and (*F*) 345.

For the latitude I conſider what parallel runnes through (*DEG*) or (*F*) and I finde the 30 to paſſe by (*D*) 45 by (*E*) the 15 by (*F*) the 45 Southward by (*G*) and thoſe numbers are the latitude of the place, that are diſtant from the Æquator, (*CAB*).

Concerning the meanes whereby the longitude of places is found out, there is ſcarce any thing that hath troubled Mathematicians ſo much as the obſervation of it. For becauſe no ſtanding marke can bee taken (the Heavens alwayes running about) it muſt needs bee difficult. To meaſure upon the earth, going alwayes under the ſame parallel, is a way certaine in regard of ſome few places, but ſo troubleſome in it ſelfe, and unprofitable in regard of other places that lie out of that parallel, that it may be accounted a fruitleſſe labour. The voyages and accounts of Mariners at Sea, are ſo full of caſualty and uncertainety by reaſon of the doubtfull variation of the Compaſſe, the unequall violence of winds and tides, the falſe making of their ſea Cards, by which they ſaile, and the ignorance of the Maſters for the greateſt part, as there can hardly bee any aſſured

reckoning



reckoning made by them. The beſt meanes of obſervation is by Eclipſes of the Sunne and Moone, which in ſeverall Countreys are ſooner or later ſeene, according as one place lies farther Eaſt, or farther Weſt from another. But this alſo falls out ſo ſeldome, and when it happens, is ſo ſeldome obſerved, and when it is obſerved, hath ſo many difficulties in the preciſe and exact obſervation of it; that wee may well account this inquiry after the longitude of places, to bee one of thoſe things whereof we muſt bee content to be ignorant, and rather to geſſe at in Groſſe, then in vaine to ſtrive for exactneſſe, which is the cauſe why the tables of the longitude and latitude of Cities, though they many times agree in the latitude, doe yet for the moſt part very much differ in the longitude.

6 The ſixth diſtinction is by the length or ſhortneſſe of the day in Summer time in ſeverall quarters of the earth. And this diviſion is by Climats (κλίματα) which are ſeverall ſpaces of the earth contained betweene two parallels, in the which the longeſt day in Summer exceeds that in another parallel by halfe an houre. There is a great deale of confuſion and difference betweene the late and ancient Geographers about the diſtinction and divers reckonings of the Climats. It is not worth the labour to recount their opinions and Calculations; thus much is plaine, and eaſie to be knowne. There are 24. Climats in which

the day encreaſeth by halfe houres, from 12. houres to 24. There are likewiſe 6. Climats in which the day encreaſeth by moneths, from one moneth to ſixe, that is halfe a yeare. Vnder the Æquator the day is alwayes twelve houres long, but as you goe from it towards the Pole, the day lengthens ſtill till it comes to a day halfe a yeare long. Now in what degrees of latitude every one of theſe Climats beginne and end, ſhall appeare by this Table following.

Thoſe that dwell under the Pole have not paſt 3. or 4. moneths *profundas tenebras* darke night, for when the Sun is in Libra and Piſces being then night, the Horizon it ſends forth to them a glimmering light not unlike to the twilight or dawning of the day in a morning a little before the Sunne riſing. *Munſter.* lib. 1. cap. 5.

The uſe of this table is eaſie. In the firſt Columne are contained the names and number of the Climats. In the ſecond the Parallels which encloſe it on each ſide, and divide it in the middeſt. For the parallels here are drawen by every halfe houres encreaſe.

The third Columne is the length of the day in Summer, in every Climate, which from 12. houres encreaſeth by halfe houres to 24. houres, after by moneths, from one moneth to ſixe.

The fourth containes the degrees of latitude, how farre every Climate lies from the Æquinoctiall.

The fifth containes the ſpace or breadth of every Climate, how many degrees or minutes it takes up upon the Earth.

The ſixt containes ſome notable places by which the Climates paſſe.

Hereby it is eaſie to know what the longeſt day is in any place of the World whoſe latitude is knowne. Or contrarily the longeſt day being knowne to know the latitude. For example *Oxford* hath latitude 52.0. degrees, longitude 24.0. In the table I find that 52. degrees of latitude lie in the ninth Climate wherein the day is 16. houres and a halfe long, ſo much I ſay the day is at *Oxford* in Summer. The place of *Oxford* in the Hæmiſpheare is at (*V.*)

Vpon Globes the Climates are not uſually deſcribed, but are noted out upon the brazen Meridian. So alſo in univerſall Maps they are ſeldome drawne, to avoid confuſion of many lines together, but they are many times marked out on the limbe or edge of the map.

The ſeventh and laſt diſtinction of the earth is taken from the ſcituation of it in reſpect of the Heavens, and eſpecially the Sunnes motion. In regard whereof ſome parts or inhabitants of the earth are ſaid to bee or dwell in a right Spheare, ſome in a Parallel ſpheare, and others in an oblique or crooked ſpheare.

They dwell (in *Sphæra recta*) in a right or ſtreight ſpheare who dwell juſt under the Æquinoctiall, whoſe Horizon is parallel to the Meridians, but cuts the Æquator at right Angles.

They dwell in parallel ſpeares, who dwell juſt under either of the Poles, whoſe Horizon is parallel to the Æquator, but cuts all the Meridians at right Angles: and the latter is ſometime called a parallel ſpheare.

They dwell (in *Sphæra obliqua*) in a crooked ſpheare, who inhabite any place betweene the Æquinoctiall and the Pole, whoſe Horizon cuts the Æquator, the parallels, and the Meridians at oblique or unequall Angles.

CHAP. VI.

Of the meaſuring of the Earth.

WE are now come to the laſt point concerning the meaſuring of the Earth, which is twofold,

either of the { 1. Whole Earth. / 2. Severall parts thereof, and their diſtance one from another.

Concerning the firſt it is but a needleſſe labour to recount the diverſity of opinions that have been held from time to time by learned Geographers, What is the compaſſe and depth of the Earth. This may be ſeene in *Hues de uſu Globi, part. 3. cap. 2.* and in *Clavius* on *Sacroboſco* with others. They all differ ſo much one from another, that there is no certainty in truſting any of them. The moſt common and received opinion is, that the circuit of the earth is 21600. miles, reckoning

reckoning 60. miles for every degree, and then the depth or Diameter of the earth ſhall be 6877 Engliſh miles, containing 5000. foot in a mile.

The meanes whereby the circuit and Diameter of the earth are found out are principally two.

1 By meaſuring North or South, under one Meridian ſome good quantity of ground, threeſcore or an hundred miles (or two for the more certainty) for in thoſe pety obſervations of ſmall diſtances there can bee no certaine working. This may be done, though it be laborious, yet exactly without any ſenſible error by a skilfull workeman, plotting it out upon his paper, with due heed taken, that hee often rectifie the variation of the needle (by which he travells) upon due obſervation, and that all notable aſcents and deſcents, with ſuch winding and turning as the neceſſity of the way cauſeth, bee reduced to one ſtreight line. By this meanes we ſhall know how many miles in the Earth anſwering to a degree in the Heavens, if exact obſervation by large inſtruments bee made to find the elevation of the Pole, in the firſt place where wee begin to meaſure, and the laſt where we make an end.

Beſides this way of meaſuring the circumferrence of the Earth, there is none other that hath any certainty of obſervation in it. That by Eclipſes is moſt vncertaine, for a little error in a few minuits of time (which the obſervers ſhall not poſſibly avoid) breeds a ſenſible and foule error in the diſtance of the two places of obſervation. That of *Eratoſthenes* by the Sunne beames, and a ſhadow of a ſtile or gnomon ſet upon the Earth, is as bad as the other. For both the uncertainty of the calculation in ſo ſmall quantity as the ſhadow and the gnomon muſt needs have, and the difficulty to obſerve the true length of the ſhadow, as alſo the falſe ſuppoſition whereupon it proceeds, taking thoſe lines for Parallels which are not, doe manifeſtly ſhew the reckoning hereby made to be doubtfull and not ſure.

2 The ſecond is by meaſuring the ſemidiameter of the Earth: For as the circumference makes knowen the diameter, ſo doth this the circumference. This may bee done by obſervation made upon ſome great hill, hard by the Sea ſide. The invention is of *Maurolycus Abbot* of *Meſſava* in *Sicilia*, but it hath beene perfitted, and more exactly performed by a worthy Mathematician *Ed. W.* who himſelfe made proofe of it. By this art was the ſemidiameter of the Earth found out to be 18312621 foot: which allowing 5000 foot to a mile is 3662 and a halfe miles, which doubled is the whole diameter 7325 miles. The circuit of the Earth ſhall be 23030 miles, and one degree containes 63 $\frac{11}{20}$ miles, which is almoſt 64 miles. Which as it exceeds the ordinary account, ſo may wee reſt upon it as more exact then any other.

2 The ſecond point concerning the meaſuring of particular diſtances of places one from another is thus performed.

Firſt upon the Globe it is moſt eaſie. With a paire of Compaſſes take the diſtance betweene any two places howſoever ſcituated upon the Globe, and apply the diſtance ſo taken to the Æquator, and ſee how many degrees it takes up; thoſe degrees turned into miles ſhew the diſtance of the two cities one from another.

Upon univerſall Maps there is a little more difficulty in finding the diſtance of places, which here muſt be conſidered in a threefold difference of ſcituation:

1 Of Latitude onely.
2 Of Longitude onely.
3 Of Latitude and Longitude together.

1 If the two places differ onely in Latitude, and lie under the ſame Meridian, if the places lie both on one ſide of the Æquator, the differences of the latitudes, or the ſumme of both latitudes added together, if one place lie North and another South, being turned into miles gives the true diſtance.

2 If the places differ only in Longitude, and lie both under one parallel of latitude, the difference of longitude turned into miles proportionably according to

the latitude of the parallel, gives the true diſtance.

3 The diſtance of places differing both in latitude and longitude may thus be found out, firſt let there bee drawen a ſemicircle upon a right diameter noted with (*ABC*D) whereof (*D*) ſhall bee the Center. The greater this ſemicircle is made, ſo much the more eaſie will be the operation; becauſe the degrees will be larger. Then this ſemicircle being drawen, and accordingly divided, imagine that by the helpe of it, you deſire to finde out the diſtance betwixt *London* and *Ieruſalem*, which Cities are knowne to differ both in longitude and latitude. Now, that the true diſtance betwixt theſe two places may bee found out, you muſt firſt ſubtract, the leſſer longitude out of the greater, ſo ſhall you finde the differences of their longitudes, which is 47. degrees. Then reckon that difference upon the ſemicircle, beginning at (*A*) and ſo proceed to (*B*;) and at the end of that difference, make a marke with the letter (*E*) unto which point by your ruler, let a right line bee drawne from (*D*) the center of the ſemicircle. This being in this ſort performed, let the leſſer latitude be ſought out which is 32 degrees, in the foreſaid ſemicircle, beginning your account from the point (*E*) and ſo proceed towards (*B*), and at the end of the leſſer latitude let another point bee marked out with the letter (*G*,) from which point, let there bee drawen a perpendicular line which may fall with right angles upon the former line drawen from (*D*) to (*E*,) and where it chanceth to fall, there marke out a point with the letter (*H*:) This being performed let the greater latitude which is 51 degrees 32 minuits, bee ſought out in the ſemicircle beginning to reckon from (*A*) towards (*B*) and at the end of that latitude ſet another point ſigned out by the letter (*I*) from whence let there bee drawen another perpendicular line that may fall with right angles upon the diameter (*AC*:) and here marke out a point with the letter (*K*,) this done take with your compaſſe the diſtance betwixt (*K*) and (*H*) which diſtance you muſt ſet downe upon the diameter (*AC*) placing the one foot of your compaſſe upon (*K*) and the other towards the center (*D*,) and there marke out a point with the letter (*L*;) then with your compaſſe take the ſhorter perpendicular line (*GH*,) and apply that wideneſſe upon the longer perpendicular line (*IK*;) placing the one foot of your compaſſe at (*I*,) which is the bounds of the greater latitude, and extend the other towards (*K*,) and there make a point at (*M*,) then with your compaſſe take the diſtance betwixt (*L*) and (*M*,) and apply the ſame to the ſemicircle, placing the one foot of your compaſſe in (*A*) and the other towards (*B*,) and there marke out a point with the letter (*N*,) now the number of degrees comprehended betwixt (*A*) and (*N*) will expreſſe the true diſtance of the two places, which will bee found to bee 39. degrees: which being multiplied by 60. and ſo converted into miles according to the former rules, will produce 2340. which is the diſtance of the ſaid places.

FINIS.

DE FORMARUM ORIGINE.

GVILIELMI PEMBELI, Angli, Oxonienſis, TRACTATVS.

Editio Poſthuma.



LONDINI,
Excudebat T. COTES ſumptibus I. BARTLET, ſub ſigno deaurati Calicis in Cheapſide. 1635.

ORNATISSIMO viro Domino Doctori FREWEN Collegij Magdalenensis Præsidi, & Academiæ *Oxonienſis* Vice-Cancellario, *Richard Capel.* S. D.



Cum Natura ita ſit nobis comparata omnibus (Vir ornatiſſime) ut, quæ Dogmata à receptiori Scholæ ſententiâ aliena ſunt, magno cum ſupercilio faſtidire ſoleamus: ego quidem non poſſum non vereri, ne lucubratio hæc in quorundam reprehenſiones, vel eo nomine incurſura ſit; Quòd in ea quædam in controverſiam fortè veniant; & novitatem apud noſtros philoſophos olere videantur. Et certè in locis Theologicis quid detrimenti capiat, vel pax, vel veritas Chriſti id ſobriè cavendum homini Chriſtiano; & à novarum opinionum pruritu prorſus abſtinendum puto. Vſque adeò, ut ad certam regulam etiam loqui debeamus. Quod piè & prudenter monet [a] *Auguſtinus, ne* [*verborum licentia impiam gignat opinionem.*] *At in pulvere Scholaſtico, ubi in nullius verba juramus, & in utramvis partem, ſine diſpendio vel pacis, vel ſalutis ire liceat, major conceditur, cùm ſentiendi, tum loquendi libertas. Nec tam authorum nomina; quam rationum momenta ſunt ſpectanda. Quod non eò dico, quaſi non plurimum eſſet in antiquis Philoſophis: Hoc ſolum vellem; ne novitas veritati ſit fraudi. Veritas enim non eſt pro novo deſerenda. Quinetiam novitas veritatem commendat, & animus noſter novæ opinionis admiratione integratur. Et quæ hodie vetera ſunt, olim fuêre nova. Præclarè* [b] *Horatius,*

Quod ſi tam Graijs novitas inviſa fuiſſet
Quæ nobis, quid nunc eſſet vetus? aut quid haberet
Quod legeret, terreret que, viritim publicus uſus?

Et meo quidem calculo, vitium vel maximum eſt in Philoſophando, vetuſtatis gratiâ, ea defendere, quæ probamus minùs. Illud Pythagoræorum [*ipſe dixit*] *procul ab ijs eſſe vult magnus dicendi Magiſter Marcus* [c] *Cicero,* [*De literis bene mereri cupientibus obeſt plurimùm, uti &, ijs qui diſcere aut docere volunt; id ratum habere, quod à veteribus Philoſophis judicatum acceperunt. Deſinunt enim ſuum (inquit ille) judicium adhibere*] *Nôſti Tu, quanto cum conatu, & argumentis quàm magnis,*

a De civit. Dei. l. 10. c. 23.

b Epiſt l. 2. ep. 2.

c De nat. Deor. l. 1.

nis ipse[d] Aristoteles omnium antiquorum; immo, ipsius adeo Platonis animum, de Animæ naturâ & origine impugnârit. Neque á quoquam, quod sciam, hoc ei culpæ datur. Quin potius nos omnes magni facimus aureum illud[e] Aristotelis apophthegma [Amicus Socrates; amicus Plato: sed magis amica veritas.] Neque unquam tot & tanta ornamenta, & adjumenta Philosophiæ subministrasset tantus Author, si destinatis veterum sententiis (quæ jam olim quandam quasi vim veritatis, authoritate solâ, & ætate obtinuissent) sese addixisset. Sic est noster author ut apud quem plus valeat ratio; quam Aristotelis autoritas. Idque ex Aristotelis ipsius exemplo, & præcepto, jure in ipsum fecisse putemus; quòd, sicut solent summa ingenia, non solùm studiosè elucidet aliorum opiniones: sed & ipse quoque aliquid novi proferat.

d De anima lib. 1.

e Eth. l. 1.

Accedat eodem summa rei de qua agitur difficultas. Nullus scilicet in totâ Philosophiâ cognitu difficilior locus est: quam de Formâ usq; adeo, ut[f] Scaliger (quo non alter acutus magis) omnem nostram in Philosophiâ scientiam, propter Formarum [cognitionem rudem, confusam] nihil aliud esse velit quam [umbram in sole] Quocirca cùm in commentationibus abstrusis, in contrarias partes disputare soleant viri eruditi; & tandem post multos sudores, præclarè secum agi putent, si verisimile quod sit, id invenerint: minus mirum est, authorem nostrum, in difficilimâ eâ Diatribæ parte, quæ est de Formis Brutorum; à vulgari hodiernorum Philosophorum mente recessisse. Laudem certè magis quam veniam meretur. Ego non tantum mihi assumam, ut in utramvis partem quicquam efferam. Rem in medio relinquo. Nihil detractum velim ijs, qui aliter, atque hic author noster sentient. Sed nolo Epistolam ultra quam satis est producere. Hoc qualecunque, & quantulumcunque memoris mei, in Te, animi pignus sub Nominis Tui auspiciis, ad usum studiosæ Iuventutis in lucem emitto. Tu, quæ Tua est Humanitas, æqui, bonique consulas. Vale.

f Exercit. 101 dist. 14. & exercit. 307. dist. 12.

INDEX

INDEX EORVM QVÆ TRACTANTVR in LIBRO.

DE Origine Formæ pag. 7
Tria Principia rerum ibid.
Privatio quale principium ibid
Distinctio principii pag. 8
Pugna contrariarum qualitatum est transmutationum principium effectivum. p.9
Formæ definitio ibid
Formæ divisio ibid
Differentia inter formam & materiam ibid
Formæ corporis naturalis divisionis p. 10
Forma non est substantia materialis & corporea, rationes ibid
Forma non est substantia immaterialis, rationes p. 11
Forma non oritur ex essentia materiæ ibid
Forma non oritur ex accidentibus materiæ ibid
Forma non fit ex nihilo p.12
Forma non est substantia, argumentum à formarum corruptione p.13
Vtrum forma sit accidens p.14
Identitas & similitudo formæ & accidentis ibid
Refutatio argumentorum quæ adduci possunt ad stabiliendam necessitatem formæ substantialis p.14 ad.18
Agit de brevibus Aphorismis p.18,19,20
Animæ vegetativæ in plantis & sensitivæ in brutis sunt tantum temperamentum, rationes p.20,21,22
De animæ rationalis origine ibid
An anima sit à Parentibus p.22
Dubia solvenda, si anima sit vel per multiplicationem, vel divisionem, vel generationem p.22,23
Animæ rationalis origo non ex semine parentum p.23
Argumentum primum ibid
Argumentum secundum ibid
Argumentum ab authoritate divina 24
Eccles. 12. 7. ibid
Heb. 12. 9. 25
Zach. 12. 1. ibid
Esai. 57. 16. ibid
Ezek. 37. 5. ibid
Exod. 21. 22. ibid

DE FORMARVM ORIGINE.



Exatiſſima eſt illa inter Phyſicos Quæſtio, de Formarum Origine, quo modo, quo principio oriantur & materiæ adſocientur. Quæ quantum & docentium & diſcentium ingenia exercuerit, teſtatum faciunt tot doctorum hac de re commentationes atque poſt tam claras, ut videbatur, huic veritati prælatas faces luminaq; admota, ſumma animorum caligo & inſcitia, qua adhuc cingimur. Hæremus in cortice, & in natura veſtitum externumque accidentium ornatum novimus & miramur, at corpus ipſum & intimam eſſentiæ medullam quærimus & ignoramus. Vel potius, annon in ſcirpo nodum? illud anxia indagine veſtigantes, quod niſi in Philoſophorum cerebris libriſque, in Natura eſt nuſquam. Ita planè eſt, cæcutientes nimium acutè cernimus, atque illud ſcire ſatagimus, quod nec eſſe natura agnoſcit. Intelligo illud Phyſicorum de rerum Formis placitum; quod etſi antiquitate & omnium præjudicio ſatis confirmatum videatur, tamen, cum potius ut Poſtulatum quàm ut Demonſtratum ab Ariſtotele primo inventore, ejuſque Sectatoribus ſumatur, non erit immodeſti, ſed φιλαλήθες, illud penitius introſpexiſſe, atque examinaſſe, quid firmitatis habeat hoc fundamentum, cui tot in omni Philoſophia dogmata innituntur. Atque hoc ſanè neceſſarium eſt Animarum Ortum diſquirenti, prius de omnium Formarum origine diſſerere, earumque Naturam perſpectam habere, cujus ſi vel ignari vel falſo gnari ſumus, offundentur tenebræ, & error ſe reliquæ diſputationi ingeret. Itaque, quid Forma, cujus Entitatis & Originis, primò in genere videamus, deinde ad Animas deſcendendi locus erit.

Ariſtoteles, rejectis aliorum ante ſe placitis, tria rerum communia principia ſtatuenda eſſe docuit, Conſtitutionis duo Materiam & Formam, Tranſmutationis unum, Privationem: quam triadem poſteritas venerata eſt, & ferè ἀξιωμάτως retinuit. Merito autem erroris ſuſpecta eſt hæc doctrina, & à multis contrà itum: qui Privationē ſede, quam occupârat, detruſam, binarium tantum principiorum numerū agnoverunt. Quàm hoc juſta fecerunt lege, ſufficiet uno aut altero exemplo demonſtraſſe. Privatio eſt principium tranſmutationis, inquit Ariſt. At quale principium? Intueamur exemplum, & naturam non notiones ſectemur. Aqua mutatur in Aërem. Hujus mutationis principium eſt Privatio, vel quatenus eſt Abſentia formæ aeris in aqua, vel quatenus eſt Aptitudo in materia aquæ ad recipiendam formam aeris: ex iſtis enim duabus partibus conflatur definitio privationis. Non priori reſpectu, nam Abſentia formæ (fatentibus

bus ipſis Ariſtotelicis) eſt merum non-ens, nihil habens poſitivi. Ipſum Abeſſe eſt non Eſſe, nec magis ens eſt mera Abſentia formæ aeris ab Aqua, quàm abſentia formæ aeris ab Auro, hoc eſt, purum putum Nihil. Quis autem ſanus dicet, Non-ens eſſe principium tranſmutationis corporum naturalium? Non poſteriori modo, quia 1. Sic Privatio non eſt Privatio; merus eſt & Rei & Vocabuli abuſus vocare aptitudinem & capacitatem ſubjecti nomine Privationis: perinde ac ſi dicas, Carendi duæ ſunt partes, Carere & Habere. Illa enim Aptitudo eſt Qualitas verè poſitiva, quæ habetur & poſſidetur à ſubjecto. Nempe vel una ſimplexq; qualitas ut Potentia paſſiva materiæ primæ per quam verè diſponitur ad recipiendam formam quamcunque, vel mixta qualitatum congeries in corporibus, ſive mixtis ſive ſimplicibus, per quam ad unam formam magis quàm ad aliam diſponuntur; ut in aqua Humiditas & Tenuitas faciunt eam capacem & aptam ad aeris formam magis quàm alterius corporis. At quis, vel unam, vel multarum qualitatum debitam mixturam, ſine abſurditate vocaverit Privationem? 2. Etſi revera iſta Capacitas & Aptitudo requiratur ad omnem tranſmutationem ut Conditio neceſſaria in ſubjecto tranſmutando, (nec enim ex quolibet ligno fit Mercurius) non tamen rectè dicitur principium & cauſa tranſmutationis. Annon ideo res mutatur, quia mutari apta eſt & capax? minimè certè, neque in artificialibus, neque in naturalibus. Sed hic decurritur ad ſolennem diſtinctionem duplicis principii, 1. Effectivi virtute ſua agentis, & 2. Occaſionalis anſam quaſi præbentis; & hujus poſterioris farinæ eſt Privatio. Qua diſtinctione parum conſulitur huic cauſæ, ut ex his palam fiet,

1. Non ferendum eſt hoc Ariſtotelis πρόσχημα, qui fundamenta totius Philoſophiæ jaciens, & principia tum conſtitutæ tum tranſmutatæ naturæ accuratè inveſtigans, neglexerit Cauſam efficientem in qua virtus tranſmutativa corporum latet, atque ejus loco Occaſionem tantùm prehenderit, cujus nulla eſt ex ſe efficacia, non ἀρχὴ ſed ἀφορμὴ dicenda fuerit privatio.

2. Nec occaſio quidem eſt, quod ad primam privationis partem, cui tamen hæc diſtinctio ſolet applicari. Sive enim Aquam integrâ adhuc ſuâ Formâ, ſive jam corruptâ ſpectemus, neutro modo abſentia formæ eſt occaſio mutationis. Non primo, nam Abſentia formæ aeris in aqua adhuc manente integra, non magis Occaſio dici poteſt mutandæ aquæ in aerem, quàm mutandæ illius in ignem aut terram. Iſtas enim Formas per-æque omnes etſi non habeat, tamen eis non caret: aliquid verò agendi moliendique occaſio, non eſt Non-habere, ſed Carere. Non ſecundo, nam abſentia formæ aquæ in aqua corrupta, non eſt occaſio cur introducatur forma aeris magis quàm forma ignis: nec abſentia formæ aeris in aquam introducibilis eſt occaſio cur introducatur, nam & terræ quoque forma abſens eſt, & introducibilis aliquandoque in aquâ corruptâ inducitur: nec denique abſentia formæ ſimpliciter occaſio eſt cur alia qualis qualis ſit intromittatur: Illud enim figmentum eſt, ut ſic oſtendi poteſt, In tranſmutatione aquæ in aerem neceſſariò ſecundum doctrinam Perip. dandum eſt aliquod Inſtans in quo & non antè forma aquæ recedit: ut enim Generatio, ſic Corruptio fit in Inſtanti, forma ſiquidem eſt indiviſibilis & tota accedit, receditque in momento. Bene habet. Ante illud igitur inſtans in aqua non erat ulla Privatio. Iam verò cum avolat forma aquæ, advenit aeris forma vel in eodem inſtanti vel in diverſo. Si in eodem, nulla poteſt intercedere Privatio, ſiquidem ante illud aqua non erat privata ſuâ forma, & in illo ipſo inſtante admittit formam aeris. Itaque hoc pacto occidit privatio, ſed oritur interim major difficultas, Quomodo in uno & eodem inſtanti eadem materia aquæ, poſſit habere duas formas ſpecificas Aquæ & Aeris? cujus difficultatis nulla planè ſolutio dari poteſt ſtante Phyſicæ peripateticæ conſtitutione. Sin dicas hoc fieri diverſis inſtantibus, intercedente aliquo privationis tempore: ſuccutis hoc dicto Phyſiologiæ Ariſt. fundamenta, quæ volunt impoſſibile eſſe ut materia vel ad momentum informis exiſtat. Quare cedat foro Privatio, nec amplius in

Naturæ

Naturæ triumviris accenſeatur: Aptitudo quidem & Capacitas illa materiæ eſto aliquo modo Occaſio legum naturæ novandarum: Principium non eſt, Privatio non eſt. Hujus autem nothi loco ſubſtituatur γόνιμον illud omnium Tranſmutationum principium effectivum, ſcilicet, Pugna contrariarum Qualitatum: quarum adverſa dimicatio alternaque aut mutua victoria, & poſt eam concordi temperie, aſt diſproportionata δυσκρασία, fons eſt & radix, unde exiſtunt omnes, quæcunque in natura naturaliter fiunt, generationes corruptioneſque. Hoc clarius demonſtrabitur in ſequentibus, dum ſecundum Peripateticorum Principium diligentiori examini ſubiicimus. Hoc

§ Forma eſt; cujus notitia quantam Mortalium mentibus creavit moleſtiam & triſtitiam, imo ſcientiæ deſperationem, inde conjectura capi poteſt, quòd, cum Scientia nulla ſit niſi per demonſtrationem, hæc autem nulla, niſi ex Cauſâ proximâ, cauſa verò hæc ignoretur ſi forma ſit incognita, omniumque formarum ne una quidem cognoſcatur (omnibus fatentibus) exceptâ illâ Hominis, omnis nobis ſpes præcluditur, quidvis in qualibet alia re perfectè intelligendi. Apage autem iſtud ingeniorum tormentum! Dabimus operam hujus ναυσιφόνου fidiculas incidere: atque in re obſcuriſſima operoſiſſimiſque nodis perplexa, auxilii, quantum poſſumus afferre. Hoc autem ſecando potius fiet quàm ſolvendo; cum præſtet demoliri quàm mox ruiturum opus reficere. Duo ſunt conſtitutionis rerum principia, Materia & Forma. Materiam agnoſcimus, de Forma quærimus. Ea eſt (inquiunt Peripatetici) Principium activum quod cum materia conſtituit compoſitum ſubſtantiale. Habes eſſentiam, vide ejus proprietates & elogia. Eſt ſubſtantia, & quidem præcipua pars eſſentialis compoſiti; divinior & dignior natura quàm materia; compoſito dat Eſſe, Agere, Diſtingui, Nomen; eſt generabilis, & corruptibilis: educitur deſinu ſive poſſitentia materiæ; in ſenſus non incurrit; conſiſtit indiviſibili, nec augetur aut minuitur pro varia compoſiti quantitate; eſt immaterïata & tamen materiæ neceſſitate ligata; cape quoque diviſionem: eſt forma alia Prima reliquas antecedens, communis omnium corporum naturalium quatenus ſunt naturalia, alia Secunda primam ſequens propria particularium corporum ſecundum diverſas ſpecies. Hæc ſunt breviter quæ Phyſici de forma tradunt, pauca ea quidem, at tamen eiuſmodi, quæ cum inter ſe cum fundamentis naturalis ſcientiæ ab Ariſt. poſitis parum conſentiunt. Illud primo ſcrupulum injicit ſubleſta hìc agi fide, quod inter tot de Materia, altero principio, controverſias, libros, diſputationes ultro citroque ſcriptas habitaſque, parum aut nihil fere de formarum natura repertas in Phyſicorum commentariis. Aliquid in genere diſputatur in Communi phyſices parte, ubi è regione materiæ forma tractatur; at ſit ita leviter & perfunctoriè, ut agnoſcas eos umbram non veritatem petere, inter ipſas diſputantium manus avolantem & evaneſcentem. In reliqua Philoſophia donec ad hominem perventum erit, altum de ea ſilentium, exceptis quibuſdam de Cœli & Elementorum formis, otioſis ſpeculationibus. An hoc fit quod formæ natura & notitia magis in obſcuro ſit, quàm materiæ? Nequaquam ſane. Conferamus Paritatem utriuſque & Privilegia formæ. Forma in ſenſus non incurrit, neque Materia; utriuſque cognitio ab intellectu ſolo pendet, fatentibus Peripateticis, & docentibus Materiam non cognoſci niſi duplici inſtrumento, Probationis neceſſariæ à tranſmutationibus ſucceſſivis commune aliquod ſubjectum requirentibus, & Proportionis ab Arte factis ex materia variè effigiata conſtantibus. Quare mirum eſt, eos, qui de materiæ Eſſentia Proprietatibuſque tam multa diſputârunt, & definierunt, noluiſſe Formæ naturam accuratius eiſdem uſus ſubſidiis inquirere. Nec etiam cur hìc magis hebeſcerent oculi, ſi digniorem & clariorem formæ naturam ſpectemus, Quid enim? Materia eſt perfectibilis, Forma perfectio: illa, potentia, nuda, pura paſſiva potentia (ſic aiunt) at forma eſt Actus Materia debilis entitatis & pœnè aciem intellectus fugientis, at forma divinum quid ipſam eſſentiam dans nedum habens; Materiæ propria, potentia patiendi & recipiendi quidvis, & Quantitas indeterminata, at

actio

actio nulla: Formæ autem mille Actionum Qualitatumq; differentiæ, quæ sensum intellectumque non leviter perstringunt. Quid igiter causæ esse quod tot præsentibus auxilijs tantillum in Formarum cognitione profectum sit, in materiæ tantum? His illud adde, quod qui de Angelorum essentia summa subtilitate & audacia pronunciârunt, quorum essentia segnius à nobis percipitur, illi formarum disquisitionem penitus ferè neglexerunt. Verum ne suspicioni huic justæ, nimium dedisse videamur. Accedamus ad rationes: quibus adversum receptam formæ Doctrinam sic argumentari possumus.

Forma Corporis naturalis, est vel Substantia vel Accidens. Si substantia sit, erit vel Materialis & Corporea, vel Immaterialis & Spiritualis. Hæ divisiones sunt immediatæ, & ex terminis oppositis toto genere differentibus constant. Ita ut inepte diverticulum quæratur in distinctione Substantiæ in Perfectã & Imperfectam, aut in gradibus quibusdam intermedijs inter Substantiam & Accidens, inter Materiam & Spiritum: quos neque Natura nec Philosophia peripatetica ullo modo admittit. Puritas enim putissima materiæ non eximit rem e grada rerum materialium, nec speciem variat. Illa entitas media inter substantiam, & accidens ne concipi quidem potest, & certe novum requiret Prædicamentum. Nec illud de Perfectione & Imperfectione Substantiæ formam magis divisione Prædicamenti exterminat, quàm Materiam, quâ imperfectius nihil. Sunt itaque secundum Philosophiam peripateticam, & naturam quidem ipsam, distributiones illæ irrefragabiles: ex quibus sic procedo: Forma nec est Substantia materialis, nec immaterialis: ergo ne omnino quidem Substantia est. Probatio instituetur per partes.

I. Forma non est Substantia materialis & corporea: ostendo his rationibus:

1. Quod materiam corpusque informat, illud non est materiale & corporeũ. Atqui formæ officiũ est informare, &c. Ergo &c. Vis hujus argumẽti in eo cõsistit, ut intelligatur quid sit, informare: hoc autem est, Omnes materiæ partes ita permeare, atq; omnibus vel minimis ita se immiscere, ut unicuiq; essentiã & vires speciei convenientes tribuat. Dico impossibile esse, ut Substantia aliqua materialis à materiâ corporũ distincta, materiã illorum per minimas sui particulas ita pervadat. Contradicit hoc naturæ, quæ vetat omnem Penetrationem dimensionum, hic necessariò concedendam, si materia materiam permeet, cum omnis materiæ, cujuscunq; demum subtilitatis sit, quantitas semper sit accidens inseparabile.

2. Omne materiale & corporeum est per se Quantum & Divisibile. Atqui Forma non est Quanta per se & Divisibilis. Ergo &c. Major manifesta est ex discrimine inter Corpus & Spiritum. Minor est ex omnium Philosophorum placito, qui statuunt formas quantitatis esse expertes, & in indivisibili consistere. Quam verum sit illud dogma non opus est nunc exquirere, sufficit hoc loco has contrarias sententias inter se commisisse.

3. Nihil generabile & corruptibile est materiale & corporeum. At omnis forma (humana excepta) est generabilis & corruptibilis. Ergo nulla forma &c. Veritas majoris propositionis clarissima est tum ex communi Aristotelicorum sententia, asserentium materiam nullo modo generari aut corrumpi posse, sed ortus & interitus imminere persistere in perpetuum, tum etiam Experientia. Fieri enim non potest in transmutationibus ut vel minimus materiæ pulvisculus corrumpatur in nihilum, aut generetur de materia non præexistente. Quicquid in rebus est materiale (intelligo Essentiam non Inhærentiam, nam sic accidentia sunt materialia) illud sicut divina solum virtute e nihilo exiit, ita nulla naturali vi in nihilum redigitur. At, quod minor ait, formæ quotidie corrumpuntur & annihilantur, atque de novo generantur idque virtute naturalium agentium. Affirmant hoc omnes, atque ipsa etiam transmutationis veritas. Nihil ergò in formis materiale est.

4. Evertitur hoc pacto illud principiorum, [illegible] ab Aristotele positum, scilicet,

ſcilicet, Principia debere eſſe contraria, quia quidquid fit fieri ex contrarijs neceſſe eſt. Vbi per Contrarietatem non intelligit illam propriè dictam (alibi enim dicit Subſtantiam Subſtantiæ non contrariari) ſed talem diverſitatem & diſtinctionem, per quã principia corporũ conſtitutiva ita differunt, ut eſſentiã proprijſq; ijſdem non communicent. Nam ex uniformi, aut duobus Vniformibus ſubſtantijs, nihil niſi Vniforme generatur. Atqui ſi forma quoq; ſit materialis, materia & forma non tantum non contraria, ſed ne diverſa dici poſſunt: eadem ſiquidem erit utriuſque Eſſentia gradibus tantum majoris aut minoris puritatis & ſubtiliatis diſtincta: qui plane non ſufficiunt ad tollendam uniformitatem.

5. Tollitur quoque hoc modo illud Formarum privilegium, quòd ſit Fons & Origo omnium actionum: Cum enim operationes ſint à forma, formæ autem eſſentia ſit materialis, neceſſariò ſequitur materiam quoque eſſe activam & actionum principium. Erit ſiquidem forma, Materia quædam actuoſa vigoris & virtutis plena, per quem potens eſt materiam corporis torpidam & ignavam actuare & excitare. At unde iſta virtus? neceſſe eſt ut ſit immediate ab ipſa formæ materia: nam ſi ab alio oriatur, jam forma non erit principium, quo datur aliquid prius. Sicut enim materia prima ex ſe habet quantitatem, ſic & forma vires ex ſe ortas non ab alio mutuatas poſſidet. Atque hoc plane repugnat omnium Peripateticorum confeſui, qui docent à materia quæcunque demum ſit, meram oriri Paſſionem, eamq; eſſe omnis poſſibilitatis radicem.

II. Quod forma non ſit Subſtantia Immaterialis & Spiritualis evincitur firmiſſimis rationibus.

1. *A Formarum Generatione.* Qua in rẽ ridiculum planè eſt quàm miſerè ſe alioſque torſerint Philoſophi. Summa omnium in hoc negotio ſpeculationũ huc redit, Formas non Induci, ſed educi è materia. Nimium enim abſurdum viſum eſt dicere formam auri, lapidis, plantæ &c. primo extra materiam factam eſſe ab externo, agente, deinde, veluti vehiculo in materiam importari. Spinoſis abſurdis horret hæc opinio, Poſſe formas rerum ſeparatas exiſtere, plus conferre agens externum quàm ſemen in generatione &c. Quare in eo fixus eſt baculus, formas omnes (humanam excipe) è materia educi. Verùm hic admodum ſudatur in explicando hujus ęductionis modo, nec adhuc certi quicquam ſtatuitur. Nos breviter omnia comprehendentes ſic argumentamur. Si forma educatur ex materia, fiet hoc vel ex Aliquo in Materia præexiſtente vel ex Nihilo. Si prius, erit illud Aliquid vel ipſa Materiæ Eſſentia, vel Accidentia quædam illius. Per partes agamus.

1. Forma non oritur ex Eſſentia materiæ: contradicunt hæ rationes.

1. Quicquid ex materiæ Eſſentia oritur, illud neceſſariò eſt materiale, ut quicquid ex aere nudo fit, eſt aereum. At forma non eſt materialis, ut patet ex ſupradictis. Ergo &c. Vel ſi forma ſit immaterialis, impoſſibile eſt ut fiat ex Eſſentia materiæ: fundamentum ſiquidem ponitur in Philoſophia, Immateriale ex Materiali per agentia materialia (ut ſunt ea quæ formas educunt) generari non poteſt. Illa enim materia, ex qua conſtituitur forma, ad quamcunq; demum puritatis, claritatis & tenuitatis gradum velut in alembico alevetur, materia tamen eſt, & remanet.

2. Funditus ſubruitur illa altera principiorum lex ab Ariſtotele, & ſectarijs lata, Principia ne fiant ex ſe mutuò. Atqui fient, ſi ex materiæ ſubſtantia confletur forma.

2. Forma non oritur ex Accidentibus materiæ; confirmant hæc argumenta, contra opinionem eorum omnium qui dicunt, formas educi de Potentia, de Sinu, de Gremio materiæ. Vbi intelligunt, credo his terminis, Accidentia & Qualitates quaſdam materiæ. At non hinc formis origo eſt: nam

1. Sub-

1. Substantia fiet ex Accidentibus, forma substantialis ex accidentalibus materiæ proprietatibus. Quod absurdum quàm dissonet, peripateticarum aurium esto judicium. Aut si ex Accidente nihil generetur nisi Accidens (quod verum est) forma erit Accidens utpote ex Accidentibus facta: at hoc quoque Peripatet. monstrum est.

2. Forma non erit primum principium corporis naturalis: siquidem ex priore facta est, viz. Accidentibus materiæ, quæ potius quam forma principii loco habenda sunt. Hac quoque ratione evertitur altera principiorum lex, Principia ne fiant ex aliis: at forma fiet ex accidentibus.

3. Particulariùs quæratur, quænam sint hæc accidentia materiæ, quæ Gremii Sinusq; nomine vocantur; certè tria sunt aut nulla, 1. Potentia passiva, 2. Quantitas indeterminata, 3. aut Præviæ dispositiones. Quod ad duo priora, risu dignus est si quis dicat, Formas oriri & fieri, aut ex Potentia passiva sive aptitudine & capacitate materiæ ad formas recipiendas, aut ex interminata illius quantitate. Mera sunt ista deliria. Ergo fortè ex præuiis dispositionibus fit. Hoc verisimilius dicitur, sed hìc cautè advertendum est, nos hactenus non de Existentia, sed de Substantia formarum quærere, non quo Agente in materia existant, sed ex qua Essentia & Substantia sint & constituantur. Itaque etsi fortassis præviæ dispositiones & qualitates in materia secunda præparata, ut in materia auri, lapidis, seminis concurrant per modum Agentis ad productionem formæ auri &c. non tamen possunt concurrere per modum constituentis ad condendam illius substantiam & essentiam. Siquidem præviæ dispositiones sunt tantùm Accidentia; at forma, secundum Peripateticos, est Substantia & quidem Immaterialis, quæ ex accidentibus tanquam materiâ constitui nequit. Aut si constituatur, erit quidem forma Immaterialis, sed immateriale accidens, non immaterialis & incorporea substantia. Hæc de priori parte, viz. Formam non fieri ex aliquo præexistente in materia: sequitur membrum posterius.

3. Forma non fit ex nihilo. Ita enim formæ in materia productio non esset Generatio, sed Creatio: quod sine maxima absurditate concedi non potest. Tolleretur enim discrimen inter animam rationalem & cæteras formas, quarum etiam vilissimæ opus haberent ad existentiam creatione essentiæ. Daretur immediatus & supernaturalis Dei concursus ad omnem generationem, creando & infundendo formam, aut tribuenda esset naturalibus agentibus. Vis creandi substantiam ex nihilo, quæ solius Dei propria est. Præcipuè in substantiis immaterialibus (ut formis) quarum essentia materialibus longe dignior est. Atque hoc in loco Philosophis aqua planè hæret, Interrogatis sive de inanimatis sive de animatis formis, Sintne actu in materia è quâ educuntur? ut forma auri in materia ex qua generatur, forma pulli in ovo. Hic æstuant, & sudant. Insunt & non insunt. Existunt & non existunt. Insunt, sed non actu: nam sic ajunt, nihil de novo generaretur, cum forma actu & materia actu existat. Neque plane non insunt, nam sic crearentur. Ergo insunt potentiâ. Contradictio, insunt, *i. e.* possunt inesse. Insunt in suis Causis: & hoc *αἰτιατικῶ*: insunt, *i. e.* causæ insunt per quas possunt aliquando inesse. Rursus, insunt habitualiter non actualiter, ut scientia in Geometra dormiente. Inepta distincto, quatenus huic negotio applicatur. Habitualis enim rei inexistentia actuali non opponitur; scientia enim in Geometra dormiente Actu in est, etsi non quoad Actus & Exercitia: Num & formæ sic? Substantia earum & Actus primi actu insunt in materia, sed operationes & secundi actus impediuntur & dormitant. Nec hoc volunt, quia absurdum est dicere, Formam auri esse actu in materia ex qua generabitur aurum: sic esset aurum antequam est; aut formam aeris esse actu inaqua transmutanda, antequam actu transmutetur in aerem; aut formam animalis actu esse in semine,

ſemine, nec tamen ſemen poſſe dici animalium. Omnia hæc ſunt ἀπόρρητα, ut & tota iſta Philoſophorum contemplatio de Formarum ſubſtantialium & materialium è materia Eductione. His accedunt aliæ rationes.

4. Repugnat communi ſenſui & ſano intellectui hæc formarum immaterialitas. Quis enim ſobrius dixerit eſſe in lapide, in auro Subſtantiam aliquam ſpiritualem à materiâ diſtinctam. Spiritus lapidis. Spiritus Auri. Portenta in Philoſophia, niſi Chymico ſenſu capiantur: at Spiritus hominis rectè.

5. Omnis ſubſtantia diviſibilis eſt materialis & corporea. Forma eſt ſubſtantia diviſibilis: ergo non eſt ſpiritualis & incorporea. Major eſt ex ipſius Naturæ dictamine. Diviſio enim ſequitur Quantitatem, & Quantitas eſt indiuiſa materiæ comes. Minor manifeſta eſt in diviſione omnium totorum Homogeneorum, ut auri &c. nec non Heterogeneorum quorundam, ut in avulſo ab arbore ramuſculo ex ſe recreſcente, &c. Quod ſi obiiciatur aliquid etiam non corporeum dividi poſſe, ut albedinem in charta, omniaque accidentia ejuſmodi, quæ tamen Quantitate & Materia carent. Reſpondemus, longè maximum diſcrimen eſſe inter Spiritus, immaterialeſque ſubſtantias, & accidentia immaterialia, illarum enim Eſſentia conſiſtit in indiviſibili, tam neceſſario nexu inter ſe colligata, ut recedente parte tota pereat (ſi Metaphyſicis credamus) at non ſic Accidentium. Stet itaque immota hæc reciprocatio: Omnis Subſtantia Spiritualis eſt Indiviſibilis, &, Omnis Subſtantia Indiviſibilis eſt Spiritualis, quicquid ἀλόγως obſtrepunt Conimbricenſes 2. de An. Cap. 11. Quæſt. 8. Art. 3. Atque è contrà de Subſtantia Materiali. Cujus argumenti tanta vis eſt, ut formas è claſſe ſubſtantiarum, in Ordinem Qualitatum videatur poſſe cogere.

Perſequamur reliqua argumenta.

2. *A Formarum Corruptione*, quâ omnes quotquot præter animam rationalem, ſunt, damnantur. Vnde ſic arguitur

1. Nulla ſubſtantia immaterialis eſt corruptibilis, Omnes formæ ſunt corruptibiles. Ergo nullæ formæ ſunt immateriales. Majoris (intellige eam modo naturali) probatio eſt invicta ex ipſo Peripato petita. Omne agens & patiens naturale debent convenire in genere, *i.e.* in materia inquit Ariſtoteles. Inter ea igitur quæ differunt materia nulla eſt Phyſica actio aut paſſio. Atqui materiale & ſpirituale ſic differunt, ergo illud in hoc agere, hoc ab illo pati non poteſt. Fieri itaque non poteſt ut aliquod agens naturale & corporeum, formas rerum immateriales agendo corrumpat, totaſque penitus aboleat, & in nihilum reducat virtute aliqua naturali. Ejuſdem virtutis eſt ſubſtantiam è nihilo creare & in nihilum redigere. Quare in omni corruptione aut concedendus eſt extraordinarius & ſupernaturalis Dei actus in abolitione formæ etiam muſcæ unius miſerculæ; aut affirmandum, ordinaria agentia naturalia habere vim agendi in formas eaſque annihilandi; quo dato, neſcio quî liceat Pontificiorum nænias de igne Gehennali & Purgatorio animas urente, de ſuffumigationibus diabolum abigentibus, aliaſque ineptias commodè refutare.

2. Cum omnis ſubſtantia immaterialis ſit excellentior materiali: In genere formarum res contrario planè modo ſe habebit. Ignobilis enim & ignava materia firmiorem ſtabilioremque eſſentiam habebit, quàm vel præſtantiſſima bruti anima: Materia pulicis nulla arte, nulla mutationum viciſſitudine poteſt annihilari: at vel nobiliſſima Leonis anima uno ictu occidit, & in nihilum abit. Magnum hoc & notabile diſcrimen non levem mihi ſemper excitavit ſuſpicionem, Formas non inter ſubſtantias, ſed accidentia numerandas eſſe, quæ ut videmus, ortui & interitui in ſingula momenta ſunt obnoxia.

Hactenus de primo diviſionis membro: Quod forma non ſit Subſtantia, cui & alia addi poſſent ſi ſingulis immorandi otium eſſet. Propero ad ſecundum

dum membrum vbi diſquirendum reſtat, utrum Forma accidens ſit, necne. Sententia negativa à Phyſicis mordicus defenditur; nobis autem affirmativa etſi παράδοξος verisimilior tamen videtur: quam ut ſuperioribus rationibus coacti neceſſario tenendam ſuſcepimus, ita ſequentibus argumentis atque argumentorum, quæ obiici poſſunt, ſolutionibus claram facere conabimur. Eſto itaque concluſio probanda.

Omnis forma corporis naturalis, (animâ rationali exceptâ) eſt accidens aut accidentium multorum mixtura, temperamentum vulgò dictum, & prætera nihil. Hujus concluſionis veritas patet.

1. Ex remotione membri alterius immediatè oppoſiti in prima diviſione. Evictum enim eſt allatis argumentis formam nec materialem nec immaterialem Subſtantiam eſſe, relinquitur ergo ut ſit Accidens.

2. Ex perpetua analogia inter Formas ſiltas & Accidentia, quæ tanta eſt, ut errore aliquo veterum factum ſit, quod eorum naturæ Eædem, in ſimiles diviſæ ſint. Ecce paralleliſmum.

1. Accidentia generantur & corrumpuntur, de novo oriuntur & in nihilum abeunt, ut ratio & experientia dictant. Eadem quoque eſt formarum lex, in horas naſcentium, & evaneſcentium.

2. Accidentia diffunduntur per totum ſubjectum, & minimas materiæ particulas penetrant, atque pro ratione ſubjecti quanti & diviſi, ipſa quoq; quantitatem & diviſionem ſortiuntur. Non ovum ovo ſimilius, quam hæc in re Formæ accidentibus, diffuſæ & diviſæ per materiam.

3. Accidentia dependent à materia in Eſſe & in Fieri, ita ut extra ſubjectum ne ad momentum quidem temporis ſubſiſtere poſſunt. Annon & Formarum eadem conditio, quæ cum ſint immateriales (ut & Accidentia) ita tamen cum materia quoad & Eſſentiam & Exiſtentiam σχέσις ἀνάγκης nexu vinciuntur, ut extra eam planè Nihil ſint. Atque, ut Accidentia quoque, non migrant de ſubjecto in ſubjectum. Ex quibus clarum eſt non eſſe tantum formæ & accidentis ſimilitudinem, ſed etiam identitatem.

3. Ex refutatione argumentorum quæ in contrariam ſententiam adduci poſſunt, ad ſtabiliendam neceſſitatem formæ ſubſtantialis. Horum præcipua ſunt,

1um. Omne compoſitum ſubſtantiale requirit materiam & formam ſubſtantialem, ex quibus componatur. Corpora naturalia ſunt compoſita. Ergo habent materiam & formam ſubſtantialem.

Infirmitas hujus Argumenti eluceſcet ex falſitate majoris propoſitionis, quæ oritur ex malè intellecta Compoſitionis natura. Cum enim duplex ſit Compoſitio, 1. Ex Subſtantia & Accidentibus, 2. Ex Subſtantia & Subſtantia, falſò creditum eſt, Omne corpus naturale componi ex duabus ſubſtantiis genere diverſis. Veritas breviter ſic ſe habet, In Corporibus ſimplicibus Cœlo, viz. & Elementis eſt nuda tantum Compoſitio Subſtantiæ, Materiæ, ſcilicet, & Accidentium variorum diverſis ſyzygiis in materia unitorum. In Corporibus mixtis, ſive animatis ſive inanimatis eſt Compoſitio, partim Subſtantiæ & Accidentium, partim diverſarum Subſtantiarum. Diverſarum, dico, non Eſſentiâ, ſed Accidentalibus differentiis; ut ſunt ſubſtantiæ quatuor Elementorum quorum materia una eſſentiâ, qualitatibus quadruplex concurrit in compoſitione corporum mixtorum. Denique, in homine ſolo eſt Compoſitio diverſarum ſubſtantiarum genere differentium, viz. Corporis, Subſtantiæ materialis, & Spiritus ſubſtantiæ immaterialis. Itaque dicimus Corpora naturalia eſſe Compoſita, & quidem Subſtantialia ab una parte, ſcil. Materia, non utrâque. Forma quidem ineſt, ſed Accidentalis illa, non Subſtantialis. Et revera, nulla dari poteſt ratio idonea, cur neceſſitas naturæ id exigat, ut, corpus nequeat conſtitui, ſine concurſu duarum Subſtantiarum eſſentialiter diſtinctarum. Sufficit planè unica materiæ

ſubſtantia

ſubſtantia variis diſtincta & ornata accidentibus, ut in Elementis.

2um. Quicquid Materiam actuat, ponit in Specie, Exiſtentiam eidem tribuit, illud eſt Subſtantia. Atqui forma facit ilta omnia. Ergo Forma eſt ſubſtantia.

Vitium hujus argumenti eſt in majore propoſitione, quæ ſententiæ eſt aut ambiguæ aut falſæ. Quid enim eſt Materiam actuare? quid ponere in Specie? quid Exiſtentiam dare? Illo actuandi termino neceſſario intelligitur, vel Formam dare Materiæ eſſe Actuale, ut ſit actu ens & ſubſtantia, vel formam dare Materiæ eſſe Actuoſum, ut quæ ex ſe nuda torpet, efficacibus induatur qualitatibus. In priori ſenſu falſam eſt formam actuare materiam, cum enim materia ſit ſubſtantia, omniſque ſubſtantia ſit ens per ſe ſubſiſtens, utiq; materia per ſe, non per accidens, non per aliud, non per formam, ſuam actualem ſubſiſtentiam habebit Dico per Formam: cum formâ enim ſubſiſtit; aſt ita forma non magis actuat materiam, quam hæc formam, quæ non ſubſiſtit niſi cum materia. Poſteriori ſenſu verum quidem eſt omnem Actuoſitatem & Efficaciam in ſubſtantia materiæ eſſe ab aliqua forma ſuperveniente; ſed manet tamē dubiū Quid illa forma ſit, &, An neceſſario omnis actio & agendi vis debeat immediatè à ſubſtantia aliqua profluere? de qua quæſtione in argumento alio dicendi locus erit. Atque hinc patet quid ſit ponere in ſpecie, & exiſtentiam dare, quo nihil aliud intelligitur, quàm quòd materia rerum omnium, quæ * ex ſe actu exiſtit ad omnem effigiem formamq; indifferens, variis veſtita Accidentibus & accidentium temperamentis exiſtat tali aut tali modo & ſpecie. Nec ſecus ac maſſa ceræ ex ſe exiſtens, poſtea in varias imagunculas efficta, exiſtit ſub hac aut illa ſpecie animalculi. Vbi, ut non opus eſt nova ſubſtantia ad novam & ſpecialem exiſtentiam, ſed tantum inductione novi accidentis (figuræ ſcilicet) ita in materia rerum naturalium communiter in mundo exiſtente non opus eſt niſi mutatis & copulatis Accidentibus ad dandam ſpecialem ſub hoc aut illo modo exiſtentiam.

* *Illud enim aliquorum ridiculum eſt, Materiam ex ſe actu non exiſtere: Quaſi dari poſſet aliqua ſubſtantia ex qua mundus ſit & quæ extra mundum non eſt, in mundo tamen actu non exiſtat. Sed fallit particula (ex ſe) ineam detorta ſenſum, ac ſi quod ex ſe, illud ſeparatum exiſteret. Hoc vero inceptum materia exiſtit coniuncta cum forma, ex ſe tamen non à forma habet exiſtentiam. Immo ſi verum dicere volumus, in genere rerum corporearum ſola Materia ex ſe exiſtit. Accidentia ſiquidem ex ſe neque Eſſentiam neque Exiſtentiam habent. Forma, ſecundum ipſos Peripateticos, dependent a materia & in Eſſe, & in Fieri, ſeu Exiſtere. Sola igitur materia ex ſe eſt, & exiſtit, etſi non exiſtat ſola. Nec hic dicendum, ergo univerſale per ſe exiſtet; ſiquidem materia particularis eſt ſubſtantia in toto mundo una & unica.*

3um. A quo omnes in Materia operationes profluunt illud eſt Subſtantia. A forma proveniunt omnes operationes. Ergo Forma eſt Subſtantia.

Hic quoque in majore error eſt, inde, ut credo, ortus, quod Philoſophi, dum ex una parte Materiam per ſe torpeſcentem omnique deſtitutam vigore ſpectant, ex altera parte Accidentis naturam ut debiliorem levioremque deprimunt, putârunt aliam quandam Naturam excogitandam eſſe, Virtutis & Virium plenam, quæ Actionum omnium fons eſſet, atque hanc Formam nominant. At falluntur, neque opus erat recurrere ad formā aliquā ſubſtantialē ut ratio redderetur operationū quæ fiunt à corporibus naturalibus. Sufficiunt ad hoc Accidentia. Dico enim Accidentia immediatè & per ſe poſſe agere, & non in virtute alicujus formæ ſubſtantialis. Quod clarum fiet inductione omnium primarū qualitatum, è quarū temperie oriuntur ſecundæ. Lux diffundit ſe per perſpicua omnia & illuminat obſcura. In virtute cujus formæ? Num ſolis? Atqui & cæteræ ſtellæ lucent, quarum forma eſt à Sole diverſa ſecundum Peripateticos. Num in virtute formæ corporis luminoſi? Nugæ. Carbunculus, ignis, candela, ſol, omnia ſunt corpora luminoſa. An eadem horum omnium forma ſubſtantialis? Non dicent, opinor. Si dicant eſſe, quatenus ſunt luminoſa; velim etiam dicant, quid ſit illa forma corporis luminoſi quatenus eſt luminoſum. Annon Lux ipſa? Niſi forte dicent tot eſſe in corpore for-

mas ſubſtantiales quot reperiuntur accidentia, ſcilicet, Eſſe formam Corporis quatenus colorati, aliam quatenus ſapidi &c. Quod inſaniæ proximum. Lux igitur in quocunque corpore ſit, ubique ſe propria virtute diffundit. Calor calorem generat, ac urit: Cujuſnam formæ efficaciâ? Num formæ ignis? atqui ut Aqua Solis ardore calefacta, calefacit, ſic Plumbum, lapis, aut aliud quodvis corpus ardori ſolis objectum. Inter cujus igniſque formam longum eſt intervallum. Ignis urit, ſic & ferrum, non candens modo ſed & nigreſcens. Num ambo urunt virtute ejuſdem formæ? Minimè. Alia ignis, alia ferri forma. At in ferro eſt ignis. Hem! Corpus in Corpore: at eſt in poris ferri. Scilicet, Denſatiſſimæ Chalybis, aut in compactiſſimi denſiſſimiq; auri lamina pori ſunt, per quos igneum corpus penetret ferrum aurumeque, idque per minutiſſimas utriuſque partes, ſiquidem ne minima pars ferri caltacti eſt, quæ non urat. Oſcitanter philoſophantur qui poris iſtis ἀντιτυπίαις rem ſalvam eſſe judicant. Quid ergo? Calor ubicunque eſt, propria & inſita ſibi virtute ſe exerit calefaciendo & urendo, pro ratione gradus illius quem obtinet, & ſubjectæ rei in quam agit. Et, ut obiter id dicam, Ignis nihil aliud eſt quàm Calor intenſus in quocunque tandem corpore. Dico Intenſus, non Summus, infra enim ſummum gradum (quem neſcimus) ignis eſſe poteſt. Quia alius alio calidior eſt, in eadem quantitate. Immo & deſcendendo vix novimus infimum gradum caloris infra quem ignis nullus eſt, ſiquidem quod unjus rei reſpectu ignis urens eſt, id alterius vix eſt calor tepefaciens. Sed hæc ſubtilius perſequi non eſt hujus loci. Pergamus, Frigiditatis in terra, in aqua, in glacie, in aere hyberna, effectus ſunt iidem extinguendi caloris, condenſandi corpora &c. at formæ in ſingulis diverſæ ſunt. Quare à nullius forma dependet frigiditas in exercitio propriæ virtutis ſuæ. Siccitas Terræ & Ignis (ſecundum Peripateticos Sicci) ſimiliter arefacit aquam injectam: at formæ hic quoque differunt. Idem in humiditate aquæ & aeris. Denique Deſcenſus communis eſt aquæ & terræ, Aſcenſus aeris & ignis: ille à gravitate, hic à levitate ortus. In utroque genere principium motus erit immediatè in accidentibus Gravitatis & Levitatis, non autem in formis, quæ diverſæ ſunt in utroque Pari, Qualitate eâdem manente. Plura addi poſſunt, at hæc ſatis confirmant concluſionem, * viz. Operationes in Corpore naturali poſſe effici ab Accidentibus ſolis in materiam impreſſis ſine ope Formæ alicujus ſubſtantialis à qua Virtus eorum dependeat. Itaque & huic argumento nervi incidunt.

4um. Quod eſſentialiter diſtinguit unam ſpeciem ab alia, illud eſt Subſtantia. Forma eſſentialiter diſtinguit. Ergo &c.

Solutio hujus argumenti facilis eſt; major propoſitio fallit, quæ vult omnem eſſentialem diſtinctionem fieri per aliquod ſubſtantiale. Nam etiam Accidentia diſtinguuntur inter ſe eſſentialiter, ut Virtus & Color. Sed & in ſubſtantiis res clara eſt. Eſſentialiter diſtinguuntur quæ differunt definitione. In definitione corporum naturalium duo ſunt, Genus *i. e.* Materia communis in qua omnia conveniunt. Differentia conſiſtens in Accidentibus materiam iſtam variantibus. Illud in definitione eſt ſubſtantiale, hoc Accidentale, ſed tale quod ſufficit ad eſſentialem diſtinctionem. Quid enim? cum dicunt Phyſici [Ignis eſt Corpus ſimplex] genus & materia, [calidiſſimum & leviſſimum] differentia ab accidentibus eſſentialibus, annon eſſentiale ſatis diſcrimen ponitur inter ignem & aquã, corpus frigidiſſimũ & graviſſimum? Etſi enim ſit ab accidentibus, non eſt tamen accidentale, ſed neceſſariũ, internum & eſſentiale. Quare dico, ut accidentia ſunt primò & per ſe cauſæ operationum ſic ſunt primò & per ſe cauſæ diſtinctionũ in ternarum in corporibus naturalibus; atque definitionem corporum naturaliũ eſſentialem ingrediuntur, ut

* *Et hoc ipſum eſt, quod poſt Zab. reliqui Phyſici fatentur Qualitates Elementorum eſſe eorum formas reſpectu miſtionis. Idem etiam quod Logici in definitione qualitatis, eſt forma accidentalis per quam ſubſtantia eſt efficax.*

ut non opus sit ultra materiâ & accidentia quicquam præterea in corpore naturali anxiè quærere; quorum simplicem vim & mixturam si exactè haberemus perspectam, nescio an aliquid deesset ad plenam naturæ cognitionem. Sed hinc fundi nostri calamitas, quòd Philosophi, dum omnium in natura virium & operationum originem in forma nescio qua, substantiali collocant, hujus autem formæ scientiam impossibilem esse fatentur sensu & experientia cogente, incuriosiùs se gesserunt in contemplanda Accidentium natura, eorumq; viribus & varietatibus pulcherrimis indagandis, contenti scilicet, in quolibet corporis affectu effectuque paulo difficiliore, dixisse, Est á forma.

5um. Forma non suscipit gradus, neque variatur. At accidentia eorumque temperatura potest variari & gradus suscipere, Ergo Forma, non accidens, non temperamentum est. Major inde confirmatur, Quia rei definitio variari non potest, quæ tamen variatâ formâ necessariò mutatur.

Majorem planè negamus, & quanquam antiquo errore principii ferè loco habeatur, tamen & convelli & refelli posse non dubitamus: ejusque etiam probationem reiicimus, affirmantes, ut Formas sic & rerum definitiones consistere intra aliquam Latitudinem, non, ut vulgò volunt, in puncto indivisibili. Quod in omnibus corporibus tam simplicibus quàm mixtis, tum animatis tum inanimatis ostendi posset. Exemplo sit Elementorum & Transmutatio in se invicem, & mixtio in Corporibus ex eis oriundis, in utroque genere evincitur, illud quodcunque sit quod formæ locum in elementis obtinet, necessariò intensionis & remissionis gradus admittere. Vide enim, Terræ gleba macerata in aqua antequam in eam mutetur varias & diuturnas requirit prædispositiones & præparationes, quibus omnibus peractis jam instat ipsum transmutationis instans. Quæritur hìc an forma terræ post tot præparationes maneat tamen integrà & invariata usque ad ipsissimum transmutationis momentum? Quis sanæ mentis affirmaverit? cum sublatis aut diminutis propriis accidentibus formæ integritas sibi constare nequeat: Et, si in transmutatione mutua qualitatibus fractis formæ non frangantur, etiam tum cum eis pereundum sit per transmutationem; cur in mixtione, ubi formæ manent, necessaria tamen esset refractio earum: quam tamen fieri omnes, veritate cogente, contendunt. Deinde in mixtione concurrunt quatuor Elementa, & manent in mixto. Sanè. Manent igitur Qualitates an Formæ? Vtræque. Si enim periissent, unde quæso, ô bone, reviviscerent in resolutione Mixti? At manent integræ & in gradu intenso? Minimè gentium. Ambæ contusæ & probe confusæ ad Symmetriam & proportionem harmonicam rediguntur: & formas quidem necessariò sic retundi, aiunt, quia qualitates ab eis profluentes inminutas & debilitatas esse sensus ipse testatur: At verò non forma remitti potest, num substantia suscipiet magis & minus? Hic res in luto hæret. Nec quisquam qui veritatem è puteo extrahat, præter Zabarellam repertus est. Is expedit audacissimæ distinctionis funiculo: Sic Substantia potest variari cum mutatione speciei, sed non sine mutatione speciei. Formæ Elementorum variantur primo, non altero modo. Nihil extra est in nuce durum, si quid aliud intra hujus distinctionis latibulum cernas, quàm caliginem & tenebras meras. Forma elementi in mixto remittitur cum variatione speciei. *i.e.* exempli gratia, [Forma aquæ in mixto minus est forma aquæ quàm fuit extra mixtum, & tamen est forma aquæ, quia aqua cum sua forma manet in mixto, & tamen aqua in mixto non manet nec aqua dicenda est, quia mutavit speciem, *i.e.* essentiam suam, & in aliud corpus transivit.] Quis crudas hasce contradictiones tulerit? Consultius tamen putavit Zabarella in obscurissimæ distinctiunculæ specum se recipere, quàm videri velle principia ab antiquis posita ad clariorem veritatis lucem examinare. Nobis hoc piaculum non est. Quare omissis jeiunis istis speculationibus,

culationibus, quæ intellectum veri cupidiſſimum miſerè ludi ficantur, aſſerimus, Formas elementorum recipere gradus, & intra latitudinem aliquam intendi poſſe & remitti, &, quia ſic variantur, nullo modo eſſe ſubſtantias, ſed meras qualitates earumque in debito gradu mixturam, ſupra vel infra quam proportionem elementa non ſunt. Fruſtrà itaque ſunt otioſæ illæ quæſtiones, De formis elementorum, De earum in mixto integritate, De generatione & corruptione inſtantanea, ſive de acceſſu & receſſu formæ ſubſtantialis in momento. Aqua non in inſtanti aut ſit aut deſinit eſſe Aqua. Sed in tempore per gradus perfectâ aut corruptâ qualitatum temperaturâ. Similiter in mixtis; in ligno, lapide, pomo, carne & putreſcentibus, ut corruptio procedit per gradus, ita terminatur in temperamento; quod ſi ultra ultimum proportionis gradum vitietur, ſequitur mixti diſſolutio, ſoluto unionis vinculo; & hoc, fatentibus Ariſtotelicis, non forma, ſed qualitatum mixtura eſt.

Atqui oggerunt, Variabuntur rerum definitiones, ſi varientur temperamenta: illæ autem ſunt conſtantes.

Pueriliter, & abſurdè. Nempe hinc error, Definitiones rerum conduntur, rebus ipſis in ſua perfectione conſideratis, inde mentis operatione abſtractæ habentur velut æternæ & conſtantis veritatis. At ſi res prout in natura non in intellectu ſunt, ſpectemus, annon variante Natura, variabitur naturæ definitio? Notionalis illa & abſtracta rei definitio manet etiam re non exiſtente, ut Roſæ in hyeme: at Realis aliqua applicatio fieri non poteſt Rebus aut non omnino, aut aliter ſe habentibus. Quam abſurdum hoc eſt affirmare, flores flaccidos, roſam marceſcentem, pomum putreſcens, lignum ad cariem pronum, carnes fætidas aut animal ægritudine & διαφθορᾷ tabeſcens, æquè perfectè definiri, ac definiebantur in integritate ſua. Hi ſomina ſua definiunt, qui res non prout in natura exiſtunt, deſcribunt, ſed pro ſuo ipſorũ conceptu & imaginatione. Nũquid mutatis qualitatibus mutabitur eſſentia, & tamẽ variatis non variabitur? Pervelim eos qui hoc aſſerunt tamdiu veſci carnibus olidis, donec agnoſcant aliam eſſe eſſentiam, aliam definitionem putridarum & integrarum carnium: aut tamdiu Valetudinarios eſſe, donec diſcant diſtinguere inter definitionem ſani & ægri corporis. Interim nobis certò conſtet, Quicquid eſt in Elementis mixtiſve Subſtantiale & Materiale, illud invariatum manere, quicquid Accidentale ſeu Formale, illud mutari, generari, corrumpique per quoſdam gradus, ſecundum quos rerum ipſarum definitio varianda eſt.

ATque de duobus principiis Ariſtotelicis, deque Formarum Natura in genere vidimus hactenus. Veniamus ad Naturam & Originem Animæ, cujus gratiâ tota hæc inſtituta eſt diſſertatio. Hujus cùm tres ſint gradus, Vegetativus, Senſitivus, Rationalis, priores duos primo, ultimum ultimo in loco contemplemur. Vtrumque commodè fiet ſi brevibus aphoriſmis hypotypoſin quandam conſtitutionis rerum naturalium ſecundum ante diſputata tradiderimus, ne aliena tantùm deſtruere voluiſſe videamur, contradicendi ſtudio abrepti. Eſt autem hujuſmodi,

1. Principia rerum tria ſunt, Conſtitutionis duo, Materia ſive Subjectum, & Accidentia, Tranſmutationis unum, Accidentium Contrarietas.
2. Materia eſt totum & omne illud, quod in corporibus naturalibus eſt Subſtantiale.
3. Materia eſt indifferens ad omnia & capax omnium accidentium: ſed tamen non eſt ſimpliciter fons & radix eorum omnium.
4. Origo accidentium eſt quæ ipſius Subjecti, immediata ſcilicet Creatio vel Concreatio.
5. Accidentia Materiæ ſunt duûm generum,
   1. Alia conſequuntur illius eſſentiam immediatè, & eidem coexiſtunt ex

ex interna naturæ neceſſitate, ut Potentia Paſſiva, Extenſio & Quantitas, Locus, Tempus, ſive duratio ſucceſſiva. Atque Materia horum accidentium fons & radix dici poteſt, quia proximè in illius eſſentia radicantur.

2. Alia conſtituunt illius exiſtentiam in certa aliqua ſpecie ut omnes Qualitates primæ & ſecundæ: quæ in materia non inerant primùm ex neceſſitate naturæ, ſed ex arbitrio Creantis: poterat materia ſine illis eſſe, ſed inducebantur ad diſtinctionem illius in varias ſpecies.

6. Vtrumque genus accidentis Materiæ imprimitur immediatè, veluti lux aeri, nec opus eſt Subſtantia aliquâ intermediâ, qua interprete accidens ſubjectæ Materiæ ſocietur.

7. Vt Qualitates inhærentimmediatè in Materia, ita à qualitatibus immediatè profluunt operationes & operandi vires.

8. Qualitates omnes primæ primo die creationis extiterunt, & è ſecundis non nullæ. Lux, calor, frigus, humiditas, ſiccitas, item è ſecundis, tenuitas, craſſities, gravitas, levitas, ſtuor & conſiſtentia.

9 Cæli Materia & Subſtantia, communis eſt cum eâ omnium corporum inferiorum, & Accidentia primi generis communia poſſidet: ſed in Accidentibus ſecundi generis differentia eſt inter Cœlum & Sublunaria, viz. in diſcrepanti Copula Primarum & Secundarum Qualitatum, Lucis, Caloris, Levitatis, & Tenuitatis. At de Cœlo nihil ferè certi adhuc nôrunt Philoſophi.

10. Elementa ſunt tria, Aer, Aqua, Terra, nec pluribus opus eſt ad mixtionem corporum: immo duobus forte res iſta peragitur, Aquâ, Terrâ.

11. Hæc Elementa eſſentialiter inter ſe diſtinguuntur propriis & peculiaribus Qualitatum ſyzygiis à creatore immediatè materiæ inditis: in Terra copulantur, Frigiditas, Siccitas, Denſitas, Gravitas, & Conſiſtentia: in Aqua uniuntur, Frigiditas, Humor, Denſitas remiſſior cum Gravitate & Fluore: in Aere denique vinciuntur Caliditas remiſſa, Humor debilis, Levitas, Tenuitas, & Fluor ſummus.

12. Ignis nihil eſt niſi Calor intenſior, ſive in aliquo Elementorum ſive in corpore quolibet mixto inſit.

13. Calor in Aere & in omnibus mixtis (in quibus calore opus eſt) eſt partim implantatus in primæva creatione, partim infuſus à Sole, ſolo, ſi quod ſit, Elemento Ignis, & unico caloris fonte in inferioribus. Implantatus ſine infuſo cito marceſceret.

14. Compoſitio rerum eſt duplex,

Prima ex Materia nuda, & Qualitatibus primis ſecundiſq; ſimplicioribus, ut in Cœlo & Elementis.

Secunda ex Materia ſic qualificata, & novis Qualitatum mixturis è prioribus oriundis: ut in omnibus corporibus mixtis.

15. Qualitatum in Elementis illa eſt Copula, quæ eſſe poteſt ſimpliciſſima. Quare in eam ſemper fit Reſolutio. At, qualitatum in mixtis, mixtæ ſunt Copulæ ex ſimplicibus. Quemadmodum de coloribus vulgò aiunt, Albedinem & Nigredinem fieri ex mixtura varia perſpicui cum Opaco: medios autem colores oriri ex mixtura Albedinis & Nigredinis.

16. Menſura moduſque omnium Temperamentorum & Simplicium & Mixtorum datus & fixus eſt in prima creatione: à quibus primitiuis exemplaribus ſi natura erret exceſſu defectuve, monſtrum & deformè quid fit.

17. Generare ſibi ſimile, non viventis ſolvis, ſed generaliter omnium Qualitatum Activarum proprium eſt, ſive ſimplices illæ & ſolitariæ ſint, ſive populatæ in certa Combinatione.

18. Qualitates hæ ita ſui diffuſivæ & ſimilium generativæ ſunt, ut neceſſariò Materiam ſibi proportionatam efficiant, quo liberum habeant ſuarum virium exercitium.

19. Itaque Vis plaſtica ſeu Formatrix immediatè & primò in ipſis qualitatibus fun-

fundatur, quæ quò ſimpliciores ſunt, eò ſimpliciorem, & magis uniformem materiæ configurationem poſtulant; quò autem pluribus diverſarum Qualitatum mixturis complicatæ & compoſitæ ſunt, eò magis variam & diffor-mem partium materialium effigiationem requirunt, & producunt.

20. Mixtio quò longius deſcendit à ſimplicitate, eò exquiſitior & ſubtilior eſt, quia magni eſt Artificii tot qualitatum & combinationum difformitates in unam ἁρμονίαν vincire: atqui, tanto infirmior eſt mixtura, quanto magis compoſita, eſt, quia pluribus conſtat qualitatum contrarietatibus. Hoc in metallis, plantis, animalibuſque invicem comparatis cernitur.

21. In viventibus eſt Reciproca temperamenti propagatio, ex Semine Viventis, ex Vivente Seminis.

22. Vis prolifica & vivifica in Semine non eſt ab aliqua ſubſtantia immateriali & ſpirituali Semini adhærenti aut inhærenti, ſed à ſolarum qualitatum ingenioſa & ſubtili temperatura in materia pura & ſpirituoſiore.

23. Hæc vis actu ineſt in Semine, ſed tamen Sopita eſt, nec actu agit niſi admoto Patiente aut potius Coagente, in, & à quo Virtus iſta excitetur. Perinde ut Piper calidum eſt ex ſe, urit tamen ſalivâ admixtum. Atque Copioſi & Fortes Spiritus, qui in Hordeo, Tritico aut quovis alio grano ſemineve latent, facile extrahuntur arte ſtillatoriâ ſi aquam pauculam admiſceas ignemque admoveas.

24. In Plantis, Terra Seminibus foturam veluti in Matrice præbet, tum calorem à ſole acceptum, tum humorem aptum ſuppeditando: quibus calidi humidique ſeminum Spiritus acuuntur, & inflati turgent, materiamque extendentes partibus & proportionibus idoneis, virtute ſua effigurant.

25. In animalibus Oviparis etſi opus ſit Mare & Fæmina ad generationem Ovorum fœcundorum (nam ſubventanea fiunt à ſola fæmina) tamen ad generationem Pulli ſufficit quivis calor ſive animantis cujuſquam, ſive inanimati ut Pulveris fimi, ſolis, fornacis. Quia enim in vitello, Humoris ſatis eſt ad nutrimentum, opus tantùm erit calore externo ad excitandas Spirituum & Caloris vires generativas in albumine.

26 In Viviparis utroque opus eſt Sexu ad efficiendam unam Seminis maſſam generationi idoneam. Et mas & fæmina activè concurrunt, ille magis, hæc minus. Copulatis & exquiſitè mixtis utriuſq; ſeminibus, Spirituoſiſſima totius maſſæ Subſtantia aucta & inflata per Calorem Vteri & humorem menſtrui variè ſe commovet, dilatando, condenſando, effingendo reliquam materiam ignaviorem, pro qualitatum & operationum neceſſitate.

27. Ad Generationem Viventis, abſolutè & ſimpliciter Semine opus non eſt. Sed ſufficit Qualitatum Vivificarum mixtura & concurſus etiam in alia materia: ut patet in plantarum propagationem, in earum & Animalium quoque ex putridâ materiâ, genitura.

28. Summatim, Animæ Vegetativæ in Plantis, & Senſitivæ in Brutis, ſive Generales illæ quibus Plantæ & Animalia ſunt, ſive Speciales per quas in certas Species diſtinguuntur, ſunt tantùm Temperamenta nobiliora Qualitatum actuoſiorum in materia ſubtili, pura & ſpirituoſa, ſive illa Semine propagata fuerint, ſive alio modo conflata.

Ad confirmationem hujus ſententiæ aliis rationibus adductis opus non eſt, quàm quibus Formarum Subſtantialitas ſupra refutata eſt: quæ niſi infirmatæ fuerint, nec hæc poterit. Potius hoc in loco occurrendum erit eis argumentis quæ animæ, maximè Senſitivæ ſubſtantialitatem confirmare videntur: cujuſmodi ſunt hæc.

1um. Si anima ſit temperamentum, tum omne corpus erit Animatum: quia in omni corpore eſt temperamentum.

Leviſſimum argumentum: cui hoc reſponſum ſufficiat, procedit ex meris affirmativis in ſecunda figura, itaque eſt fœdus paralogiſmus.

2um. Temperamentum mutatur pro ætate, loco, victuſque ratione. Anima non mutatur. Ergo non eſt Temperamentum.

Hoc

Hoc argumentum ex parte ſupra attigimus, & de minore in genere oſtendimus formas per gradus mutari & variari poſſe. Sed hic amplius duplex notandus eſt error hujus argumenti. Prior eſt, quòd non diſtinguitur inter Totalem ſive Eſſentialem, atque Partialem ſive Gradualem temperamenti mutationem. In totali non tamen mutatio aliqua ſed corruptio Animæ accidit. Quare nihil eſt ad rem. In partiali, ſecundum ipſorum principia, magis & minus non variant ſpeciem. Eſto Exemplum in temperamento plantæ tenellæ & adultæ in nativo, & alieno ſolo conſitæ. Hic temperamentum non mutatur in aliud aliquod diverſæ ſpeciei, ſed variatio eſt in gradibus perfectionis eâdem ſpecie manente: & hoc non obſtante conſtat formæ unitas, etſi non ſimilis operationum vigor. Alter error eſt, quod ab homine ad alia viventia incommodus eſt, ut hìc fit, trajectus: nempe in homine variato diverſimodè corporis temperamento, forma prorſus eſt invariabilis, quia alia eſt hominum & aliorum viventiũ anima: non ſic in cæteris, ubi anima cum tẽperamento coincidit. Veriſimilius argutârunt a diverſitate temperamentorũ in hominibus individuis ad diverſitatẽ animarum. Sedhìc parum proficitur, ſiquidẽ temperamenta particulariũ hominum, non ſpecie, ſed gradu tantùm differunt.

Huc refer objectiunculas, Si Anima in tẽperamento & ſpiritibus cõſiſtat, ergo vacuato per Syncopen ſpiritu Anima interibit: Et ergo, Anima nutrietur quia ſpiritus nutriuntur: quibus hoc tantũ regerimus, Præſtare opiniones experientiâ corrigere, quàm adverſus eamineptis diſtinctio defendere. Neutra tamẽ objectionũ ab homine præcipuè ducta, inhomine locũ habet.

3um. Si anima ſit temperamentũ, tot erunt in planta aut animali, animæ quot diverſa conſpiciuntur temperamenta: alia oſſis, alia carnis, alia nervi, alia corticis, alia ligni anima erit. Sed in vivente eſt unica tantum anima: Ergo anima non eſt temperamentum.

Minor propoſitio falſa eſt etiam ſecundum doctrinam ipſorum Peripateticorum docentium, duas adminimum in planta, & tres in omni animali animas eſſentialiter diſtinctas reperiri, formas verò inanimatas, ſive (ut vocant) mixti etiam multo plures. Quare ſecundum ipſos pluralitas formarum & animarum ſubſtantialiũ in uno compoſito, nihil abſurdi continebit: quoad noſtram verò ſententiam multo minus, qui pluralitatem Subſtantiarum in mixto non agnoſcimus, ſed ſub identitate materiæ, diverſitatem temperamentorum ſic ponimus, ut omnia interim Vivifica eſſe fateamur.

4um. Si anima eſſet temperamentum qualitatum in humoribus & ſpiritibus, tum non poſſet frænum iniicere corporis perturbationibus ejuſq; impetum cohibere, ſed eum ſemper ſequeretur: Atqui ipſa experientia docet animam eſſe corporis moderatricem. Ergo &c.

Hoc argumentum nihil aliud evincit, quàm in homine quidem dari ſubſtantiam aliquam à corpore diſtinctam, quæ facultates inferiores Vegetativas & Senſitivas pro arbitrio ſuo regat & aliquo modo coerceat aut promoveat. At in plantis & Brutis ubi ſimile imperium planè non cernitur, illa ſubſtantiarum diverſitate opus non eſt. In his enim anima non ſolum ſequitur, ſed eſt ipſum temperamentum: in homine ſequitur quidem ejus propenſiones, ſed curſum moderatur, quando vult.

5um. A quo ſunt nobiliſſimæ illæ operationes Percipiendi ſive Iudicandi de rebus ſenſibilibus, Imaginandi & Memorandi; illud accidens eſſe non poteſt. At ab anima brutorũ ſunt iſtæ operat. Ergo ſubſtantia eſt &nõ accidens.

Pro ſolutione hujus Argumenti, notandum eſt breviter, Omnes iſtas operationes eſſe merè organicas atque in materiali aliquo ſubjecto fieri, & ab eodem dependere: & propterea nullibi eſſe nec eſſe poſſe, niſi ubi Organum iſtud reperiatur. Organum verò illarum eſt Spiritus animalis, pura illa, clara, lucida & agilis ſubſtantia hujus copia maxima & puriſſima eſt in capite in hoc igitur & ſedes ſenſationis omnis. At quæritur de Principio, Dico ſpiritum iſtum animalem eſſe non tantum

tum Organum, ſed primum Principium omnis ſenſationis. Nempe in Spiritibus duo ſunt, Materia, & Qualitatum vivaciſſimarum Mixtura: in Qualitatibus eſt prima cauſa & origo, in materia eſt primum ſubjectum & organum ſentiendi, in utriſque conjunctis conſiſtunt omnes apprehenſionis phantaſiæ & memoriæ vires quas in brutis cernimus. Dabitur hoc quidem, Spiritus hoſce eſſe immediatum inſtrumentum omnis ſenſationis, ſiquidem in Spiritibus ſolis ſpecies rerum ſenſibilium inprimuntur & inhærent, per Spiritus huc illuc deferuntur, & vel minima Spirituum turbatio impedit, maxima corrumpit omnem ſenſationem: at verò nullam eſſe aliam ſubſtantiam in brutis, quæ his Spiritibus utatur ut inſtrumentis ſentiendi, ipſa vero ſit prima ſentiendi cauſa, hoc non dabunt. Sed neceſſario dandum eſt: illa enim alia ſubſtantia quam animam vocant, erit vel materialis vel immaterialii. Si materialis: erit vel purior, vel impurior Spiritibus. Non prius, quia ſpiritibus nihil purius in genere materialium; nec poſterius verum eſt, quia abſurdum eſt aſcribere principium ſentiendi impuriori materiæ, & negare puriori. Si immaterialis ſit, recurrunt omnia dubia in ſuperioribus allegata.

Si inſtes, Eſſe ſupra naturam puriſſimæ materiæ vel exquiſitiſſimis qualitatibus ornatæ, Iudicare, Meminiſſe, Appetere, Fugere, &c. dico quod non: neque id nobis magis mirum videri debet in perfectioribus animaliũ tẽperamentis quàm multa nõ minus admiranda effecta in ipſis inanimatis, quæ ab ipſorum temperamento procul dubio dependent, etſi ſit impefectius. Illud præterea Ariſtotelis axioma, Nullum ſimile percipitur à ſimili, neque hic locum habet, cum talis ſit Spirituum & puritas quoad materiam, & temperies quoad qualitates, ut in omnibus ſenſibilibus quæ bruta poſſunt percipere, nihil ſimile reperiatur: neque ubique veritatem obtinet, ſiquidem nec oculus oculum, nec anima animam, nec intelligentia intelligentiam hoc pacto perciperet. Et de Vegetativa & Senſitiva animis hactenus.

De Animæ rationalis Eſſentiâ non ambigitur. Quod ſit ſpiritus & quidem immortalis nemo niſi Atheus aut Sadduceus dubitat. Illud ſolum in dubium vocatur, Vnde hæc ſubſtantia ſpiritualis originem ſuam ducat. Non erit operæ pretium retuliſſe & refelliſſe varias hâc de re opiniones: alii animas ab æterno aut diu ante corpora extitiſſe putârunt, atque in beatis ſedibus aut ſtellis ſedes habuiſſe, inde in corpora velut carcerem eſſe detruſas, falſo nixi fundamento, Quod omne incorruptibile ſit ingenitum & ἀνάρχον: alii, ab Angelis creatas, per impiam communicationem divinarum proprietatum: alii ex anima Mundi, aut Subſtantia Cœleſti prognatas: alii ex Elementis conflatas; alii ex Dei ipſius Subſtantia genitas; alii à Cœli non ut materialis cauſæ, ſed ut efficientis externi virtute produci autumant. Sed his ſententiis exploſis, cardo controverſiæ in hoc vertitur. Vtrum à Parentibus per Traducem, an à Deo per Creationem anima rationalis propagetur. Quæſtionis partem ſecundam veram judicamus, eamque ſuſcipimus pro virili defendendam: quod faciemus & argumentorum κατασκευῆς, & ἀνασκευῆς objectionum quæ contra poſſunt afferri.

Argumentorum claſſis eſt duplex, 1. à Ratione, 2. ab Authoritate. Illam primo inſtruamus.

Si anima ſit a Parentibus, erit vel percreationem vel per naturalem Propagationem Illo modo non eſt omnibus fatentibus. Si ergo per propagationem anima derivetur, fiet

illa vel { Per Multiplicationem & Diviſionem ſubſtantiæ ipſius animæ. / Per Generationem à Semine aliquo.

Si cui placeat prior ſententia, pervelim mihi ſolvat hæc quæ ſequuntur dubia,

1. Cur anima rationalis magis ſit partibilis quàm Angeli, quandoquidem omnium & Phyſicorum communis ſit hactenus ſententia, omnem Spiritum eſſe ἀμέριστον, nec generari, neque generare ſibi ſimilem per multiplicationem ſuæ eſſentiæ, aut alio modo.

2. An

2. An Actio iſta multiplicationis ſit Naturalis vel Voluntaria : ſi naturalis, quî fit ut anima rationalis intellectu & voluntate prædita ſe ipſam multiplicet nec volens nec ſciens. Si voluntaria, an igitur Sterilitatis cauſa non poterit ſita eſſe in voluntate, quod anima non vult ſeipſam transfundere, Et, Quomodo in Adulteris ſequatur Fætificato, cum eam maximè nollent.

3. Cur, ſi animæ ſubſtantia cum Semine decidatur, non etiam abſciſſo capite aut alio membro dividi poterit.

4. Si in & cum Semine multiplicetur anima, an Semen dici poterit Animatum anima rationali. Si ita; annon & ſanguis quoque ?

5. Si cum ſemine propagetur anima rationalis, utrum omnis ſeminis effluxus etiam ante ſeptimum diem non poterit verè dici abortio. Contra Medicos, atque omnes Phyſiologos; ſiquidem anima rationalis ab ipſo coitus momento & non ut illi, quadrageſimo die infunditur.

6. Vtrum abortionum iſtarum aliqua ſit futura reſurrectio.

7. Vtrum ſemper, an verò aliquando tantùm fiat hæc multiplicatio. Si ſemper, annon anima rationalis erit mortalis, quia non ſemper effuſo ſemine, ſequitur prolificatio. Si tantum interdum, unde illud norunt, & unde eſt iſta ad ſtata tempora reſtrictio.

8. Vtrum à Patre aut à Matre ſolâ anima decidatur, an ab utriſque; ſi ab uno ſolum Parente oriatur, cur ita; cum utriuſque anima æquè ſit diviſibilis. Si ab utroque; an inde ſexus ratio reddi poterit, quod alter de ſua anima plus contulerit.

9. Deinde, ſi eſt ab utroque Parente, quomodo fiat Vnio duarum animarum maſculæ & fœmineæ in unam ſubſtantiam.

10. An anima in Parentibus πλυτίαιοις non imminuatur, tot ſui partibus ſubſtantialibus abſciſſis.

11. An hinc reddenda ſit ratio transfuſionis Peccati, quòd Anima parentum quæ in ſe tota & in qualibet ſui parte Peccati rea eſt, Particulas ſui peccato inquinatas liberas impertiat. Si ita, Annon liberi merito puniri poſſint pro actualibus parentum peccatis, cum animæ liberorum ante diviſionem ab animis parentum : illa ipſa peccata actu commiſerint.

Sed poſterior fortè ſententia magis arridet, Eſſe ſcilicet, per Generationem à Semine. Age, diſcutiamus breviter. Si Anima oriatur ex Semine aliquo, erit illud

Semen vel { ψυχικὸν, & ab ipſa anima diviſum. / σαρκικὸν à corpore effuſum.

Non defuerunt qui etiam animabus ſemen prolificum aſcripſerunt, quo mediante ſeſe propagarent, Sed otioſè ſubtiles ſunt iſti. Quæro enim, illud Semen ſitne corruptibile, vel incorruptibile. Si corruptibile, quomodo ex φθαρτῷ fiat ἀφθαρτον, aut ex anima incorruptibili orietur ſemen corruptibile. Si incorruptibile, repugnat experientia, Quando effuſo ſemine nulla ſuccedit ſoboles.

Eſto igitur origo Animæ rationalis ex ſemine illo materiali quod à corpore excernitur. Sed nec hoc eſſe poteſt ut ex materia ſeminis fiat ſubſtantia animæ rationalis, quantamcunque demum in ſemine materiæ puritatem ſomniemus. Probabiliter evincit etiam illud, quòd ut anima eſt in operando inorganica & ἀμιγὴς, ita neque in Eſſentiæ productione dependet à re aliqua materiali & corporea. At verò hoc neceſſariò ſtringit, Immortale ex Mortali, Spirituale ex Materiali, Simpliciſſimum è mixto & compoſito, nullis naturæ viribus fieri & produci poſſe. Iſta planè ſunt ἀστοιχεῖα, ſine interventu divinæ vis, non tantùm ſuſtentantis Naturam ut faciat, ut ineptè nonnulli cavillantur, ſed ſua virtute immediatè efficientis quicquid hac in re fieri poteſt. Quem concurſum, ſi concedant, dant quod quærimus. Sunt & alia argumenta quæ diſſentiendi moram iniiciant; ab inſtantiis.

1ª. In Adamo & Eva, quorum animæ non ex materia aliqua efformatæ ſunt, ſed

ſed per creationem immediatam extiterunt. In his verò Deus ſpecimen edidit, quid in aliis hominibus perpetuò facturus erat. Si dicatur nihil probari hoc exemplo, ſiquidem in primis parentibus Neceſſaria omnino fuit Creatio, cum nihil præexiſteret per quod propagatio naturaliter fieri poſſet, & verò Deum indidiſſe illis hanc virtutem ut animas ab ipſo primum acceptas propagarent ad poſteros: fatendum quidem eſt hoc argumentum neceſſariam probandi vim per ſe non habere; ſed tamen advertendum eſt.

1. Adami animam materiæ antè præparatæ extrinſecus infundi, cæterorum autem animalium animas in & cum materia concreatas fuiſſe. Cujus ordinis alia idonea ratio non eſt, quàm ut Deus oſtenderet, in hominibus aliam corporis, aliam eſſe animæ originem, at in brutis eundem eſſe utriuſque ortum.

2. Vniverſi pulchritudinem & ſymmetriam poſtulare, ut cùm inferiores creaturæ primæva & ordinaria virtute ſeſe multiplicent, omnium creaturarum Dominus non ſine ſpeciali ſupremi Domini auxilio & generetur, & genitus regatur.

3. Etſi Adami anima ex nihilo, potuit tamen Evæ anima ex particula animæ mariti propagari. Quod tamen haud videtur veriſimile, ut innuit Adami experrecti vox. Hæc eſt caro de carne, os de oſſibus meis, non Anima de Anima. Verum hæc aſſenſum non cogunt.

2a. In Chriſto; cujus Anima per creationem à Deo data eſt, non per generationem à Parente. Is autem nobis per omnia factus eſt ſimilis, & ſimiliter, ſi ea excipias in quibus peccati labes, aut alterius alicujus graviſſimi incommodi periculum erat. Si dicatur, hoc extraordinariè factum eſſe ad vitandam peccati luem, aio,

1. Non afferri idoneam hujus rei rationem. Potuit ēnim Chriſtus ut Corpus ſic Animam (ſi quid tale in generatione hominis accideret) a Virgine ſumere ſine peccati periculo. Vt enim falſum eſt, quod nonnulli aſſerunt, Chriſtum ſine auxilio maris genitum eſſe, ne interveniret peccatum, ita & hìc quoque falſum eſt, eum corpus ſolum à Virgine accepiſſe non animam, ne ſcil. fieret peccatrix. Siquidem non magis difficile erat Spiritui Sancto particulam Virginalis animæ quàm ſanguines ejuſdem ab omni impuritate mundare; & æquè facile Ioſephi quàm Virginis ſemen ab omni vitio purgare, ni, ſi id factum eſſet, Chriſtus ψιλὸς ἀνθρωπος nec præterea quicquam exiſtimatus fuiſſet.

2. Concedi ex hac ſuppoſitione, Hominem rectè dici generare hominem, etſi unam tantum illius partem propriè generet, viz. Corpus: ſiquidem Chriſtus, cujus anima forinſecus indita eſt, fuit tamen verè filius Mariæ.

Quod ſi dicant Animam Chriſti non creatam eſſe, ſed à Matre ortam, præter quam quòd hoc communi omnium ſententiæ repugnat, aliis etiam urgetur difficultatibus: Quæritur enim an Anima ſemini unita fuerit à primo conceptionis momento, an poſt diem quadrageſimum. Si illud, utrùm & in aliis ſimile fiat: Et, an corpus Chriſti fuerit formatum & organizatum in momento ut * nonnulli aſſerunt. Si hoc, an caro hypoſtaticè unita fuerit λόγῳ à primo purificationis momento, an tum demum poſt diem quadrageſimum infuſâ animâ.

* *Conimb. l. 2. de anim. cap. 1. qu. 4. art. 21.*

Sequuntur Argumenta ab Authoritate, eaq; divinâ in ſacris literis, quæ nobis loca aliqua ſuppeditat ad hanc veritatem. Hujuſmodi ſunt.

1. *Eccleſ.* 12. 7. Redeunte pulvere in terram, quemadmodum fuerat, Spiritu autem redeunte ad Deum qui dederat illum.] Clara eſt & manifeſta antitheſis inter duarum hominis partium eſſentialium diverſum ortum & interitum. Corporis ex pulvere origo, in pulverem reſolutio. Animæ à Deo opifice Creatio, ad Deum judicem Reverſio. Corporis Cauſa materialis ponitur ex qua fit, in quam reſolvitur [quemadmodum fuerat] Animæ vero Cauſa ſolummodo efficiens per quam ex nihilo fit; [qui dederat eam] atque hoc emphaticè, nam corpus quoque dederat. Cavillus iſte, quod hoc

loci

loci de primis ſolum parentibus ſermo ſit, refutatione eſt indignus.

2. *Heb.* 12 9. Deinde patres quidem carnis noſtræ caſtigatores habuimus, & reveriti ſumus: annon multo magis ſubiiciemur patri Spirituum & vivemus.] Nihil apertius & μεταλικώτερον iſta antitheſi. Carnem corpuſque, a parentibus, Animas à Deo accipimus, quòd ſi vilioris partis authores & qui in nos minus juris habent, patienter caſtigantes ferimus, quanto æquiore animo feremus eum, qui ſupremum in nos jus obtinet, utpote partis, quæ in nobis eſt præſtantiſſima, unicus dator conditorque. Enervant planè vim hujus argumenti, qui Hebraiſmum hic cogitant, & per Patres carnis, carnales, per patrem ſpirituum, ſpiritualem intelligi volunt. Siquidem arguitur non ex abſoluta, ſed relativa patris natura, nec hic quæritur quid Parentes noſtri ſunt in ſua natura, aut quid Deus in ſua eſſentia, ſed qualem illi erga liberos, hic in Creaturas reſpectũ teneant, quam habeant in utriſq; operationẽ, ut ipſe contextus diſertè loquitur. Præterea illud Dei attributum, Pater ſpirituũ, hoc in loco prorſus idem eſt quod alibi ſæpè reperitur, ubi interpretatione tali molliri non poteſt: ut *Num.* 16.22. [Deus fortis, Deus ſpirituum omnis carnis, hic unus vir peccaverit & contra totum hunc cætum efferveſces?] & *Num.* 27.16. [Præficiat Iehova, Deus Spirituum omnis carnis virum huic cætui] Peculiare ſcil. in animas imperium Deo attribuitur, qui ſolus animas creat, ſolus cognoſcit. Et quidem ſupplementum illud à nonnullis interpoſitum [Deus Spirituum, [Deus] omnis carnis] meritò reiicitur ut frigidius, & emphaſim minuens, & in alienum ſenſum trahens.

3. *Zach.* 12.1. —dictum Iehovæ qui extendit Cœlos & fundat Terram, formatque Spiritum hominis in eo] teſtimonium ſatis clarum quo docemur, paripaſſu ambulare hæc tria, Expanſionem Cœli, Fundationem terræ, & Formationem animæ rationalis: neque hoc minus quàm iſta, infinitam potentiam requirere. Huic loco geminus eſt ille *Pſal.* 33. 15. [Formator pariter cordis eorum animadvertit ad omnia opera eorum] recte, animadvertit animæ ſeu cordis conſilia, quia animam ipſam fabricat.

4. *Ieſai*, 57. 16. Nam in Seculum non contendam, neque in æternum efferveſcam: nam ſpiritus à conſpectu meo obruetur & animæ [נשמות] quas ego feci. Latet in his verbis [Quas ego feci] emphaſis aliqua, quæ ſi ſpecialem animarum rationalium à Deo productionem non innuat, quid aliud oſtendat, velim doceant.

5. Solet à nonnullis adduci locus iſte *Ezek.* 37. 5. ubi de oſſibus arentibus Iehova ſic loquitur, Ecce ego inducturus ſum in vos Spiritum, ut vivatis. Sed nihil probat iſte vel Reſurrectionis, vel Populi Iſraelitici Reſtaurationis typus. Plus fortaſſis roboris eſt in iſto loco, *Exod.* 21.22. de percuſſore Mulieris gravidæ. [Item certantibus hominibus ſupercuſſerit unus eorum mulierem gravidam, ita ut eiiciatur fœtus ejus [ילדיה] nec tamen ſit exitium: omnino mulctator prout ei impoſuerit maritus ipſe mulieris & per judices dato. Sin exitium ſit, tum reddes vitam pro vita.] Hinc à quibuſdam colligitur, Si fœtus gravidæ percuſſæ informatus, ſuiſque membris nondum diſtinctus exeat, percuſſorem non teneri homicidii, ſed propter diſcrimen & dolorem prægnanti illatum, mulcta pecuniaria puniendum pro arbitrio mariti coram judicibus: Si autem planè formatus fuerit, morte plectendum homicidam. Huic collectioni originem præbuit falſa Lxx. verſio, qui אסון, non ἀτη aut βλάβη exitium, verterunt, ſed ἐξεκεντησμένον: ἐὰν ἐξελθὸν τὸ παιδίον αὐτῆς μὴ ἐξεκεντησμένον &c. accipientes vocem אסון pro אסום vel אסיסין ſive אסימן ἄσημον non ſignatum, non effigiatum. Atque ſecundum hanc interpretationem definiunt Doctores Iuris Pontificii, Non eſſe Homicidam qui obortum procurat, antequam anima corpori ſit infuſa; ut videre eſt. Cauſ. 32. Quæſt. 2. Capitibus quod verò. Moyſes tradidit, & ſicut Semina. Vbi & nonnullis argumentis contenditur, animam rationalem ante perfectam corporis organizationem in illud non infundi. Quæ etſi fortaſſis verè dicantur, tamen hinc fundamentum habere non videntur. Perſpicua enim eſt legis ſententia,

Si percuſſionem gravidæ damnum non ſequatur, *i. e.* nec fœminæ nec fœtus mors; mulctator tamen ob vim injuſtè illatam. Sin exitium vel hujus vel illius eveniat, capitali ſupplicio adficitor. Vbi, ſi cum lex non diſtinguit, nobis non ſit diſtinguendum, duriuſculum erit, vel illud de exitio ad ſolam gravidam referre, ac ſi percuſſor, cùm, ſalvâ prægnante, fœtus ſolummodo periſſet capitalis non eſſet: aut illud de fœtu, ad formatum ſolum poſt 40. diem reſtringere, ac ſi percuſſor, fœtu ante 40 diem per vim ejecto, nihil niſi mulctam ſolvere teneretur. Textus nec tempus nec perſonas hic diſtinguit. Ius Civile paulo quàm Canonicum gravius hac de re cenſet. Digeſt. l. 48. Tit. 19. de Pœnis §. Si quis aliquid. [Qui abortionis aut amatorium poculum dant, etſi dolo non faciant, tamen quia mali exempli res eſt, humiliores in metallum, honeſtiores in inſulam, amiſſa parte bonorum relegantur. Quod ſi eo homo aut mulier perierit, ſummo & capitali ſupplicio afficiuntur.] Rurſus ibid §. Cicero. Habemus [Mileſiam mulierem, quod ab Hæredibus ſecundis, acceptâ pecuniâ, partum ſibi medicamentis ipſa abegiſſet, rei capitalis eſſe damnatam. Ciceronis ſententia.] Mox tamen lenius [Sed & ſi qua viſceribus ſuis poſt divortium, quod prægnans fuit, vim intulerit, ne jam inimico marito filium procrearet: ut temporali exilio coerceatur ab optimis imperatoribus noſtris reſcriptum eſt.] Dubiam & incertam vides harum legum ſententiam. Theologi ſanè non pauci conceptionis corruptionem quoviſmodo violentam accenſent inter peccata ſextum Præceptum violantia. Sed & hi aiunt magis quàm probant, & non tam ad Embryones iſtos rudes & imperfectos quàm ad fœtus perfectè animatos & organizatos videntur reſpicere.

Orat. pro Cluent.

Quid hac de re jus noſtrum municipale?

Res eſt non levis difficultatis, in qua, dum audiatur Doctorum judicium, ἀπέχω.

Πάντῶς δόξα Θεῷ.



DE SENSIBUS INTERNIS.

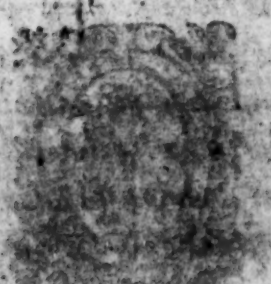
TRACTATVS GVILIELMI PEMBELI,

Aulæ *Magdalenensis* in Academia *Oxoniensi* nuper alumni dignissimi.

Editio Posthuma.



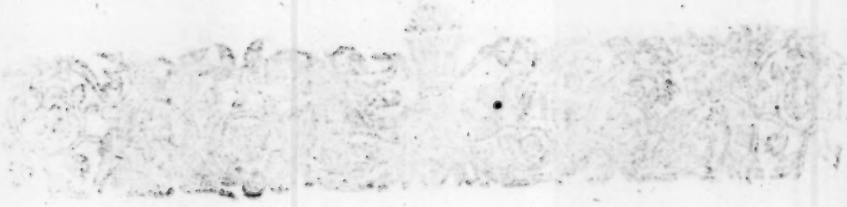
LONDINI,
Excudebat T. Cotes sumptibus E. Forrest: & venundandi sunt R. Roiston sub signo Angeli in vico vulgo dicto *Ivy Lane*.
1635.

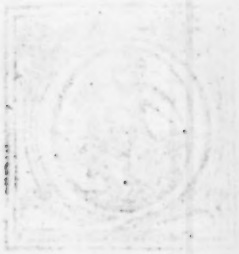


Lectori S.



Vum inter ſchedulas doctiſſimi Pembeli *tractatus hic occurreret propria manu exaratus, non dubitavimus tanquam genuinam prolem, quia parentis ideam referebat, ipſi aſcribere, & quia luci maturus erat, publici juris facere. Sunt aliqua in hoc opuſculo myſteria philoſophiæ evoluta, quæ apud Philoſophorum vulgus fruſtrà requiras: & quum hanc materiam aliqui incurioſiùs tractarunt, alii in eâ fruſtra ſudarunt plurimi, ut in arte reliqua, in hoc omnem locant operam ut excitato contentionis limo Philoſophiæ fontes turpitèr fœdarent, en clara fere omnia atque expedita libellus iſte exhibet. Tuum erit, Lector, hanc qualemcunque ejus opellam æqui conſulere, qui abunde tulit laboris ſui pretium ſi quovis modo poſſit utilitatibus tuis inſervire.*





DE SENSIBVS INTERNIS.



Enſus interni ſic dicuntur reſpectu exteriorum: Hi autem hanc appellationem ſortiuntur, quia eorum organa locis exterioribus ſita ſunt; omnium quidem præter Tactus, cujus organum etiam uſque intimas corporis ipſiuſque cerebri particulas penetrat. Interni itaque erunt obſitum interiorem, intra ipſum cranium, & concavitates cerebri, ipſas autem reſpiciendo facultates & earum actus, ſuperiores potius ſenſus dicendi fuerint, quibus alij ſubſerviunt tanquam miniſtri ſine quibus hi fruſtra animalibus dati fuiſſent. Actiones externorum ignobiliores ſunt viz. receptio ſpecierum & tranſmiſſio ad interiores. Interni vero operationes ſecundo habent poſt intellectum loco præſtantiſſimas, dijudicationem ſcilicet de objectis, & eorum ad utilitatem animalis diſcretionem & applicationem. Cum enim facultas ſenſitiva duplex ſit Apprehenſiva, & motiva; ſub illâ comprehendunt omnes ſenſus; ſub hac appetitum & locomotivam. Dicuntur autem ſenſus, facultates apprehenſivæ, non quod omnes ſint cognoſcentes, ſed quia ſunt recipientes. Hoc enim omnium eſt, illud aliquorum. Diſcrimen ſic patet.

Senſus ſunt vel.
- Inferiores recipientes tantum ſpecies impreſſas ab objecto præſenti; nullo autem modo dijudicantes, ut ſenſus externi quinque.
- Superiores
  - Cognoſcentes & dijudicantes objectum
    - Præſens tantum Senſus communis
    - Præſens & abſens Phantaſia.
  - Non cognoſcens ſed recipiens & retinens objectum abſens, Memoria.

Differentiam iſtam latiùs perſequemur in ſequentibus, ubi de collatione actionum ſenſuum internorum & externorum agemus, tum etiam numerum horum internorum accuratius perpendemus. Impræſentiarum ab Ariſtotele nobis non eſt recedendum cujus veſtigiis inſiſtentes cum eo tres ſtatuimus. De quibus ſingulis ſtrictiùs dicendum erit. 1°. De Senſu communi Quem quid ſit perſpectum habebimus. ubi ejus 1 objectum, 2 actiones circa objectum, 3. Organum conſideraverimus. Objectum ſenſus communis ſunt omnes omnium in ſenſus externos incurrentium objectorum ſpecies tam communium, quàm propriorum. Nec ideo vocatur Communis quod in communia ſenſuum externorum objecta terminetur, ſed quod in univerſa. Quare & centro comparatur in quo coeunt omnes in circulo radij. Hic autem dubitandi multis ſuboritur occaſio. Vtrum unus an plures ſit communis ſenſus cum tot tantaſque habeat objectorum contrarietates? Sed facilè dubium amoliemur revocando

ſunt,

omnia objecta ad unam rationẽ formalem. Quæ enim materialiter multa ſunt; formaliter eſſe poſſunt unũ. Tot colorũ diverſitates conſtituunt unũ objc formale ipſius vitus, quia idem receptionis & impreſſionis modus eſt. Sic & in Tactu caliditas & frigiditas faciunt unũ objectũ, quia utriſq; ; præſens organi temperies immutatur, etſi in diverſos terminos. Breviter ſenſuũ externorũ objecta, quatenus conſiderantur in genere ut ſenſibilia ita conſtituunt unũ objectũ formale adæquatũ ipſius ſenſus communis. Quatenus verò in ſpecie ut hoc vel illo modo ſenſibilia, ita alia atque alia faciunt objectum adæquatum alicujus ſenſus externi, Partiale autem ipſius ſenſus communis, Propter diverſitatem genericam qualitatum neceſſariò dabuntur plura organa quæ ſpeciebus genere diverſis imprimendis ſubiicerentur. Quia verò omnes qualitates & omnia ſenſibilia conveniunt in uno genere ſenſibilitatis (ſenſibilitas autem eſt virtus rei à natura data ſpeciem emittendi & imprimendi in Organum) ſufficiebat una communis facultas dijudicandis illis omnibus, quibus primum recipiendis plurium organorum opera concurrerat. Quinenim verò ex diverſitate, contrarietate, & multitudine objectorum firmum deſumitur argumentum quo probare poſſumus ſenſum communem ut eſſe, ita eſſe unum. Nam 1° ſemper Natura vult omnem multitudinem ad unitatem revocare. Quo conſilio Naturæ natura ipſa non eſt naturalior. 2°. Quod percipit contrarietates & differentias rerum illud neceſſariò unum idemque eſt: at ſenſus communis hoc facit, ergo: Major probatur. Nam diverſæ facultates (verbi gratia) ſenſus ſe habent ut diverſi homines; Hi autem de rebus & rerum diſcrimine judicium ferre non poſſunt, quas eaſdẽ ſinguli non audierunt. Quare neceſſe eſt ut unus judex utramq; partẽ audiat, nec poteſt ex auditâ ſola criminatione accuſantis pronuntiare de reatu defendentis. Sic inter ſenſus viſus non judicat de differentiâ tactiliũ qualitatum vel inter ſe, vel à viſibilibus, quoniam hæ viſum non attingunt ſed ſolas diſcernit viſibiles. Ferri igitur non poſſet judicium à ſenſu communi ſi in multas facultates κεχωρισμένας (ut loquitur Ariſt. 2. Anim. tex. 146.) diſtinctus eſſet. Sed διὸ τὸ ἓν λέγειν ὅτι ἕτερόν ἐστι, ut idem ibidem loquitur, & ὑχ ὁιόν τε τοῖς κεχωρισμένοις κρίνειν τὰ κεχωρισμένα δῆλον.

Sic de objecto. Proximum eſt actiones circa objectum perveſtigare, quænam ſint & quomodo inſtituantur. Duæ actiones tribuuntur ſenſui communi 1 Dijudicare de omnibus objectis. 2 Diſcernere ea, & eorum Differentias cognoſcere. Primum munus eſt ut hujus beneficio animal ſentiat ſe ſentire. Cum enim externi ſenſus ſuam actionem non percipiant, ut, oculus non ſentit ſe videre, nec auris audire, requiritur ſuperior facultas, quæ externorum ſenſuum actiones percipiat; ita ut animal judicet de ſua actione, ut non tantum videat ſed etiam judicet, ſe videre adeo ut ſenſus reflexus dici poſſit. Senſus enim per hanc facultatem in ſeipſum convertitur, dum ſentit ſe ſentire, & judicat utrum bene an male ſentiat. Sic quidam, rectenè poſtea conſiderandum veniet. Deinde verò ut ſimul diverſorum ſenſuum objecta dijudicat: ita etiam diſcernit, tum diverſa objecta diverſorum ſenſuum, ut colorem ab odore: tum diverſa objecta ejuſdem ſenſus, ut album à nigro, calidum à frigido. Quas duas inter actiones haud ita fortè magnum diſcrimen eſt, quin eas poſſumus in unam rectè confundere, & dicere animal unò eodemq; actu & judicare & diſcernere, vel judicando diſcernere. v.g. quo actu judicat colorẽ eſſe colorem, eodem eundem diſcernit à ſono: nam qua actione cernimus rem eſſe talem, eadẽ diſcernimus ab omnibus non talibus. Quod ne temerè dictum putemus, operæ pretium erit paulò attentiùs conſiderare qualis ſit illa Diſcretio, & Differentiarum Dignotio, quam Bruto animali tribuere poſſumus, quam item homini. Quod ad propoſitum.

Duplex eſt Diſcretio { Poſitiva vel affirmativa, quam efferimus tali enuntiatione: (hæc res differt ab illâ) Negativa, quam ſic enuntiamus (hæc res non eſt illa.)

Vtraque

Vtraque diſcretio & ſeparatio poteſt eſſe { Vniverſalis, ut cum dico (hæc res differt ab omnibus aliis) & (hæc res non eſt ulla alia) facta comparatione inter unum & omnia. Particularis inter unum & unum ſive genus ſive ſpeciem vel individuum, ut { Hæc res differt ab illa. / Hæc res non eſt illa. }

Sci: quam digito demonſtro, vel de qua loquor.

Dicimus jam, diſcernere, ſive dignoſcere res affirmativè & univerſalitèr ſolius Dei eſſe; ille enim omnium rerum naturas penitiſſimè perſpectas habet quoad earum virtutes, potentias qualitates, formas intimas & Metaphyſicas, ita ut collatis utrinque conditionibus poſſit affirmare. Hæc res differt ab omnibus aliis, quia tales hujus, tales verò illarum ſunt qualitates. Diſcretionem affirmativam particularem ſoli inter animalia homini aſcribendam cenſeo, qui comparatis inter ſe & perpenſis duarum rerum, quas benè novit, qualitatibus, cùm differre, tùm in quibus diſtinguantur ſcit. Dico autem (Particularem) quia neque res omnes ſcimus & earum quas videmur nobis cognoſcere, maximam partem, quid non ſint magis, quam quid ſint intelligimus: At vero Brutum ut hujuſmodi collationem inſtituat planè impoſſibile eſt, neque putandum, equum, viriditatem graminis, & vociferationem equiſonis interſtinguere, collatis horum inter ſe differentiis. Aſſerens enim eadem operâ brutis diſcurſum & ratiocinationē conceſſerit. Præterea diſcretionem negativam tam univerſalem quam particularem homini, omnique ſubſtantiæ intellectuali tribuimus, hanc quidem hiſce ſolis illam vero præterea brutis animantibus: fieri enim non poteſt, ut brutum enuntiationem partic: negantem conficiat. v. g. talem (*Color non eſt ſapor*) neq; ſaporem a colore internoſcit negando ſaporem de calore, ac ſi mens bruti inter hos duos terminos verſaretur: Sed diſcernit colorem a ſapore ſeparatione negativa, & univerſali tali: ſcilicet (*Color non eſt ulla res alia, adeoq́, neq́, ſapor*) Sic in eodem genere (viriditas non eſt aliud quicquam quàm viriditas, adeoq; neque rubedo: Bucephalus novit Alexandrum non eſſe alium quemquam hominem, quare nec Hephæſtionem) Atq; hic tantum quaſi diſcurſus eſt, non autem veræ enuntiationes. Novit brutum colorem non eſſe ſaporem non ita enuntiat. Hoc novit quia nec in colore nec in ulla re aliâ eaſdem reperit qualitates, quas in ſapore. Novit differre non quod diverſas qualitates ſentiat, ſed quia non eaſdem in utriſquè; percipit diverſitatem, non per poſitionem contrarii, ſed per negationem ejuſdem; Bucephalus omnes averſatur præter Alexandrum, non quiâ contuetur eorum formas ab Alexandreâ diverſas, ſed quiâ non conſpicit ipſam Alexandream.

Atque hæc de actionibus ſenſus communis circa ſuum objectum, reſpectu quarum titulis Regis, Iudicis, & Honorarii inter reliquos ſenſus arbitri inſignitur. Reſtat dubitatiuncula de ſimultate, quâ ſenſus communis dicitur ſua objecta ſimul percipere. Anſam quærendi dedit Ariſt. context. 146. 2 de an. Dicit Ariſt. non tantum χωριστὰς facultates non poſſe de contrariis judicium ferre, ſed non poſſe de iis judicare in χωριστῷ χρόνῳ, ideoque requiri in ſenſu communi ut diverſa & contraria ſimul, eodem tempore recipiatur ut diverſitas poſſit dijudicari. Id quod verum eſt. Quamvis enim communis ſenſus ſit judex. & arbiter, ita ut videri poſſit poſſe eum altera parte hodiè intellecta, altera cras audienda de utriſque diſcrimine ferre judicium, tamen ita ſe res non habet, quia neceſſe eſt ſi velit diſtinguere inter colorem & calorem ut ſpecies utriuſque apud ſe pro tribunali ſiſtantur eodem tempore; & ratio manifeſta eſt. Cum enim hæc facultas ſit objectorum tantùm præſentium judicatrix, erit quoque eorundem tantùm diſcretrix, & quia diſcretio omnis inter duo ad minimum ſit oporteat, necèſſe eſt ut duo diverſa adſint ſimul ſenſui communi ſi velimus diverſitatem dijudicari. Si tantum ſaporis ſpecies adſit in ſenſu communi non modò nullam percipiemus diverſitatem (quia nihil eſt cum quo comparetur, unde iſta diverſitas poſſit notificari, cum nihil ſe ab alio diverſum dicit ſine iſto alio) à re alia quacunq; ſed & neſciemus

(per

(per iſtam quidem facultatem) utrum ſit in mundo præter ſaporem aliud quicquam. Cùm igitur in hac ſimili propoſitione (hoc me ſcire nunc dico) duplex ſit relatio ipſius Nunc, ut reſpiciat me eloquentem, ac de re olim facta nunc dicentem vel rem de qua loquor, quàm dico nunc eſſe geſtam; utramque ſimultatem requirit Ariſt. & judicii & rei judicatæ, adeo ut ſenſus communis dicat (*ſe res diverſas eſſe Nunc pronunciare*) præſenti judicio in res præſentes lato.

De objecto, & actionibus hactenùs; reſtat organum, & ſedes hujus facultatis de quo non convenit inter Ariſt. & Medicos. Ille quidem in corde ponit inde ducens originem nervorum; ſic libri de Iuvent. Et ſenectute: cap. 3. ait in cordè eſſe πάντων αἰσθητηρίων κοινὸν αἰσθητήριον & poſt, τοῦτο αἰσθητικὴν ἀρχήν. Sed recedunt ab Ariſtotele omnes, ſublato ejus opinionis fundamento; nam cor (ut patet anatomica inſpectione) non eſt principium & radix ſive venarum ſive nervorum, ſed illarum hepar, horum cerebrum. Quare ſtatuunt ſedem ſenſus Communis ut & reliquarum facultatum internarum in ipſo cerebro, & illam quidem non indiſtinctam à ſedibus reliquarum, ſed ſeparato loco diviſam. Tripartito enim cerebro anteriorem ejus partem, ſeu ventriculum ſenſui communi aſſignant, utpote qui proximus objaceat ſenſibus externis & ob ſuam humiditatem ſit ad recipiendas impreſſiones ſpecierum accomodatiſſimus.

Atque hæc de ſenſu communi. Ejus à Phantaſia diſcrimen & convenientia melius innoteſcet in doctrina de ipſa Phantaſiâ ſtatim ſubſequuturâ. Cætera quæ de ſenſu communi occurrunt leviora ſunt, quàm ut opus ſit iis immorari. Secundus ſenſus internus eſt Phantaſia Græca voce, Latinè Imaginatio, Cujus ut ſuperioris explicationem trium conſideratione abſolvemus, 1°. Objecti, 2°. Actionum 3° Organi.

Objectum Phantaſiæ ſtatuitur duplex; 1° quidem ſpecies ſenſatæ, deinde ſpecies inſenſatæ, Species ſenſatas voco quæ à ſenſibus externis percipiuntur, à ſenſu communi recipiuntur, & dijudicantur, & ab eo immediatè tranſmittuntur in Phantaſiam. Quicquid enim fuit ſub ſenſibus externis & communi, illud omne eſt in Phantaſia. Species inſenſatas appello eas quæ directè, & immediate in ſenſibus externis, vel communi receptæ non fuerunt, ſed quas Phantaſia ſuâ virtute, vi, & operatione ex ſpeciebus ſenſatis ſimiles, novaſve effingit, formatque, gignit, elicitque. Atquè has utraſque ſpecies contemplatur tam abſente, quam præſente objecto externo. Sic de objecto.

Actiones ſenſus hujus circa objectum obſcuriùs paulò, ne dicam negligentiùs a Phyſicis tractari videntur. Nos conabimur veritatis ſectatores ſequi. Prima quidem actio, quam Phantaſiæ tribuunt, eſt ſpecierum retentio, & conſervatio ad aliquod tempus, in quo differt a ſenſu communi qui ſpecies recipit, ſed non retinet, a memoria quæ ſpecies ſibi commiſſas cuſtodit diutiùs & fideliùs, ceſſante in Phantaſia omni contemplatione. Phantaſia verò tamdiu retinet, quam diù contemplatur, contemplatur autem longiuſculè. Secunda Actio eſt certior, exactior, & accuratior ſpecierum ſenſatarum dijudicatio, quas ſenſus communis confuſas obtulerit, ita ut eas diligentiùs, & quaſi ſecundâ curâ ordine adhibito expendat, & examinet. Quam confuſionem in ſenſu communi intelligant ipſi, non explicant. Species non confunduntur, neque ſi Organum non ſit vitiatum, judicium perturbabitur. Et ſanè ſimplicem aliquam operationem in judicatione ſpecierum ſenſatarum, præter eam quæ eſt ſenſus communis, phantaſiæ affingere non erat opus. De compoſita verò dijudicatione proximo loco ſequitur. Tertius actus Phantaſiæ eſt compoſitio & diviſio. Quas exercet circa ſpecies & ſenſatas, & inſenſatas. Primò enim cõponit ſpecies ſenſatas cum ſenſatis, ut hominẽ & equum, & ex utriſq; affingit centaurũ. Iſta compoſitio non eſt enuntiatio, neq; ex duobus illis terminis ſimplicibus conjunctis fit ens cõplexum ſed ſimplex, apponit ſimul duas res, non unam de altera enuntiat. Quare & Phantaſmatis illius veritas falſitaſve prout rebus cõformatur, vel nõ, ſimplex eſt, non complexa. Ex hac operatione Phantaſiæ prodeunt novæ illæ ſimiliſq; ſpecies quæ inſenſatæ dici poſſunt formaliter ſentiuntur tamen quoad ſua principia. Vt

Centaurus

Centaurus, Chimæra, mons aureus, & mille alia, quæ ſomniantibus occurrunt Phantaſmata, quæ reſpectu ſimplicium terminorum ex quibus conflantur, ſentiebantur à ſenſibus externis, etſi ut jam ſunt conficta nunquam illis ſubjacebant. Quare in hoc genere fieri non poteſt, ut imagines illæ utcunque mirificè conformatæ evaderent prorſus diſſimiles ſpeciebus objectorum primo ſenſatorum, unde emerſerunt, quia ex aliqua ſui parte illorum referant veſtigia: magis autem minuſve ſimiles exiſtunt, quo organum purius defæcatius & liquidius fuerit vel quo magis vitioſis humoribus, vaporibus, &c. ut in phreneticis, melancholicis, ebriis, febricitantibus, &c. accidit, infectum & corruptum eſſe contigerit. Iam verò quod attinet ad compoſitionem & diviſionem circa ſpecies inſenſatas, planè maxima difficultas eſt. Ad quam enodandam cogitandum eſt quales, quotupliceſque ſint illæ ſpecies inſenſatæ. Ad duo capita revocari poſſunt. Nam vel reſpiciunt rem ipſam, vel conſequens, ſive rei adjunctum aliquod. Quæ rem ipſam ſpectant, voco, ea phantaſmata, quæ ex immediata conjunctione ſpecierum ſenſatarum emergunt, de quibus ſupra actum eſt. Et harum quidem ſpecierum omnimoda concedenda eſt compoſitio, tum enim inter ſe, tum cum ſenſatis componi poſſunt, e. g. phantaſia poteſt conjungere centaurum, & montem aureum, item centaurum & arborem, & ex utriſque miranda neſcio quæ figmenta excudere. Aliæ autem ſunt ſpecies inſenſatæ quæ adjunctum aliquod, vel accidens circa rem denotant de quibus major eſt obſcuritas. Atque hæc ſunt intentiones Amicitiæ, Inimicitiæ, utilitatis, damni, Periculi, ſalutis, Iucunditatis, Moleſtiæ, fugæ, proſequutionis: Hæ quidem enumerantur ſed ad pauciores reduci poſſunt, ut poſt dicemus. Et circa has communiter duplicem compoſitionem ſtatuunt.

Primam Specierum ſenſatarum cum intentionibus inſenſatis, ut ovis componit lupum cum inimicitia, avis paleam vel plumam cum utilitate ad nidificandum: hinc dicunt, Lupus eſt inimicus, Palea eſt utilis.

Secundam Intentionum inſenſatarum cum intentionibus inſenſatis, ut ovis componit Lupi inimicitiam cum ejus fuga, avis Paleæ utilitatem cum ejus appetitione & dicunt inimicus eſt fugiendus, Vtile eſt amplectendum Ex his duabus compoſitionibus & inde enatis enuntiationibus dicunt brutum inſtituere quandam quaſi ratiocinationē, & diſcurſum in quo ſecunda compoſitio ſuppeditat majorē, prima minorē, unde ſequitur concluſio, & ex concluſione actio, atq; hanc quidem facultatem quaſi diſcurſivam, æſtimatricē & cogitatricem vocant aliqui, eamque dicunt à Phantaſia diſtingui tanquam 4^m^ ſenſum internum, diviniorem, & præſtantiorem, ſed perplexi ſunt. Nobis non ſunt præter neceſſarias rationes quas illi non afferunt multiplicandæ facultates. Dicimus igitur cogitativam in homine (cui reſpondere volunt æſtimativam in brutis) eſſe eandem facultatem cum Phantaſia humana, ſi quidem dicant illam cogitativam particulam eſſe animæ ſentientis, & non potius ipſum intellectum, quod verius dicendum fuerit. Item æſtimativam in brutis coincidere cum Phantaſia, ita ut animal cùm æſtimet i. e colligat vel concludat aliquòd ſibi profuturum obfuturumve, ideoque amplectendum eſſe vel fugiendum, id faciat beneficio Phantaſiæ æſtimantis, & judicantis. Quomodo verò, & quatenus Phantaſia dicatur ita æſtimare, ſive diſcurrere, proximum eſt ut diſquiramus; & quia de Syllogiſmo agendum eſt imaginemur in ingenio ovino tale Syllogiſmum.

Omne inimicum, damnoſum, moleſtum, periculoſum eſt fugiendum. Hic Lupus eſt talis.

Ergo hic Lupus mihi eſt fugiendus. Item in cerebro Lælapis talem.

Omne amicum, utile, ſalutiferum, jucundum eſt perſequendum.

Actæon dominus meus eſt amicus, utilis, ſalutifer & jucundus mihi.

Ergo Actæoni viſo accurrendum & adblandiendum eſt.

Hujuſmodi ſyllogiſmum ab homine fieri divina mente edocto, certo certius eſt: at verò an, & quomodo à brutis animalibus efficiantur, pulchrum erit perpendiſſe. Veniamus igitur ad majorem propoſitionem, in qua eſt ſecunda ſupradicta compoſitio. Quæri poteſt non immeritò, an iſta propoſitio [omne naturæ

turæ destructivum] est fugiendum quæ eadem est cum duabus superioribus) insit in anima bruti tanquam principium cognitum; mihi quidem semper visum est tutius asserere, inesse quidem, sed non cognosci. Ratio est, quia principium illud, neque sensus, neque ratio dictat, (quæ sola sunt cognitionis fontes) sed Natura ipsa. Ita ut res quatenus habet Naturam quamlibet, non autem hanc vel illam dicatur conservativa sui. Proclivitas igitur illa in brutis ad conservationem sui, & fugam omnium naturæ suæ adversantium merè naturalis est, & ex instinctu merè naturali quoad essentiam ipsius rei, neque dici potest animalis, nisi quoad modum quatenùs ex perfectiori sua natura specificatur & restringitur illud commune principium, ut hoc vel illo determinato modo fiat. Jam verò hoc ita se habente apparet Phantasiam non primò indidisse animali hoc principium, neque illam compositionem fecisse [inimicum est fugiendum] sed naturam ipsam longè generaliorem, neque etiam animali notitiam facere istius principii & propositionis, sed nec necesse esse ut faciat. Quid enim? Annon plantis idem principium esse innatum dicunt omnes? Illæ enim inimicas juxta se plantatas aversantur (ut vitis brassicam) non quod habeant notitiam aliquam majoris istius propositionis; sed quod præsenti malo à minore afficiantur. Sic ovis fugit lupum, non quia scit in genere inimicum esse fugiendum, sed quia hunc jam sentit talem. Non virtute illius principii ad agendum movetur, nec quicquam agit, sed terrore imminentis damni. Verbo, Intentiones illæ generales. Inimicitiæ, Amicitiæ &c. planè insensatæ sunt, tùm à sensibus externis, tùm ab internis, neque Phantasiæ obiiciuntur, aut ab ea cognitæ & dijudicatæ, nec ullum munus habet in componendis hisce, dividendisve, pro fabrica majoris propositionis in syllogismo bruto. Necesse est igitur ovis disputare si velit agat Enthymematicè, major enim excidit.

Quod ad minorem propositionem attinet (in qua conspicitur prima compositio) primò patet ex supradictis, nullam hic fieri subsumptionem, tanquam particularem lupi inimicitiam sub generali nomine inimicitiæ inclusam sciret, sed ipsam in se ipsa nudè considerat. Quæritur secundò, quomodo ovi innotescat specialis illa Lupi inimicitia, cùm a sensibus externis nihil præter illius colorem & formam percipiatur? Qua ratione elicitur insensata illa intentio molestiæ (ad hoc enim caput, & jucunditatem reliquas species reducere possumus) ut apprehendat Lupum sibi molestum ac vitandum? Huic quæstioni responsum melius dabitur, si cognoverimus in quo consistat sive insit jucunditas & molestia. Qua in re acutissimi Zabarellæ judicio acquiescendum est (de facult. Anim. cap. 12.) Jucunditas inquit. & molestia non sunt aliquid in objecto sensibili existens, sed sunt passiones quædam rem cognitam consequentes. Molestia in lupo nihil est penitus: sed visionem lupi consequitur perceptio jucunditatis vel molestiæ, non quoad colorem vel formam lupi per se consequatur ista molestia, neque naturam animæ sensibilis per se; sed quod propriam animalis naturam insequitur ille naturalis instinctus, quo percipit molestiam ex visione lupi, inditus à natura, ut excitetur appetitus fugiendi ad sui conservationem. Hoc Zabar. Quare jucunditas & molestia non sunt res sensibiles inhærentes in ipsis objectis, sed passiones animalis in sensu affectæ per impressionem speciei sensibilis, non quidem secundum propriam suam naturam; Nam idem Galli Gallinacei cantus qui leoni horrorem incutit, alia animalia non commovet; Neque secundum naturam animæ sensitivæ per se: Nam sic omnia animalia ab eodem objecto eodem modo afficerentur, quod falsum: Sed secundum propriam, & specificam naturam unjuscujusque animalis generaliores facultates restringentem & determinantem. Hinc fit ut Passer utilitatem paleæ ad nidificandum percipiat, quam non percipit bos. Quia autem formam specificam animalium omnium ignoramus, appellamus eam instinctum naturalem. Hinc sequitur quod jucunditas, & molestia cum in objecto non sint, ex objecto actione Phantasiæ elici, & effingi non possunt. Quod ex eo confirmatur, neque penes Phantasiam, neque penes objectum has passiones esse, quia non in nobis tantum, sed & in brutis animantibus, idem objectum v. g. cibus

aliquis

aliquis vel pabulum ſæpe alternis horis jucunditatem cõmutat cum moleſtia & faſtidio. Vnde autem hoc? niſi à mutatæ ſtatu, temperamentove animæ, corporiſve. Ita ut objectum in organum alio atque alio modo temperatum, & diſpoſitum incurrens diverſos producat effectus, & paſſiones. Idem etſi eodem modo ſe habeat, mutato tamen objecto in quod agit variabitur effectus. Ex dictis collabaſcere videtur prima illa compoſitio ſpecierum ſenſatarum cum inſenſatis, ſaltem quoad harum ex illis prolectionem, eductionem, & velut extractionem. In lupo ſiquidem nulla eſt ovem adverſus inimicitia, ſed amicè tanquam eſcam ſibi accommodatam complectitur, quam non odit, ſed amando enecat. Cum autem Phantaſia non faciat ut ſibi efformet jucunditatem, ſed eam ab objecto factam, & impreſſam percipiat tantùm. Duo jam porrò ad majorem hujus rei explicationem quæri poſſunt. Primum eſt quomodò ex impreſſione ſpeciei oriatur moleſtia aut jucunditas: Secundum eſt quid ſit primum percipiens & ſentiens jucundiatem & moleſtiam impreſſam. Quod ad primum attinet ſciendum eſt, quòd omnia illa quæ iucunditatis vel moleſtiæ effectiva ſunt, hoc loco tantum conſiderari à nobis ſub ratione boni, malivè naturalis. De brutis enim, & bruta hominis parte agimus. Bonum verò, & malum Phyſicum appello rem eam, quæ ob occultam aut manifeſtam qualitatem, amicitiam vel inimic tiam exercet cum naturâ aliterius rei, eam vel juvando vel lædendo. Eorum quæ per manifeſtam aliquam qualitatem agunt clariſſima eſt ratio. Vt inter qualitates tactiles, calor nimius, vel frigus vehementius dolore afficiunt animal ob phyſicam, & vehementem mutationem in organo & ſpiritibus factum ita ut convenientes naturæ fines deficiendo excedendove tranſgrediantur. Sic odorata fœtida magnam afferunt moleſtiam ob evidentem qualitatem temperamento ceerebri adverſariam. Idem de rebus ſapidiis clarum eſt: De ſonis verò omniſque generis harmonia ſive civicâ, ſive bellicâ, obſcurior aliquantò res eſt, quomodò ſonis inſit ea vis deliniendi & etiam perturbandi ſpiritus. Vt animal aliis demulceatur, & ad quandam levitatem componatur, aliis autem excitetur ad iram, & in furorem quendam erumpat: Quòd murmur aquarum ſopit ſpiritus, quòd mens delectetur ſuavitate cantus, quamvis phyſica aliqua ratio videatur reddi poſſe, quærenda tamen non eſt, ſed potius ad propriam animalis naturam referenda. Quod ad viſum attinet, ille ſenſus minimè omnium ſenſibili aliqua, & notabili moleſtia affici videtur. Et ratio eſt, quia res viſæ omnium minimè agunt phyſicè, quia corpus neque attingunt neque ingrediuntur, niſi per ſuas ſpecies quæ omnium ſpecierum ſunt ſpiritualiſſimæ, atque ita ab omni actione phyſica, (quæ materialium rerum eſt) remotiſſimæ; Itaque exiſtimo colores nullos (vel certè pauciſſimos) per ſe & ſolos delectare, vel in jucunditatem afferre, ſed tantùm in relatione ad rem cujus colores ſunt, & quatenus ea aliis ſive bonis, ſive nocivis qualitatibus imbuta eſt. Quare non nos tantùm, ſed & bruta quoque venena, & inimiciſſima quæque naturæ noſtræ videre ſive aliqua moleſtia ſuſtinemus, quouſque ex ſapore odore, aliquave alia qualitate ſenſibili damnum non percipiamus. At verò ſoni, ſapores, odores & qualitates tactiles abſolutè & ex ſe, nullâ habitâ conſideratione ſubjecti in quo inhærent, & unde emanant, notabili nos vel perfundunt gaudio, vel cruciant moleſtia, adeoque non afficiunt tantũ in ordine ad rẽs ipſas. Quæ verò ſola & quatenus viſâ notabili aliqua voluptatis aut doloris paſſione animal afficiunt (ut ſudant nonnulli & contremiſcunt toti ad viſam ſelem, vel caſeum, aliaque infinita) illorum omnium & quot ſunt hujus generis antipathetici vel ſympathetici; vim & virtutem qua per impreſſas ſpecies ſenſibiles quaſcunque demum tales in animali paſſiones afficere valent, ignotam plane & incognitam eſſe aſſerimus; Ita ut nec alia ratio reddi poſſit, quam peculiaris, propria & particularis duarum naturam Rei & animalis ſibi invicẽ adverſantiũ diſpoſitio & temperatura, ex quarum concurſu & congreſſu iſta oritur antipathia vel ſympathia. Quid inimicentur videmus, quare autem neſcimus. Et ſic quidem de rebus jucundis & doloriſicis & quomodo per impreſſas ſpecies has paſſiones exciſcitent, ſequitur ut dicamus de ordine qui in impreſſione & perceptione harum paſſionum obſervatur; ex quo clarius patebit quid ſit munus Phantaſiæ in judicandis rebus

L. de facult. Anim. c. 12.

quales sunt, quoad animalis utilitatem vel noxam. Quæritur ergo quid sit primum organum percipiens, & dijudicans rem ut molestam & jucundam? Resp. quod sit sensus communis, idque secundùm Zabar. ex ipsomet Aristot. Tria enim sunt (ut docet loco citato) in perceptione sensibilium. Primùm objectum ipsum percipitur sub ratione proprii objecti, atq; hoc fit à sensibus externis. Secundum perceptio objecti quatenùs delectans, aut molestans, atq; ista perceptio primo attribuitur sensui cõmuni: Ratio est quia sensus communis est radix, & principium omniũ sensuũ, & cum jucunditas & molestia non sint propria alicujus unius sensus sed communia omnibus planè necessariũ erat, ut illa facultas, quæ de speciebus in omnes impressis dijudicat, eâdem operâ, eodemq; momento cognosceret damnũ, aut utilitatem, jucunditatem vel molestiam à speciebus illis corpori illatam. Tertium est excitatio appetitus ad persequendum vel fugiendum, prout res à sensu communi percepta fuerit jucunda esse vel molesta. Exemplo uno aut altero illustrentur primum & secundum. Exuratur membrum, fit ibi sensus caloris dolorifici, primo quidem calor percipitur sub ratione objecti proprii sensibilis, ab aliis discriminati, & sic apprehenditur tum à sensu communi, tum etiam à Phantasia. Vtriq; enim facultati hanc simplicem dijudicationẽ rerum quid sint attribuunt. Secundo cum percipitur idem calor cum adjuncta qualitate molestiæ atq; hoc fit primo quidem à sensu cõmuni, qui eodem tempore quo sentit calorem ut calorem, percipit eundem ut inimicũ, ex apprehensa simulcum specie caloris læsione in organo ab illo facta, ex qua apprehensione oritur passio doloris in toto animali, unde ejus appetitus excitatur, ad præsens incõmodum evitandum. Deinde vero idem objectum cum eodem adjuncto offertur Phantasiæ per communem sensum quæ similiter ut sensus communis rem percipit, & cum simili consequentia. Atq; hic naturalissimus ordo esse videtur, ut statim illata in organũ læsione à sensu cõmuni dijudicetur noxa, neq; tot inter positis actionibus attendendum sit judicium à Phantasia prolatum, vitanda sit necne. Addatur & alterum exemplum. Leo audito Galli cantu exhorrescit, & aufugit; quod ad sonum ipsum attinet idẽ est judicium & sensus communis & Phantasiæ, ut suprà; quod ad molestiam, alia est ratio, quam in superiori exemplo. In sensu enim externo nulla fit læsio, nullum incommodum; sed speciem cantus in sensu communi receptam sequitur immediate impressio horroris, & metus, occulta scilicet vi & virtute. Quam molestiam ex impressa specie ortam percipit primo sensus cõmunis, post phantasia eodem modo. Ex dictis sequitur Phantasiam non esse primum percipiens, sive dijudicans de molestiâ & jucunditate (hoc enim primo apprehendit objectum sub ratione bonitatis aut malitiæ quatenus profuturum sit vel obfuturum animali) sed cõmunem sensum. Deinde appetitum tam ad dijudicationẽ sensus communis, quam ad sententiã ipsius Phantasiæ expresse fieri, & excuscitari: Ita ut non solũ ea appetamus quæ imaginatio, sed ea etiam quæ sensus cõmunis dictaverit esse appetenda. Tertio demum istam primam compositionem supradictam sensui communi quoq; tribuendam esse, & non solum Phantasiæ appropriandam. Quo igitur privilegio præstat sensui communi phantasia? Prærogativa quidem hæc est sensus communis rei tantum præsentis bonitatem, aut malitiam percipit, atque appetitum ad fugiendum amplectendumve eatenus tantum excitat quatenus rem jam præsentem sentit. Phantasia vero rei absentis speciem retinet, & simul cum specie imaginem molestiæ vel jucunditatis eam speciem consequentis. Vnde appetitus excitatur ad fugam vel prosecutionem rerum non præsentium. Id quod ob salutem animalis prorsus erat necessarium. Sic ovis a lupo aversa, & oculis amplius non conjecta, fugit tamen ad longum spatium: sic equus stibundus quærit aquam, quam non vidit, &c.

Quæ jam prolata sunt, satis viderentur anfirmare duas istas compositionis vulgò phantasiæ ascriptas. Itaque discimus [ovis fugit lupum tanquam inimicum] non dicit [inimicus est fugiendus] sentit molestiam a lupo ortam, non affirmat [lupus est inimicus] denique actu se protenus in pedes dat, non concludit (ergo debeo fugere, aut ergo fugiam) Ita ut mera sit rationis & discursus umbra, quam in brutis animalibus, cernimus, eisque affingimus ob quandam actionem ἀναλογίαν, & alterius ex altera consecutionem.

cutionem. Sed enim vero ſciendum erat omnem actionum regularem conſequentiam, non eſſe ſtatim diſcurſum nominandum. Quare non tantum communes omnium animalium operationes, ſed etiam proprias cujuſque actiones, ut ut mirificas & ſtupendas (de quibus Plutarchus, Ariſtoteles, aliiq; qui animalium hiſtoriam conſcripſerunt) meritò aſſerere poſſumus, non ex rationis ducta, non vi aliqua diſcurſiva, non affirmando & negando ſuſcepta deliberatione, non illata concluſione eſſe perfectas, ſed neceſſitate naturæ vel generalis vel ſpecialis productas; Et ſic quidem de actionibus phantaſiæ, ubi coronidis loco addemus ſolutionem illius dubii. Vtrum Phantaſia producat reales effectus? Per reales effectus non intelligimus Phantaſmata de quorum productione nemo dubitavit, ſed effectus in corpore phyſicos & realis conſiſtentiæ, quales ſpectant ipſam corporis temperiem, aut configurationem, aut aliud aliquod accidens ei inhærens. Quò referuntur effectus hujuſmodi, cum quis ad imaginationem ſolam præcipitii examinis penè concidit; Cum ſola imaginatio cibi ſtomacho inimici nauſeam provocat. Huc pertinet & illud Iacobi artificium, virgas decorticatas, & albis ſpaciolis interſtinctas, pecudibus ad bibendum venientibus, in canalibus & alveis obiiciendi, ita ut pecudes inſpectis virgis conciperent fœtus variis maculis reſperſos. Sic & mulieres ſæpius quas dum concipiunt, conſpexerint, aut fortiter imaginatæ fuerint formas, earum ſimilitudinem fœtus, referunt. In gravidis autem picâ laborantibus, maxima conſpicitur imaginationis vis; Re enim, quam concupierunt, ſi non potiantur, frequenter quidem infanti mortis periculum aboritur, ſæpiſſime verò notabilis aliqua accidit alteratio; ita ut rei deſideratæ characterem in aliqua corporis parte expreſſum gerat. Quod ad hos horumque ſimiles effectus, attinet dicimus eorum aliquos eodem modo ſequi Phantaſmata de objecto abſente formata; quo cõſequuturi fuiſſent ipſam ſpeciem objecti præſentis; ſic quia præcipitiũ actu viſum horrore nos concutit, ejuſdem quoque ſpecies eundem parit effectum. Hinc horreſco referens ea ſcil: quæ metuebam videns. Alii autem occultiore modo talium Phantaſmatũ impreſſionem conſequuntur. De omnibus verò aſſerimus eos ab imaginatione produci actione non univocâ ſed equivocâ, cujus modus hic eſt, primò imaginatio efformat tale phantaſma, ſecundò hoc phantaſma operatur in ſpiritus, & in eis vehementem efficit mutationem: Tertio ex ſpiritibus ita motis, concuſſis & alteratis illi in corpore effectus conſequuntur.

Plutarch. in libello περὶ τοῦ χρησίμα &c.

Gen. 30. 37.

De actionibus phantaſiæ hactenus; ſequitur ut de Organo ejus breviter diſpiciamus: Sedem ejus ſtatuunt ſecundum, & medium cerebri ventriculum, cujus temperies ſiccior eſt, quam anterioris partis, & ita ad retinendum & conſervandum aptior; Locus autem amplior & latior pro recipienda majori ſpirituum copiâ quibus uſus eſt in conformandis & celeriter componendis tot ſpecierum imaginibus.

Et ſic de Phantaſia.

Antequam vero ad memoriam proximo loco conſiderandam veniamus prius delibanda erunt quædam circa ſenſum communem & phantaſiam generalia. Qualis ſit inter hos duos ſenſus quod proprias operationes convenientia ex ſupra dictis colligere eſt. Eſt præterea aliud in quo hi duo ab omnibus aliis ſenſibus diſcrepant, ſcil: quod hæ duæ facultates non ſunt merè paſſivæ, ſed activæ aliquo modo, Senſus, quidem externi, ut & memoria, ſunt merè paſſivæ potentiæ. Illi enim tantum recipiendis, & tranſmittendis ſpeciebus ab externo objecto impreſſis deſerviunt; hæc autem recipiendis & conſervandis phantſmatum imagimibus in illa mira phantaſiæ arte exculptis ſubiacet. Neutra vero aliquo circa dijudicationem munere funguntur. At ſenſus communis & Phantaſiæ præcipuæ laudes ſunt, quod ſpecies receptas dijudicent, & diſcriminent. Ex his aliud jam expendendum ſequitur. Cum enim phantaſiæ & ſenſui communi ſolis actum cognitionis & dijudicandi attribuamus. Quæritur qualis ſit iſte actus; Verum directus tantum qui terminetur in ipſum objectum, an etiam Reflexus, qui ſedeat & revolvatur in ſeipſum? Adeoque utrùm verum ſit quod ſupra allatum eſt, Communem ſenſum eſſe ſenſum reflexum, ita ut animal per eum dicatur ſentire ſe ſentire? Ad hoc dubium reſpondendo diſcimus, omnem

ejusmodi notitiam reflexam animalibus brutis adimendam esse, ex his enim solis petendæ, & in his demonstrandæ sunt propriæ operationes facultatum sensitivarum, non autem in homine. Conimbricenses de sensibus internis verba facientes sensui communi omnem discursum auferunt, phantasiæ autem tribuunt, tali assertione, phantasia potest ex utroque termino singulari propositionem conficere, & circa singularia ad illud objectum pertinentia discurrere. Hanc vero dignitatem restringunt ad phantasiam in solo homine, eamque operationem obtinere aiunt, non merito partis sensitivæ, sed influxu rationis. Docentque intellectum esse rationem universalem, cogitativam autem *i. e.* phantasiam esse rationem particularem *i. e.* circa sensibilia particularia. Hoc autem (ut omittam malam operationum sensitivarum & intellectu alium confusionem) naturam phantasiæ inquirentibus non satisfacit, non enim hoc quæritur, quid possit a superiore facultate adjuta, sed quid propriis viribus, & innata virtute queat officere, extrà cujus sphæram non possit operari. Quod illi de discursu, nos de reflexione; est fortasse in homine aliqua facultatum harum notitia reflexiva, quam non ex se sed beneficio rationis eas moderantis, gubernantisque obinent: In animalibus vero brutis nihil tale conspiciendum, se nobis offert. Nam quod ad rem attinet, duo possumus in sensibus hisce considerare, 1 objectum, 2 Actiones proprias circa objectum. Manifestum est, notitiam illam quam habent de objecto directam esse, quæ directè procedit & terminatur ad objectum. Et parùm philosophicè dixerit quispiam, sensum communem reflecti super objectum suum, immo ne quidem, si illud sæpius iteratis vicibus judicaverit. Non enim lux solis sæpius idem speculum dicitur sed quando a speculo in seipsum repercutitur. Itaque necesse est, ut si reflectantur, in se redeant suas proprias actiones contemplando, & judicando, atquè post judicium de objecto externo latum primo loco, post secundo illum ipsum judicii actum examinent atq; expendant, utrum rectè an secus fuerit ordinatus e.g. Componit phantasia species multas: quæritur an noscat hanc suam compositionē, eamquè judicet rectene fuit instituta; Ita ut non tantum species rerum extrinsecus oblatarum, sed etiam ipsæ facultatum operationes jam sint dicendæ facultatum objecta? Negamus vero ita esse, & discimus soli intellectui hunc honorem esse deferendum, ut suas noscat operationes; & in hoc consistere præclarum illius a sensibus discrimen & supra illos privilegium. Quare etiam homo solus potest suos corrigere errores, quem ob finem data est homini mirabilis illa intellectus operatio, ut quod in primis cogitationibus peccatum est, illud secundis curis emendet. At Bruta etiamsi errent, errores tamen corrigere quis unquam dixerit? Canis enim si lapidem judicarit esse panem, accedens, non conceptam emendat falsitatem, sed novam acquirit veritatem, aliud jam sentit, non dicit se prius falso sensisse. Et sane quæ rationes fortes sunt contra istam reflexionem in sensibus externis, eædem contra eandem valent in internis. Sensus externi, inquiunt, non moventur, neque afficiuntur suis actionibus v.g. usus sua visione, quia moventur per species, species autem sunt objecti, & non actionum circa objectum, si moverentur vero esset e. g. species non tantum coloris, sed etiam ipsius visionis. Annon eadem ratio integra manet quod sensus internos. Hi enim nihil percipiunt nisi per species sensibiles: Hæ autem non sunt actionum sed objectorum. Deinde sensus exteriores sunt virtutes, & potentiæ organicæ, & materiales, sed nulla virtus materialis potest in seipsam agere, suamque operationem cognoscere, ergo. Jam facultates sensitivas internas esse organicas, earumque actiones a temperie organi dependere, ab optimis asseritur & ratione nititur. Itaque neque earum datur super proprias operationes reflexio. Hinc patet eos catachrestice loquutos esse qui sensum communem vel phantasiam sensus reflexos appellarunt, cum notitia omnis objecti sit directa, operationum vero detur nulla. Ista itaque propositio [Animal brutum sentit se sentire] exactè & acuratè loquendo, vera non est. Sensus qui aliquo modo admitti potest hic est, [Animal sensibus internis, percipit operationes sensuum externorum] At vero operationes horum sensuum non sunt sentire, *i. e.* judicare de objecto, sed tantùm recipere

recipere objecta. Organa enim non ſunt activa, ſed paſſiva impreſſioni ſpecierũ ſubjecta: Hinc igitur dictus ſenſus elicitur [Animal percipit ſe ſentire, i. e. recipere vel recepiſſe ſpecies ſenſibiles] qui illorum propoſitioni non quadrat in quâ per ſentire non intelligitur, receptio ſpecierum, ſed judicium de objecto: Hoc enim vult dicere (Animal cognoſcit ſe cognoſcere) quod ipſum facere non poſſe ſupra oſtenſum eſt. Quinetiam ſi dicant ibi intelligi ipſam ſpecierum per externa organa receptionem, neque hoc quidem ſubtiliter philoſophantibus concedendum erit. Nam ſenſus communis e. g. percipit colorem oculi beneficio receptum; & ad ſe tranſmiſſum, non autem judicat oculum ſuo officio benè, aut malè perfunctum eſſe. Colorem impreſſum dijudicat & diſcernit, abjectâ planè omni conſideratione ipſius impreſſionis. Equus enim, ſi oculi ſenio caligaverint, non ſentit, & cognoſcit ſe colores minus acutè & perſpicuè jam cernere, quàm cernebat in juventute, propter debiliorem, & minus commodam impreſſionem in oculo factam. Et ratio eſt eadem quæ ſupra. Omnis ſenſatio fit per ſpecies ſenſibiles, at verò receptio ſpeciei in organo eſt paſſio, quæ ſpeciem ſenſibilem non habet: abſurdum enim videtur concedere tum ſpeciem ſenſibilem ipſius coloris impreſſi, tum ſpeciem ſenſibilem ipſius impreſſionis.

Doctrinam Ariſtotelis de Phantaſia conſultò omittimus; Negativè enim procedit oſtendendo potiùs quid non ſit, quam quid ſit declarando. *3 De Anim. tex. 150.*

Reſtat jam tertius, & ultimus internus ſenſus. viz. facultas memorandi quæ memoria dicitur (μνημη) de qua Ariſtoteles in libris de anima nullam iniit diſputationem rejecta ejus tractatione in peculiarem libellum de memoria & reminiſcentia. In quarum tractatione multa occurrunt obſcura, & non bene diſtincta, nos eam ut poſſumus perſpicuè explicare conabimur. Primo igitur loco declaranda erit natura memoriæ, poſt reminiſcentiæ, quam velut aliquam ejus appendicem ſtatuunt philoſophi: etſi magis methodicè, omnis de illa contemplatio rejicienda foret in tractationem ipſius animæ rationalis. Quod ad memoriã attinet duplex eſt, 1 ſenſitiva, qualem bruta ſibi vendicant, eſtque ſpecierum ſenſibilium theſaurus, 2 Intellectiva, ſpecierum intelligibilium promptuariũ; Quam quia hominis propria eſt, leges methodi juberent, in doctrina de homine, quatenus eſt homo, tractari. Primum abſolvenda erit conſideratio ipſius ſenſitivæ memoriæ, quatenus in pura ſua & ſimplici natura in brutis animantibus ſe nobis conſpicendã offert, idq; (hoc ſuppoſito quod ſit facultas ſenſitiva ab aliis diſtincta) explicando ejus, 1 Objectum, 2 Actiones, 3 Sedem ſive Organum.

Objectum memoriæ ſive τὰ μνημονευματα ſunt omnes ſpecies ſenſibiles, a ſenſu communi & phantaſia judicatæ. Quodcunq; enim eſt in phantaſia phantaſma, illud a memoria conſervatur, aut conſervari poteſt, atq; illud ſolum. Sunt autem iſta phantaſmata objecta memoriæ, non quidem ſimpliciter, ſed cum adjecta notione temporis præteriti. Rerum namque præſentium eſt ſenſus, vel contemplatio, Futurarum verò opinio, vel ſpes metuſque ut docet Ariſtoteles. Solarum verò rerum præteritarum memoria eſt, & quatenus ſunt præteritæ. Eſt præterea annotandum quod habet Ariſtoteles citat. cap. text 61, circa hoc objectum, quod viz. ſubeat duplicem rationem, abſolutam & reſpectivam. Et ipſum utrovis modo poſſumus contemplari, tum ut animal, tum ut animalis ſimulachrum. Sic etiam ſpecies in memoriæ tabula depictæ, in ſe quidem ſunt φαντάσματα, & νοήματα ſpectra quædã & conceptiones; in relatione autem ad alterum εἰκόνες & μνημονεύματα. Iam memoria propriè loquendo ſpecies retinere dicitur, ut ſunt imagines & monumenta aliarum rerum & ſic text 19, definitur ab Ariſtotele: Si quis enim picturam elephanti penicillo delineatam inſpiciat, qui ipſe elephantum nunquam viderit, contemplatur eam quidem tanquam opus ingeniosè confectum, non autem ut imaginem elephanti; inter quem & hanc picturam ille non novit ſimilitudinem. Item etiam ſi quis, qui Coriſcum non novit, ejus in tabula effigiem intueatur, conſiderat ipſam tanquam hominis picturam, non tanquam Coriſci. Inſpectio picturæ illum in memoriam revocare non poteſt. Quare neceſſe eſt ut ſpecies inſint in memoria, ut ſimulachra, & repræſentationes rerum olim, & ante aliquod tempus cognitarum. *De mem. & Rem. c. 1.*

τὸν τῶν πινάκων γεγραμμένον ζῶον ζωὸν ἔστιν, ἡ εἰκών.

Ἔξις φαντάσματος ὡς εἰκόνος ἢ φάντασμα.

Quomodo autem sensus recte dicatur temporis differentias, & intervalla cognoscere, examinandum veniet in actionibus hujus facultatis, & sic de objecto. Actiones hujus sensus memorativi, potiùs appellandæ sunt passiones quam actiones. Sunt enim hæ 1 recipere species ad se a phantasia transmissas (sedibus enim discriminatæ sunt) & in se occultis ejusdem viribus modoque incognito impressas & insculptas. Difficile enim explicatu est quomodo memoriæ speculum illustretur, & pingatur a phantasia luce illâ constante, & non evanescente imagine, quavo ratione in spiritibus immutatis tot insideant species eum Myriades. 2d. Conservare & retinere species sibi impressas, retinet autem non ut Hercules Clavum vi manum constringendo, sed ut arca loculum in ea depositum, utque cera sculpturam sigilli. Memoria ipsa in se nihill reponit, sed ab alio reconditum Custodit. Atque hoc munus memoriæ est præcipuum, & ferè solum, cujus respectu memoria dicitur esse habitualis, sive in habitu, quatenus nimirum imagines rerum cessante circa illas contemplatione, & cognitione, fideliter custodiens, in proximâ potentiâ est ad actum ipsum memorandi, quoties obtulerit se occasio exercendum. 3. Operatio quam facultati memorativæ tribuunt est redditio specierum sibi demandatarum, & veluti depositi repositio; faciunt enim hunc sensum famulum Phantasiæ, tum condum, tum etiam promum; Ita ut quemadmodum phantasia species memoriæ tradit suo usui servandas, sic hæc illi reddat, atque offerat contemplandas, ob hanc, ni fallor, operationem; memoria dicitur actualis, sive in actu, quando species habitualiter in se latentes, producens, & phantasiæ offerens, ipsum memorandi actum in animali facit; Qui actus a Conimbricensibus aliisq; definitur, Cognitio rei cognitæ, ut antea cognitæ, Quam definitionem an rectè facultati memorativæ assignetur una cumista tertia operatione Redditiva sive ablativa, quibusdam præmissis, statim examinabimus.

Quod memoria (de sensitiva loquimur) non sit facultas cognoscitiva, sicut in initio statim harum contemplationum diximus, optimâ tum authoritate, tum ratione à Zabarella asseritur. Ipsa per se memoria, inquit, vim cognoscendi non habet, neque habere debuit, propterea quod facultas cognoscitiva, non potest sine cognitione speciem recipere: species enim recepta nihil est aliud, quàm cognitio ipsa. Plura autem simul cognosci minimè possunt, ideò facultatem illam, quæ plura simul retinere apta esset, cognitione carere oportet, immediatè tamen inservire cognitioni, & hac tantum ratione posse appellari cognoscitivam. Quæ quidem ratio irrefragabilis est. Siquidem ex natura talium facultatum est, ut objecto sese præsentante, statim idem cognoscant & dijudicent, nisi affectus aliquis præternaturalis hanc operationem impediat. Quare memoria receptis tot imaginibus, quæ omnes sunt illi convenientia objecta, Si ullam cognoscat, utique omnes cognoscet, cum omnes sint simul præsentes, neque ratio sit cur hanc magis, quàm illam cognoscat. Hoc autem absurdum est; & veritas contrarii magis elucebit, si perlustremus tria illa memoriæ supradicta officia, quorum ne unum quidem aliquam in memoria notitiam innuere videtur. Nam 1 receptionē specierum non esse notitiam vel cum notitia conjunctam apertissimū est. Quamvis enim sentire sit pati, & receptio sit passio, omnis tamen receptio non est sensatio sive cognitio, sed sola receptio judicii de objecto prolati, ut docet Zabarella verò memoria est sedes & receptaculū phantasmatum, seu specierū à phantasia judicataruū, sed non dicitur recipere ipsum actum judicii & cognitionis, quē phantasia circa illas species exercuit. Actus ille præteriit, namalias animal semper cognosceret, quia præsentē habet actū cognitionis, phantasma autem sive imago conservata manet. Deinde conservatio specierū est tantum duratio impressionis sine ulla actione, aut conatu ipsius memoriæ facta, sed propter passivam ejus, & receptivam habilitatem in ipsa continuata. Sicut nummi in arca custodiri dicuntur, quatenus in illa depositi & collocati quiescunt. Quare absurdiuscula est cujusdam quæstio scisitantis, quomodo possit memoria sensitiva species conservare, si prorsus omni percipiendi, id est, cognoscèndi facultate destituatur. In passivis enim istis subjectis cognitio nihil

hil valet ad conſervationem, ſiquidem nec cera characterem, nec charta ſcripturam noverunt, cuſtodiunt tamen. Nec in memoriâ ſenſitivâ alio modo ſe res habet, cui cæca ſufficit fidelitas ut retineat quod traditur, quod ſit omittat quærere. Poſtremò diſcutiamus tertiam illam actionem, viz. Redditionis. Quæ quid ſit & quomodo fiat ratio ſumenda eſt ab iis quibus memoria ſimilis eſſe dicitur. Qualia ſunt tabulæ picturis depictæ, cera ſigilli charactere impreſſa, liber aperius typis excuſus &c. In his autem cujuſmodi ſit redditio manifeſtum eſt, nimirum paſſiva tantùm, nullo verò modo activa. Nam tabula, cera & liber oculo inſpicienti patent & obiiciuntur, at oculum ad inſpiciendum non movent. Illa non aliquâ actione & vi oculum excitant, ut verſus ſe convertatur, at poſtquam in illa vel de induſtria converſus; vel fortuitò circumlatus incurrit, ſtatim ſe, pictæ ictones, ſculpturæ annuli & literarum typi in ſenſum ingerunt. Hæc tamen loquutio Metaphorica eſt; ut & illa, cum dicimus [res ſe oculis conſpiciendam ultrò offert] neutrobique enim accidit aliquis cum cognitione conjunctus rei actus, ſed paſſiva ipſius, ſub oculis ſubjectio & poſitio. Sic capſula dicitur nummos depoſitos depoſitario reddere, non illis ſeſe ſponte offerentibus, & in manum dantibus, ſed iſta manu repetente & auferente. Applicentur dicta ad propoſitum. Phantaſia convertit ſe ad ſpeculationem phantaſmatum reconditorum, hæc autem non agunt in phantaſiam ejus obtutum in ſe obvertendo. In memoria ſunt rerum imagines tanquam in libro aperto, ſed ſi cognoſci debeant, neceſſe eſt ut phantaſia prior librum aperiat, legatque imo & aliquando paginam vertat cùm quod quærimus ſtatim non occurrit. Quærenti quidem phantaſiæ adſunt in promptu, non autem motu aliquo ſeſe offerunt non quærenti. Redditio igitur illa ſpecierum memoriæ attributa, eſt tantum paſſiva earum coram phantaſia præſentia, non activa aliqua earundem remiſſio, & in phantaſiam operatio. Ratio ſic patet, quia determinatio ipſius actus memorativi à Phantaſia eſt, non à memoria. Hoc eſt: hujus vel illius rei recordamur, non quod memoria hujus vel illius ſpeciem actione aliquâ ſibi reddiderit, & objecerit phantaſiæ hanc vel illam contemplando ſe ſuis viribus converterit. Quod hoc exemplo declaro, Cerva ſiticuloſa quærit fontes aquarum, quarum ſpeciem in memoria impreſſam habet. Hic (ut ab effectu ad cauſas procedamus) ab appetitu excuſcitatur locomotiva. Ille vero irritatur à phantaſia, in qua ſit primum cognitio & judicium de re, deinde ſequitur rei appetitus. Cognitio autem hæc oritur ex particulari recordatione ſpeciei aquæ abſentis, quam ſpeciem cum contemplatur phantaſia, excitatur animal ad aquam quærendam. Hujus jàm particularis actus recordandi & cognoſcendi quæritur quænam ſit prima origo & proxima cauſa: Vtrùm ſit ex parte memoriæ quod illa imaginem aquæ phantaſiæ offerat, & coram ſiſtat, an ex parte phantaſiæ, quod hæc naturali inſtinctu & præſente neceſſitate commonefacta convertat ſe ad memoriam otioſam quidem & per ſe nihil agentem, inque eâ latentem aquæ imaginem eruat & intueatur. Atque hoc quidem poſterius ut verum accipimus. Cum enim memoria ſit facultas non cognoſcitiva, ut ſupra probatum eſt, & ſequentibus oſtendetur amplius, illa ſane in cerva ſpeciē aquæ ab alia quacunq; non internoſcit, quomodo igitur novit illam reddere & remittere ad Phantaſiā in hoc particulari caſu? Quænam eſt illa cauſa vel virtus determinans, cur hanc ſpeciem & non aliam, cur unam imaginē & non plures, & non omnes Simul contemplandas tumultuariè Phantaſiæ objecerit? Et ſic quidē tam illa imago recurreret & phantaſiam, quā ſcitā non eſt, ac qua ſcita eſt opus. Quare ut in tabula variis picturis ornata, vel libro mille typorum formis excuſo, nullum eſt ex parte ipſorum agens determinans actum videndi, cur oculus hanc imaginem vel literam, & non illam aut unam magis, quam omnes intueretur: ſed determinatio eſt ex parte oculi, qui ſe convertit in unam hanc, & non plures alias, ita in memoria hujus vel illius rei recordamur, non quod memoria proprio motu phantaſiam ad hanc vel illam ſpeciem contuendam protraxerit, vel allexerit, ſed quia ipſa ſe ad hanc & non ad aliam convertit. Quod verò dubitare poſſit aliquis & conjicere memoriæ quandam eſſe aliquam actionem, circa recordandi actum,

actum, ex eo, quod scimus in nobis, idemque in brutis fieri putamus, species interdum non accersitas, neque evocatas à phantasia, tamen se coram sistere, & quasi obtrudere, quod propter memoriam reddentem & remittentem accidere putandum est. Hujus dubii solutio facilis est. Idem siquidem hic accidit quod oculo unam aliquam egregiam picturam intuenti, juxta quam circumpositæ sunt aliæ multæ ejusdem aut inferioris artificii. Directè & primario illam unam contuetur, & Solam quidem si in illam sit intentus, sed ex obliquo & quasi per transennam etiam è reliquis quasdam potest subaspicere, propter citam ejus & inconstantem volubilitatem. Picturæ quidem omnes ex æquo visui patentes pendent in pariete, & per eas non stat, quin infimam æque ac supremam pessimam æquè ac optimam, unam æque ac plures oculus aspiciat, culpa oculi est, qui in unam non defigitur. Ita quidem memoria conservat omnes imagines, & idola sincera & discreta, nec unum magis quam aliud (si fuerit æquale impressionis artificium) contemplationi subiicit. Differentia penes phantasiam est, quæ si summa fuerit attentio, planè nil præter principale contemplationis objectum percipit, ut sæpe quidem accidit, præcipuè in Melancholicis. Qui vero ob desultoriam phantasiæ levitatem, defectus ut plurimum est in debita attentione, ideò transcurrit & transvolat, ab una imagine ad aliam & præter principalem ad aliarum juxta positarum speculationē, summa sua pernicitate se deflectit. Vbi etiam notandum est, quod actus memorandi eo magis minúsve ordinati sunt & regulares, quo fortior aut debilior fuerit phantasia in attendendo, & sese ab una specie ad aliam deducendo. Aliquando enim phantasia regulariter procedit, speciesque in memoria depictas à prima ordine ad ultimam percurrit, præcipuè hoc accidit quidem in hominibus, tum meditantibus, tum reminiscentibus (ut post audiemus) tum etiam dormientibus, cùm acta diei repetuntur eodem ordine quo gesta sunt: vis enim & attentio phantasiæ in hominibus dirigitur fortè & confirmatur à superiori facultate: aliquando vero nullo ordine adhibito irregulariter fertur, ab una ad aliam, prout fors tulerit, leviſſimè transiliens. Quod in nobis ipsis experimur, dum res memoria recolimus, & in brutis vel maximè fieri verisimile est, cum phantasia eorum ab omni externo objecto & sensu præsentis necessitatis (à quibus posset ad unum aliquod dirigi & determinari) libera, phantasmatis præteritarum rerum contemplandis operam dat. Atque sic quidem qualis sit specierum redditio sive remissio à memoria ad phantasiam, aliquo modo ex dictis possumus intelligere, quæ à veritate haud longè abesse existimo, etsi, prout est in rebus ferè omnibus obscuritas summa, & humanæ mentis caligo prorsus deploranda, plene satisfacere non videntur. Nam adhuc quæri potest, quomodo fieri quæat, ut cum phantasia sit velut oculus, memoria quasi picta tabula, illa in medio cerebri sita contempletur istam in postica ejus parte collocatam sine mediis speciebus à memoria ad ipsam recurrentibus, & transmissis? Et præterea annon hac in actione aliquod sit spirituum vario & celeri motu errantium officium? Sed de his infra disputiemus de sedibus & locali distinctione harum facultatum, deque earundem organica materialitate generalem speculationem inituri.

Impræsentiarum deveniamus ad discutiendam definitionem illam supra traditam, de ipso memorandi actu, ex illa redditione, ut aiunt, oriundo. Hunc autem sic definiunt. Cognitio rei cognitæ ut anteà cognitæ. Tunc enim actu recordamur, cum rem olim cognitam recognoscimus, idque perceptis, tum primo actu ipso cognoscendi præterito, quem olim circa illud objectum exercebamus, nam scimus nos cognovisse, tum secundo tempore inter illum actum & præsentem recordationem intercedente, nam scimus nos olim cognovisse. Est siquidem duplex memoriæ objectum, primo remotum seu ultimum, sc. res ipsa quam memoramus, in hanc enim ultimo terminatur memorandi actus. Secundo proximum, & hoc duplex primò cognitio olim de objecto habita, secundo tempus à prima cognitione ad præsentem interlapsum. Jam quod hominem spectat, procul omni dubio est, ipsum & actum præteritum & tempus præterlapsum accurate & distincte percipere. Nam scimus nos, exempli gratia

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tale aliquod dogma in concione audiviſſe & intellexiſſe, ſimul etiam quot menſes aut anni interceſſerint, ex quo primum intelleximus. Tota difficultas in brutis eſt, an ipſa quoque beneficio memoriæ ſenſitivæ tum ſuam olim habitam rei cognitionem, tum ipſam temporis præteriti differentiam cognoſcant. De utriſque breviter videamus; primo an ſciant actum cognitionis & judicii de objecto tempore præterito à ſe exercitum, adeoque dici poſſint ſcire ſe cognoviſſe? Hanc cognitionem brutis denegaſſe, duriuſculum videtur eſſe, & à communi loquendi opinandique conſuetudine nimium recedere, nec non ipſi experientiæ reclamare. Canes ſiquidem dominis ſuis poſt longam abſentiam redeuntibus blandiuntur ſtatimque agnoſcunt, utpote quos olim ſibi amicos perſpexerunt. Et nota eſt apud Gellium hiſtoria de Leone, qui quendam ſibi ad pugnam, & prædam in circo objectum ut amicum novit & amplexus eſt, quoniam ante annos aliquot eundem ſibi in ſpelunca ex ſpina claudo chirurgum ſenſerat. *Noct. Attic. Lib. 5. cap. 14.* In contrariam tamen ſententiam it ratio. Nam ſupra oſtenſum eſt memoriam non eſſe facultatem cognoſcitivam, & cum non cognoſcat ſpecies ſibi impreſſas, multò minùs ſciet actum judicii circa iſtas ſpecies ab facultate productum. Etſi dicamus tum phantaſmata tum actum phantaſiæ in iis judicandis recipi & imprimi in memoria, non ideo ſequitur hunc actum percipi & cognoſci à memoria. Hoc enim eſt confundere operationes ſenſuum internorum: Siquidem hoc pacto memoria dijudicaret ipſam dijudicationem phantaſiæ. Cognoſceret enim ſecundùm illos actum dijudicationis, & ſic memoria ſuperior eſſet phantaſiâ (ſaltem æqualis) non tantùm in conſervando, ſed etiam in cognoſcendo, quoniam ad præſtantiſſimam operationem hujus, illa aliam in eodem genere ſuperadiicit. Quinetiam his conceſſis, poſſemus verè dici ideo actu recordari, quia memoria judicat vel cognoſcit phantaſiam olim judicâſſe vel cognoviſſe. Quod quidem inauditum eſt, & fieri non poteſt. Nam hoc modo præripimus ipſi phantaſiæ omnem in actu recordandi operationem, & otioſam facimus; ſiquidem ſufficit ſola memoria ad cognoſcendam rem ut antea à phantaſia cognitam. Non exiſtimo autem illos qui ponunt iſtam definitionem memoriæ actualis velle excludere omnem phantaſiæ concurſum ad hunc actum perficiendum; etiamſi ſatis obſcurè explicent; & ne explicant quidem cui tandem facultati iſtam definitionem aſſignant, an memoriæ ſoli vel memoriæ & phantaſiæ conjunctis. Si ſolam memorativam facultatem intelligant cùm dicunt, memoria eſt cognitio rei cognitæ; quid opus erit ſermonibus de redditione, & Remiſſione ſpecierum à memoria ad phantaſiam, tanquam de re ad actum memorandi neceſſariâ, cum phantaſia in iſto actu nihil habeat officii? Quod ſi conjunctas intelligunt recte faciunt, ſiquidem actualis memoria, ſive actus iſte recordationis non eſt effectus ab una facultate productus, ſed à duabus copulatis. In quo materiale, ut ſic dicam, ſuppeditatur à facultate memorativa, quatenus phantaſmata & idola rerum recordandarum, in promptu conſervat. Formale autem à phantaſia, quatenus iſtas ſpecies cognoſcit ut prius cognitas. Res cognoſcendæ ſunt ex parte memoriæ, cognitio autem actualis à phantaſia originem ducit. Verum hîc alia nos urget difficultas; Si enim phantaſia ſola (non excluſo ſenſu communi) ſit cognoſcendi facultate prædita, & vero ipſa cognoſcat rem antea cognitam ut cognitam, non videntur hæc poſſe conſiſtere cum ſuperiori diſputatione de reflexione facultatum purè ſenſitivarum ſuper ſuum actum. Ibi enim negavimus ſenſum communem & phantaſiam reflecti in ſe judicando de propriis actibus & operationibus, hic autem contra affirmatur, ſi dicamus phantaſiam cognoſcere rem ut cognitam: hoc enim impoſſibile eſt ut faciat, niſi ipſe cognoſcendi actus olim à ſe de re iſta habitus rurſum cognoſcatur. Et perinde eſt ſcire ſe ſcire, & ſcire ſe ſciviſſe, temporis ſiquidem adjunctum facultatem non variat, nec operationem. Si igitur facultas organica, ut ſupra oſtenſum eſt, actum ſuum præſentem non cognoſcat, quomodo poterit in eundem præteritum reflecti? Hoc dubium videntes Conimbricenſes, ſic conati ſunt ſolvere. Non eſſe opus inquiunt, ut potentia ſuum actum abſtractè ſumptum liquidòve cognoſcat, id enim ſoli immateriali facultati conceditur,

ceditur, sed sufficere percipere illum quodammodo, viz. accessoria quadam ratione & concretè prout involvitur in perceptione rei cognitæ ut cognita est. Qui modus reflectendi super proprium actum potentiis insidentibus organo conceditur. Sic illi. Quis vero sit ille modus ex hac responsione elicere haud datur qua vix afferri posse existimo magis obscuram, perplexam, & involutam. Quàm enim non satisfaciunt hi termini (quoquo modo, quadam ratione, prout involvitur) in re tàm subtilis considerationis definienda: Potentia percipit actum suum non abstractè sed concretè, hoc est, percipit rem cognitam, non ipsam cognitionem, vel utraque percipit confusè, neutra distinctè. At hoc planè confusum. Sciendum enim est, perceptionem rerum concretarum non includere confusionem, duas res percipimus, etsi non abstractas, tamen distinctas, neque accidens vel adjunctum confundimus cum subjecto, indiscriminatim sumendo, quidlibet pro quolibet, sed accidens consideramus distinctè ut aliud quid à subjecto, etsi concrete ut inhærens in subjecto. Multo autem magis illa distincta cognitio locum habet, cum res aliqua concreta cognoscitur sub ratione formali unius concretorum. Si enim cognosco rem albam quatenus albam, apparet manifestissimè, me illam ipsam albedinem cognoscere, ut rem distinctam, & naturâ aliam à suo subjecto. Et ista cognitio principaliter terminatur in albedinem non in subjectũ. Quarè cum phantasia considerat rem cognitã ut cognitam, ipsum actũ cognitionis cognoscit, etsi non separatũ à re cognita) nec enim hoc quæritur, tamen certe distinctum ab eadem. quod an fieri possit ambigitur maximè cum hæc sit formalis ratio distinguens actum recordandi ab omni actu cognoscendi, quod in illo necessaria sit cognitio cognitionis antecedentis, in hoc vero cognitio directa est & unica.

Ego quod in re difficili salvis aliorum judiciis prolatum volo, ita sentio actualem in brutis memoriam non fieri per cognitionem rei cognitæ ut cognitæ, sed per nudam contemplationem speciei impressæ, ut rei objectæ; apprehendunt similitudinem inter speciem apud se in memoria servatam & rem jam oculis subjectam, & inde hanc statim cognoscunt. Canis dominum redeuntem statim agnoscit, quia similem illum videt speciei ipsius in memoria suâ reconditæ. Est hæc cognitio non reflexa, sed comparata, quia enim phantasia judicat speciem ante impressam simile per omnia cum objecto jam præsente, vel specie objecti præsentis jam recepta momento cognoscit, & vel fugit vel amplectitur. Perinde quidem se habet brutorum recordatio, ac si quis mihi cujusdam in turba stantis de facie autem ignoti picturam tradit. Ipse quærere jussus circumfero picturam, tandem incurro in hominem, factàque inter picturam & hominem collatione, scio eum esse quæsitum. Sic bruta rerum sensitarum imagines semper secum præsentes circumferunt, res autem ipsas aliquando quærunt, interdum in eas fortuito incurrunt, utrovis modo agnoscunt, neutro vero cognitione reflexa. Exemp. declaro. Leo illic Romæ medicum amicum suum in Circo forte offendit, ex illius præsentia excitatur phantasia ad speculandam ejus imaginem in memoria impressam & servatam; imaginem noscit, noscit etiam hominis & speciei similitudinem, hinc ipsum quoque agnoscit, & propter eum ita afficitur sicut olim in spelunca afficiebatur. Hic nihil opus est reflexione, ut Phantasia cognoscat illam imaginem hominis se olim cognovisse, sed sufficit præsens intuitus imaginis & objecti, ad eliciendam cognitionem requisitam. Phantasia Leonis contemplando novit imaginem amici, non contemplatur ut notam, illud directè facit, hoc reflexè non potuit, nec fuit necessarium: cum satis erat ad internoscendum amicum ejus noscere effigiem, non scire se aliquando novisse. Deinde cum animalia bruta memoriæ beneficio res absentes quærunt, ut cum nidos & pullos repetunt, faciunt ista quidẽ quia harum rerum recordantur. Sed negamus ea cognoscere se olim novisse has res ut ante sibi charas, utiles aut jucundas. Sed præsenti necessitate & naturali instinctu irritata phantasia contemplatur earum rerum imagines non ut olim notas, sed in præsenti utiles, & inde excitatur appetitus ad earum prosequutionem, ducitur igitur sensu præsentis necessitatis, & utilitatis, non cognitionis præteritæ. Vbi etiam notandum

dum eſt maximè diſcrepare recordationem hominis à memoria animalis tum quoad cauſas procatarcticas & proegoumenas, tum quoad objectum & res recordatas, tum quoad conſequentiam & effectus recordationis. Homo enim ſive excitetur, ab externo objecto vel interna neceſſitate ſive non, poteſt res omnes ſcire ſive neceſſarias ſive non, ſive utiles, ſive inutiles, mente revolvere ſine aliqua cõmotione appetitus & locomotivæ. At verò brutum in rebus ad ſalutem ſuam non neceſſariis, neceſſe habet ut plurimum excitari ab ipſo objecto præſente, alias non recordantur nec recordari curant. Et hujuſmodi quidem veriſimile eſt brutum pauciores habere imagines; quia enim nullo moleſtiæ vel jucunditas ſenſu brutam mentem afficiunt phantaſia illa otioſius & minus attente ſpeculatur, ita ut evanidæ prorſus fiant imagines. Rerum autem neceſſariarum, & quarum ex inſtinctu naturæ vel vehementi ſenſu jucunditatis & moleſtiæ appetitus ineſt, præſens neceſſitas & ille inſtinctus bruti commonefacit. Et hujuſmodi rerum recordationem neceſſario ſequitur excitatio appetitus & locomotivæ, nec in ipſa cognitione ſe ſiſtunt, ſed ad fugiendum vel ſequendum rem moventur. Sic de cognoſcendo ipſo cognitionis actu.

Veniamus ſecundo loco ad conſiderationem temporis. An animal brutum cognoſcat tempus præteritum, ſciatque ſe feciſſe, vidiſſe, & noviſſe aliquid olim? Cujus dubii ſolutio dependet ab explicatione quæſtionis, an bruta percipiant tempus? Tempeſtates ſuas & bruta percipere nemo dubitat, quod faciunt naturali inſtinctu & alteratione quadam in temperaturâ ad id tempus contingente edocta. Sic norunt tempeſtates nidificandi, pariendi, in has vel illas regiones advolandi, redeundique &c. Difficultas eſt de χρόνῳ, illa ſcilicet affectione corporis phyſici qui in tempore eſſe, & à tempore menſurari dicitur, an hæc cadat ſub notitia brutali? Suppoſito igitur cognitionem bruti animalis ultra res ſenſibiles non procedere intellectuales verò minimè attingere; quæritur jam an tempus in corpore naturali affectio ſit ſenſibilis, an tantùm intelligibilis? Quod non ſit ſenſibilis omnino, aut ſi, homini tantùm, ſic poteſt aliquo modo oſtendi. Tempus ut omnes diſtingunt duplex eſt, Internũ & externũ. Internum eſt ipſa eſſentiæ rei cujuſlibet duratio à certo principio ad finem ex quo eſſe cæperit uſq; dũ eſſe deſinat. Iam nemo dubitaverit quin tẽpus in hac ſignificatione prorſus ſit quid inſenſibile, & ab intellectu ſolo perceptibile. Nec enim modus aliquis excogitari poteſt quo eſſentialis iſta duratio ſenſum ſubeat. Tempus externum eſt menſura motus, ſive durationis alicujus corporis per motum corporis extra illud poſiti. Hoc etiam tempus eſſe brutis inſenſibile ſic patet. Si enim ſentiatur vel per ſe ſentietur, vel per accidens. Quod per ſe, hoc eſt, per proprium ſpeciẽ ſentitur illud eſt objectum vel cõmune vel proprium ut diſtinguit Ariſt. 2 de Anima. c. 6. At tempus neq; inter objecta propria, neq; communia recenſetur. Eſt enim omnium de his objectis tractantium profundum de tempore ſilentium, neque etiam recenſeri poteſt, Siquidem tempus propriam ſui ſpeciem ſenſibus ingerere nequit. Num igitur per accidens ſentitur; Ita quidem Caſmannus, memoria cognoſcit tempus non formaliter, ſed accidentaliter, id eſt, cognoſcit in hac circumſtantia quòd olim ſpecies fuit ſenſa & æſtimata. Quæ ſolutio & explicatio haud ſcio an cuiquam veritatis avido exploratori ſatisfaciet. Quid enim eſt ſcire tempus per accidens, an ita ſcire, quemadmodum objectum unius ſenſus proprium cognoſcitur ab alio ſenſu, v. g. dulcedò per accidens percipitur à viſu, & aceidentaliter video rem dulcem, quia huic colori talis annectitur dulcedo? Hoc eſſe non poteſt, quia tempus nullius ſenſus eſt objectum proprium, at verò quod per accidens percipitur ab uno ſenſu, id per ſe percipitur ab alio. An verò ita percipere eſt, quemadmodum ſubjectum alicujus accidentis ſenſibilis, viz. ſubſtantia in qua inhæret, dicitur ſentiri? ad hoc abſurdum, cum tempus ſit accidens. An ita denique quemadmodum Relatio a ſenſibus percipi dicitur aliquo modo. Et hoc planè modo percipitur aut nullo. Tempus eſt relatio, quippe menſura, ſic Logicorum præſtantiſſimi. Nulla autem relatio per ſe in ſenſus incurrit, ergo nec tempus. At incurrit, inquies, per accidens, bene habet. Quæro autem in quos ſenſus, an brutos, an humanos tantum?

Pſychol. c. 23.

tum? illos si dixeris eadem concludo operâ, bovem cognoscere lapidem in agro limitaneum non tantum ut lapidem, sed ut limitem: canem quoque Socratem scire, non ut hominem tantum, sed ut Xanthippes maritum. Hos vero rectè asserueris; Existimo enim relationes ab hominis solius ut intellectu, ita sensu esse perceptibiles. Omne siquidem per accidens reducendum est ad aliquod per se, & quicquid cognoscitur per accidens, idem cognosci debet per se, etiam in eodem animali. Sic brutum videndo dulcedinem rectè dicitur sentire per accidens, quia idem brutum per alium sensum percipit eandem dulcedinem per se. Eodem modo substantiæ omnes rectè statuuntur objectum sensuum humanorum per accidens, quia eædem sunt objectum intellectus humani per se, Sic relationes sentiuntur à nobis per accidens, intelliguntur per se, Lapidē per se video, limitē per accidens, intelligo limitē per se non sentio. In brutis vero quia deficit illa superior facultas, deficiet quoq; omnis substantiarū, & relationū cognitio, & accidentalis illa quodā modo quadam ratione cognitio si ad calculū revocetur, apparebit esse merè umbratilis, & nullius modi certi & explicabilis. An non igitur dicendum erit bruta non percipere tēpus, ideoque nec temporis differentias cognoscere, illud si nesciant, has certè ignorant. Atque ita canis v.g. non tantum non sciet in particulari se ante tot dies vel menses aliquid egisse vel vidisse, sed ne in genere quidem illud olim se sensisse, cognoscet. Quod illos quoque sensisse verisimile est, qui dubitandum duxerunt, utrum si non esset anima, esset tempus. Nam non putandum est illos quærere utrum tolleretur tempus, sublatâ animâ sensitiva, sed an esset ulla ejus existentia, non dato intellectu, Adeo necessariam inter tempus & intellectum dependentiam, tum quoad essentiam temporis (in quo errarunt fortasse) tum quoad ejus apprehensionem & distinctam perceptionem (quod verum est) ponendam esse existimarunt.

FINIS.

A SUMME OF MORAL PHILOSOPHY:

succinctly gathered, elegantly composed, and methodically *handled*,

BY

THAT LEARNED SCHOLLER AND VVORTHY DIVINE *WILLIAM PEMBLE*, Master of Arts, and late Commoner of *Mag. Hall.*

Mores honesta verbis, verba Moribus.

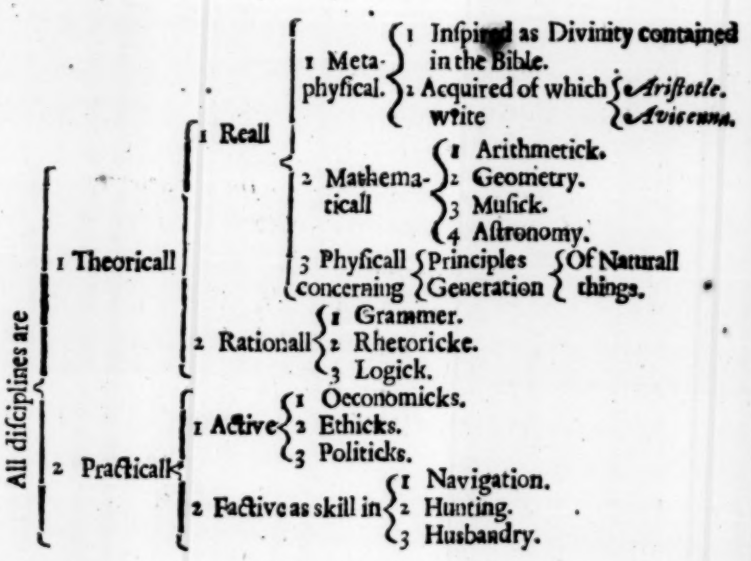
Τρόπος ἔστω σοὶ τῦ λόγυ πιστότερος, ἵνα μὴ μόνον λέγων ἀλλὰ καὶ σιωπῶν τὸ αἰδέσιμον ἔχῃς.

LONDON, Printed by *M. Flesher*, for *Edward Forrest*, and are sold by *R. Royston* in Ivy lane at the signe of the Angell.

A
SUMME OF
MORAL
PHILOSOPHY:

To the Reader.

BEhold (unpartiall and courteous) Reader, I preſent unto thee one whom I need not name, the whole booke ſo fully ſpeakes him, it being the Character of him, whoſe name the Frontiſpice beares: here hee yet liues although dead, for the Booke breathes that which hee once was, and when he was, hee liued that which the book teacheth, for ſuch was his admirable compoſure, that his very actions were a moral Lecture, having exactly learned that of Minutius, non loqui Magna ſed vivere. I will not make any elogie of the Author, nor encomion on the Book, when as the one deſerves rather the regiſtring in Annales, then the light torch of a running Pen; for the other unleſſe my gueſſe faile me, to a judicious braine, and a well ſeaſoned heart, it will commend it ſelfe, it having a mixture of learning and delight, whereby it will both inſtruct and pleaſe the Reader, and to ſay truth ſuch was his dexterity, that by Rhetoricke he could inſinuate to a perſwaſion, and by ſolidity of argument evince thee to aſſent. But if perhaps the book in all points anſwere not the worth of the Man, or thy expectation, let it not detract from his deſerts, or beget a prejudice in thy conceit, ſince the work is Poſthumus, and (I am perſwaded) never by the Authour intended for the publique cenſure; neither is the Printer much to be blamed, ſince hee is ſo carefull to preſerve any of thy bleſt reliques (Pemble) yet unſlaine, from the unhappy fate of the Vrne. Laſtly, ſince to offend is humanæ ſortis, whatſoever errors thou mayeſt find either in Author or Printer, the one thou mayeſt in thy judgement correct, the other in humanity condone. So mayeſt thou in ſome ſort vindicate the Authour, and gratifie the Printer. Farewell.


All disciplines are
1 Theoricall
1 Reall
1 Metaphysical.
1 Inspired as Divinity contained in the Bible.
2 Acquired of which write
Aristotle.
Avicenna.
2 Mathematicall
1 Arithmetick.
2 Geometry.
3 Musick.
4 Astronomy.
3 Physicall concerning
Principles
Generation
Of Naturall things.
2 Rationall
1 Grammer.
2 Rhetoricke.
3 Logick.
2 Practicall
1 Active
1 Oeconomicks.
2 Ethicks.
3 Politicks.
2 Factive as skill in
1 Navigation.
2 Hunting.
3 Husbandry.

A SVMME OF MORAL PHILOSOPHY.

I. *Ethickes.*

MOrality is the Art of behaviour, preſcribing directions for manners ariſing out of uſe and cuſtomary converſation.

Manners are either { 1 Reall making a good man ἀγαθὸν. 2 Complementall, making a faire conditioned man καλὸν.

The Vertues ariſing out of both Καλοκαγαθία Goodneſſe is Poſitive. Complement varies according to { 1 Time. 2 Place. 3 Perſon.

The one neceſſary, the other indifferent, if uſed there is a grace and ornament, if not the impeach is not great.

Goodneſſe is wrought by actions of Vertue.

Naturall for men to work: our life tearmed by the *Pythagorians* σῶμα πεζῶν, a fardle of Actions: Beaſts are dull and at command, *aguntur non agunt*: men onely are Active, as having { Wit for Judging. Will for proſecuting.

Actions are to be perfected by { Vertue for directions. Fortune for ſucceſſe.

Vertue is lame without Fortune, and Fortune blind, heady and headleſſe without vertue.

Our working is either { 1 In a ſtate Politicke. 2 In a family Oeconomicke. 3 In private touching our ſelves, only Ethicke.

In Ethicks are foure cauſes of Actions.

1 The Finall, the utmoſt is felicity, the ſpeciall and immediate end, and particular good being in ſhew or ſubſtance good.

2 The Formall, as { Vertues / Vices } making our { *Bonum* / *Verum.* / *Apparens.* }

Actions { Good. Bad.

3 Materiall, as Paſſions, whereon our vertues muſt worke.

4 Efficient, as { Wit that makes prudence. Will that makes præ-election.

This is your Subject of all Ethicks.

II. *Of particular Ends.*

Omnia appetunt Bonum.

NO Action so suddaine, but proposeth some end: As actions are sundry, so are particular ends: Our appetite affects them as either in shew or substance good.

Desire naturally is for preservation; Evill as it is evill is an enemie to being: Hence the aime of all Appetite must be some good.

Appetites are either
- 1 Naturall, as common Inclinations to a generall good of being: as for the Earth to beare downewards, the fire upwards,
- 2 Sensitive called *appetitus sensitivus*, whose issues are, to wit
  - 1 Griefe for things to bee avoided.
  - 2 Pleasure for things to bee prosecuted.
- 3 Rationall, partly from the Understanding, that judges the good: partly from the wil that affects it: this is in men only, the other in beasts.

Hence ariseth three sorts of Good, *viz.*
1. *Bonum Entis:* The object proper to the naturall.
2. *Bonum sensus:* Whose satisfaction is delight.
3. *Bonum Moris:* Whose manager is Reason.

If Reason be governesse, we apprehend true good.
If lead by Passion, we follow appearances.
Passion sets a colour on Evill, and perswades the good of it.
Hence are all vicious desires.

Cic. 1. Divin. Our way for such objects is with *Annibal* to heare the gilded Pillars in *Iuno's* Temple, before we venter to feast on them.

——*Veri speciem dignoscere calle*
Ne qua sub arato mendosum timeat auro.

Things are desired, either as
- 1 Usefull onely to others, not for themselves, so riches in themselves are nothing, but are desired for use only.
- 2 Usefull both for others, and desirable in themselves: so Vertues of themselves are comely, and are as meanes to happinesse.
- 3 Desirable onely for themselves, not for others, as felicity the last good, τέλειον, *finis finium.*

That we often faile of the end intended, is for the want of either
1. Judgement in choice of the right meanes.
2. Ability in not prosecuting that we have chosen.
3. Constancy in not persevering in what we have chosen, and began to prosecute.

The excellency of one end above another is knowne.

1 If that end have the most worthy meanes directing to it. Hence the end of Policy is above others as having the meanes of other Practick ends subalternate to it.

2 If it comprehend the speciall end intended by actions of lesse worth, as the art of Horse-man-shippe is referred to art Military.

Hence the end of one is more excellent then the other.

Felicity is the best of ends: our soule affecteth it: Vertues worke it: Constancy in goodnesse perfects it: It selfe is the up-shot of all practick ends.

III. *Of*

III. *Of Vniversall Ends.*

Felicity.

FElicity is the proposall of the best good.

We propose our good either as informed by passion or judgement: Passion goes by opiniõ, and as opinion is staggering, so must such proposals be. Hence to some pleasure, to others wealth, to others honour, is Felicity; all are pleasures for the time, but content not.

This felicity is not true, but forged.

True felicity is from an uprightnesse of judgment.

That we may find it out, seeke we what in a man can be

Of { 1 Greatest perfection. 2 Sole sufficiencie. 3 Quietnesse of minde.

1 Perfection is required to all goods, but the height of perfection to the best goods.

2 Sole sufficiency that there bee { 1 Contentation in what we enjoy. 2 No want of what we enjoy not. } This keepes us from repining.

3 Quiet of minde that there bee { 1 Integrity towards God. 2 True dealing with men. 3 Not doting on the goods of { Body or fortune { But using them alwaies as helps not as ends. 4 Stopping extravagancy of passions.

A breach in any of these marres tranquillity.

In a man we consider a double carriage,

either as { 1 Living in this life only Moral. 2 Preparing himselfe for a future life, Christian.

Hence Stoicks and Platonicks held, we were free of

two Cities { 1 The greater, —Heaven. 2 The lesser, —The World.

This world as it beares the image of the heavenly, and is the way of our journying thither: So the actions of the one truely moral, are not in opposition to the Christian

Each of these lives have in their end { 1 Greatest perfection. 2 Sole sufficiency. 3 Truest quietnesse of minde.

The felicity of the one is presence of all good, when the soule is seperated.

The meanes to get this generall is Religion.

The felicity of the other is presence of all good, whilst we live.

The meanes to get it, is common honesty, or universall justice.

Living in this world our worke is either in { Soule onely. Soule and Body.

The worke of our soule onely is immanent.

The perfection of it is contemplation.

The object and aime of it is Truth.

The satisfaction is content and quietnesse of minde.

The meanes to attaine it, is Sapience and Pondering.

That is an habit generall wrought by

two particulars { 1 Vnderstanding for conceit, and apprehension of principles. 2 Science for inference of conclusions.

This true felicity, sith in it is { 1 True perfection. 2 Sole sufficiency, 3. Quietnesse of minde } is tearmed *Felicitas contemplativa.*

Our worke both in soule and body is transient, so called because the action of the

the soule were secret, were it not that the spreading of the body displaied it: The operations of the soule properly are punctuall and indivisible: As they partake of the body, so they open themselves both to the view, and use of others: Hence arise actions of practise, their speciall aime is the good of others, and sith we are not for our selves only, but to be usefull to others, and society arises out of community of nature; our speciall felicity for use must be practick.

Homo animal politicum.

Felicitas Practica.

There are two speciall Felicities then.

As sinne and vice being in all a double misery { 1 Darkenesse of understanding for discerning truth. 2 Depravation of will for affecting goodnesse.

So to remedy these, our perfection must be { Contemplative for the one. Practick for the other.

These come not of the strength of men, sith the blind cannot judge of colors, the perverse cannot will goodnesse.

They are given of God, if any gift comes from above to man, saith *Aristotle*; Εὔλογον καὶ παρὰ θεῶν εὐδαιμονίαν δοθῆναι τοῖς ἀνθρώποις, εἴπερ καὶ ὠφελιμωτάτη ἐστί.

It is most fit it should be our felicity, ἢ δεύτερον, εἰ καὶ μὴ πρῶτον ἀγαθόν.

The sterne to manage these must be faith.

Without it { Contemplation is curiosity. Good actions but fashion, and vaine-glory } { This is the aime of the heathen goodnesse.

With it { Contemplation is wisdome. Action is { 1 Duty to God. 2 Charity to our neighbour 3 Salvation to our selves. } } This alone is mans felicity.

IV. *Temporall happinesse described.*

Felicitas est Actio.

THe perfection of things is in their operation: Idlenesse, and want of Action proceeding from Impotency: Hence Felicity being the perfection of man is action.

To will and intend suffices not, but doing is requisite,

In masteries the crownes are not given to the likeliest in person, but to the best in performance. *Arist. Ethic.* 1. *c.* 8.

Action is a power common to all; communities commend not, sith commendation aimes at a speciall, and preferring before others: Thence Felicity the highest of goods must be a speciall action of man, that proceeds from the soule not as it is vegitative, and sensitive (so agreeing with Beasts and Plants) but as it is rationall, only proper to man.

Animi.

Secundum Virtutem.

In the reasonable soule wee consider two parts, the one { Governing. Governed.

The governing part is by { Wit. Will regulating our soules actions, and stopping their unwarrantable excurrence: This called *Recta Ratio*, or *Virtus*.

The part to be governed is the seat of Passions.

Though they naturally sprout from the stemme of reason, and are proper to men onely, yet in themselves they are wild and unruly, but strength of reason must order them.

Our perfection is not { in the latter which must obey. but in the former, which must governe.

In vita perfecta.

Reasons in strength and actions of Vertue are nothing, unlesse they are continued: Perfection of good must be without Ruptures: The intercedence of an after evill marres the glory of the precedent good actions: Hence felicity must be

bee a worke of honestie to the end of our dayes.
This felicitie ends with our life, and therefore temporall.
The other begins after death, and is eternall.

V. *Things required to temporall Happinesse.*

HAppinesse is a Uertue common not for our selves onely, but for the good of others.

An happy mans imployment must be beneficence: his reward esteeme and credite among the people.

That hee may bee best in performance, and highest repute, he must have the goods of { Minde. Body. Fortune.

Tria bonorum genera requiruntur ad felicitatem.

The minde is most inward, so affordeth goods most proper to felicity; A man for morall goodnesse is to bee judged for the goods within: Things outward as of the Body and Fortune are often changeable. They are not overmuch to bee desired, yet if offered they are to be received; wee take them for conveniencie, not necessity, as usefull to set forth our Vertues both to the good andview of others.

Riches and the goods of Fortune serve for the weale of the body, the body for the soule, the soule for God. Ψυχῆς ἕνεκεν τὸ σῶμα, θεοῦ δὲ ἡ ψυχή.

Thus the goods outward are in direction to the goods inward: they make not a man happy, but adorne him; they give his luster, not his being.

The thing that makes happinesse properly and principally is Vertue, yet Fortune must grace it; as the stones and timber make the house, yet for sight we could wish it pargetted, before we dwell in it: And though a man can foot it well, yet he need not refuse a Coach if offer be made. *Seneca.*

Vertue without Fortune is like a King that hath a sure Councell, though his underlings be rebellious: He is able to keepe him in gard, though abroad there be mutinies; He may be happy in himselfe in despite of Fortune: like as a strong man can beare, if a greater weight should be laid upon him, and can suffer cold, though in the interim his teeth chatter.

An happy man vseth ill fortune, as a good Captaine bad armes, though unframable, yet using them according to art militarie, or as a skilfull craftsman shewing his art on a shooe of bad leather, both may doe well, but better, if their meanes were better.

The goods of the minde are either { 1 Wit for judging. 2 Will for choosing, what we have judged. 3 Power for prosecuting what we haue chosen. 4 Ability for ordering our prosecutions.

Habits are the lowest gifts of the minde.
1 They are gotten by use and custome, the other are naturall.
2 They worke on passions, whose ground is sense.

The other are without sense, sith { 1 Prosecution 2 Choice. 3 Iudgement 4 Power. 5 Wit 6 Will. } are inseparate substances.

Habits are onely for the corporall.
Their kinds are { Intellectuall. Morall.

The

The intellectuall, some by doctrine, and instinction, and are 5. to wit,
1 Vnderstanding
2 Science } for contemplation.
3 Sapience.
4 Prudence. } for action.
5 Arte.

The morall come by use, and custom, *viz.*
If ruling passion, it is Vertue.
If ruled by it, it is Vice.

Their properties are
1 To be begotten by us.
2 Being gotten long to continue with us.

Qualitas acquisita difficulter mobilis.

The difference betwixt the worke of nature, and of manners is, Nature first begins with the habit, then comes to the action, as first we have the power of laughing, before the act: Manners are first in action, then in habit.

The goods of the body are
1 Health.
2 Strength.
3 Grace of person.

Though Vertue could appeare in deformity, yet it is more honourable in a comely personage: as the Ruby planted in iron hath his luster, yet it sparkles more in a bed of Gold.

The goods of fortune are,
1 Wealth.
2 Worth of birth.
3 Reputation and credit.
4 Friends.
5 Goods of posterity.

1 Goods either in
Money.
Goods.
Lands.

The use and end
1 For necessity principally.
2 Then for
1 Not of pampering.
2 But of recreation.
pleasure.

It is requisite for purveiance: Poverty and want are repining: necessity of having, armeth to importunity and impudency in procuring: Thence the beggers life, though most to bee pitied for want, yet deserves least favour for their boldnesse. The *Pythagoreans* would have an happy man wealthy, but not in abundance: That much prosperity is like over-much light, it quells the eye-sight. That we must wish for no more prosperity, then may fit us for action, as the Pilot takes not the ship of most weight, but of most convenience for coasting: That the evills of much prosperity are greater then they of adversitie; as in the body superfluities worke more dangerous diseases, then defects: That as affliction compells our minde, so height of wealth puffes it up, and empties it: Hence we see the rich often injurious and incroaching: A happy man by wisedome prevents these.

2. Worth of birth, this is requisite, that there bee no staine of blood. Low birth dejects the minde.

Bastardy is dishonourable, as debarring inheritance to the common rights of a Citizen.

Lewdnesse of parents is a disparagement to the child, as *Diogenes* seeing a boy wantonly given, gave this the reason of it, that surely his father was drunken, when hee begot him: Contrarily it was *Diophantes* brag, that hee could prevaile in any demand with the *Athenians*, sith his father *Themistocles* could doe so before him.

3 Reputation is either *viz.* in
Height of place, as preferments.
Good opinion of our fellow Citizens.

1 Preferments are properly due to the best: Lewd governours come in rather by intention then right: *Optimates* is an attribute to those, that for the common good so carry themselves, that *Sua consilia optimo cuique debentur*: They are defined

defined by *Tully*, *Optimates sunt, qui nec vecordes sunt, nec natura improbi, nec furiosi, nec malis domesticis impediti*: Hence hee ranges even rusticks and tradesmen, so they be honest. Cicero pro Sextio.

The reason may be, the ground of evill society must be religion, and justice; without it can neither bee restraint from injuries, nor punishment of evill doers, nor reward for the well deserving. Wealth and Power make a Society sparcke, and passable, but justice informes, and acts it: This is as the soule to quicken it, that as the Organe to vent and spread it: Hence the right of governance principally is due to the best in life.

1 Good opinion in the minds of others is proper to the Vertuous.

It opens it selfe in { Words / Works } of service.

Three things breed in a man credit { Wisdome. / Honesty. / Love and kindnesse.

The speciall of these is Honestie: for a man truely honest hath that wisedome, that hee can distinguish the good from the bad; to follow the one and avoid the other: and his love is such, that he will labour to benefit all, and injury none: This repute for good actions common and ordinary opens it selfe into praise for actions extraordinary, into honour, glory and admiring; honour and admiration ascends upward, and is the title due to the extreme point of goodnesse: Wee yeeld it to things of most distance, and farthest out of our compasse: Hence all things most admired are most perfect: for the persons most admiring are of the lowest condition; therefore *Pythagoras* boasted hee had got this good by Philosophie, that hee had learned to wonder at nothing, sith admiration proceeds rather out of the gaze of ignorance, then from a true view of judgement Arist. 2. Rhet.

As in Nature there is excesse and defect, as in monsters, so in manners also. Things honoured and admired are out of the reach of Envie.

In vicina versamur invidiâ, simplicius longe posita miramur.

Hence good cannot be envied, since Envy is not at lower perfections: Praise is a title due to vertue, and is the reward of it; we attribute it not simply, but in comparison; nor is a man so much praised for his absolute good, as because in that good hee exceeds others, that are in comparison worse then himselfe: Hence praise stands in a proportionate preferring before others: *Non ut optimis par sit, sed ut malis melior.*

Glory is simply without reference to defects of others: It admits no proportion by reason of distance: praise may bee given and taken of equalls: Glory is for a Superiour onely: praise recants downewards to conferre with defects, and after conference to extoll the better deserts of the other: Glory admits not of comparing, but is a title absolute.

Hence *Felicitas bonum* { *Honorabile.* / *Non laudabile.*

4 Goods of posterity as of { Children / Kindred } somewhat to be respected of an happy man.

It followes him after death as a complement of his glory, yet so that it nothing detracts from him, if the contrary happen.

5 Friends are requisite to happinesse partly for { Use. / Comfort. .

1 For use, sith a man cannot rely upon the purchase of his owne hands onely, but hee often requires an helpe: Management of things are sundry, and sith they must each have their severall dispatch, they cannot so well bee compassed by one.

2 For comfort, sith a man is plisble to utter himselfe to some one of trust: Troubles are incident to all; and there is ease in reveiling them. —— *Strangulat inclusus dolor.* Againe our nature abandoneth solitarinesse: Presence of friends

friends keepes us from feeding on our owne hearts, like *Bellepheron* in the wildernesse.

Ipse suum cor edens hominum vestigia vitat.

To friendship three things are required, { 1 *Virtus, ut pulchrum.* 2 *Consuetudo, ut jucundum.* 3 *Vsus, ut necessarium.*

Uertue the ground, that must begin it.
Pleasure, and conversation, that continue it.
Use and helpe, that must shew, utter and exercise it.

As it is the prop and stay of mans life, and follows immediately from the sociableness of his nature, so it relies on three goods,

The end of all appetites { *Bonum honestum.* *Bonum utile.* *Bonum jucundum.*

Friends must not be { suddenly gotten. many in multitude.

1 Sudden friends have but small root of loue.

It was *Zeuxis* answere when hee was reprehended for slow painting, that hee must bestow time in drawing those lines, which he hoped should continue for ever. Observance of their passions and qualities must precede, before we enter to close with them.

1 Whether they be agreeable in manners to us.

2 Whether they incroach not too fast into our acquaintance, for towardnesse of this is an occasion of suspect: for such a one is either a common friend and so lesse intire, or hee comes to you but for advantage and so for advantage will betray you.

2 Multitude of friends empties affection, as the channell must haue many shallowes, that is cut into sundry streames. One bragged to *Chilo*, that hee knew not many his enemies: hee replied that by that he knew, not many was his friends. Friendship is a tenure precise, and proper to one, not to bee enlarged to multitudes: *Agesilaus* would use all in courtesie, but hee was familiar and friendly but to few.

The Giant that had 50. bellies, was faine to have an 100. hands, and had by this no more benefit of sustenance, then they that to one belly have but two hands, *Amicitia tantum inter duos.*

Men of worth have many fellows, few friends.

Friendship is when they follow principally for Vertue.

When they follow for goods outward { Countenance. Power.

1 Countenance: It is greatnesse of retinue usefull to men of place. *In pace decus, in bello præsidium.*

2 Power: It is faction, and by it they raise themselves, depresse their adversaries. In governement it is good to use men of one ranke equally: for to countenance some extraordinarily is to make them insolent, and the rest discontent. In favour it is best to use men with much difference, and election for it makes the persons preferred more carefull, and the rest more officious.

VI. *Things required to temporall Happinesse.*

HAppinesse being the perfection of man must bee in things that most honour him, nothing so worthy of him as vertue. It proceeds immediatly from his soule, as partaking both of wit and will.

Hence as beasts are devoid of both { Vertuous. these, so they cannot be stiled { Happy.

To

To live according to vertue, and the preſcript of nature is accounted all one. The reaſons are three.

1 Nature is the finger of God in creatures, whoſe worke is for the beſt, and vertue is naught but the perfection of God.

2 Man by nature an image of God, as vertue and goodneſſe flowes immediatly from the one, ſo ought from the other.

3 Our ſoule hath will and wit: Wit the apprehender of Truth, and Will of Good: the conioyning of both is mans nature, which of it ſelfe muſt both judge and affect true good: this onely is vertue. Vertue is termed by them any ſpeciall action proper to any ſpeciall nature: Heavens, Elements, and dead bodies are by nature active, and vertuous: As things are moſt materiall, ſo are they leſſe quick: Hence ſoules are moſt vertuous, and this vertue is their felicitie.

VII. *Of Paſsions in generall.*

Paſſions are the matter of Vertue. Materia virtutis.

They are the nailes, that faſten ſoule and body together.

In them we note their { 1 Riſing and increaſe. 2 Iſſues and conſequence. 3 Prevention and ſtopping.

Their riſing partly from { 1 The ſoules nature. 2 The occurrences of objects.

The ſoule growes in paſsion { 1 Not by the underſtanding part. 2 But by the ſenſitive part, which { 1 Judgeth a truth. 2 Inducth a colour of truth.

The ſenſitive works for paſsion { Abroad by the five outward ſenſes. Within by the imagination or fanſie.

The worke of the phantaſie is to reſume what the memory hath retained, and the common ſenſe judged, and out of them to make collections of appearances.

These appearances goe maſked under the habit of { Truth. Good.

If of truth, they perſwade a weak underſtanding and ſo breed, *viz.* { 1 Curioſity, 2 Folly, 3 Giddines, } and hence are { 1 Hereticks. 2 Poets. 3 Fond ſtudents. } These erre in the Theorie.

If of good they perſwade a weake will, and breed ſome paſsions, which make men vicious and erre in the practicke: That which makes a fancy ventrous and reſolved in theſe collections, is opinion proceeding naturally from the ſoule; and as phantaſie is a part of it, ſo opinion muſt be the iſſue of it.

Hence ariſe the tenents againſt the Stoicks.

1 Paſſions are a naturall part of the ſoule.

2 They may bee moderated well from their excurrence, but cannot bee throughly barred of their exiſtence in us.

3 They are not in themſelves evill, but in their degrees.

4 They are often profitable, and meanes to further vertue, as feare teaches us to avoid evill, ſelfe love to proſecute our good, Mercy and pity teaches a King: Clemency and anger whetteth our valour.

5 Their exceſſe is not poſitively evill, but upon circumſtances, as with my friend I may bee angry for his fault, but bee reconciled againe: with my foe I may be more implacable.

6 Though ſtrengthened by opinion, yet not proceeding from without us, but naturall apprehenſions within.

7 In a man two parts { Underſtanding / Senſe } both in reluctance to the other.

1 Underſtanding takes the good of moſt worth for honeſty.
Hence ariſeth conſcience, or συνείδησις

2 Senſe takes the good of moſt { Pleaſure, / Profit. } hence are paſſions.

The will hath two inclinations { Reaſon, or / Senſe. } to follow, either

In judgement we often condemne, what in paſſion we proſecute.
——*Video meliora, proboque.*
Deteriora ſequor——

Objects that move our phantaſie, are { Evills to be avoided. / Goods to be followed. }

The ground that perſwades our ſoule to apprehend theſe objects, is ſelfe love.

This as it is { 1 Ruled by reaſon is good: and the duty of man. / 2 Ruled by ſenſe is bad: and nurſeth paſſions. }

It may bee defined,—An inordinate inclination of the affecting too much pleaſure of the body againſt the preſcript of right Reaſon.

The iſſues of paſsions, are { Generall. / Speciall, }

1 The Generall are:

1 Rebellion againſt reaſon.
2 Diviſion in themſelves.
3 Inſatiable in their extent.
4 Importunate for action. Hence they worke headineſſe, and ſuddaine reſolution.
5 Deſirous of things { 1 Fooliſh. / 2 Inconvenient. / 3 Impoſſible. }
6 Inconſtancie of proſecution.

2 The ſpeciall are:

1 Driving the body to diſtemper by { 1 Raiſing the humours. / 2 Altering the complexion. / 3 Forcing new motions. }

As in feare the blood chilleth, in anger boiles, in griefe the heart cloſeth, in joy opens.

2 Blinding the judgement: The reaſon is,
The Underſtanding receives her notice from the fancies impreſsion: which befriending paſsion repreſenteth often to the judgement not true and reall, but apparent and conceited ſhapes.

3 Perverting our will.
The will inclines oftner to paſsion, then judgement, becauſe paſsion is given more to choice and liberty.
The judgement is preciſe and ſetled to one part.

The prevention of paſsions is to { Diſcover / Temper } them.

1 Diſcovery is had,

1 From the uſe of company: as *Auguſtus* judged of his two daughters *Iulia* and *Livia*, finding one delighted to converſe with grave men, the other with youngſters: pronounced the one ſtayed, the other light.
2 From the view of complexions; as the cholerick breeds anger; the ſanguine pleaſure; flegme ſloth; melancholy ſadneſſe.
3 From the uſe of talke, as if it be { 1 Suddaine / 2 Often. / 3 Perſonally impeaching. / 4 Cenſuring. }

2 To

2 To diſcover our ſelves obſerve wee what our enemies ſpeake of us. They are ready to ſeize on what is faulty in us, when our ſelves are blinded with ſelfe love.

After the diſcovery our Paſſions muſt be tempered.

The temper of them muſt be reaſon, and wiſedome checking the ſence, and ſtopping the excurrence of Phantaſie.

Men by reaſon teach birds to ſpeake, dogs to hunt, horſes to curvet, though ſence perſwade the contrary.

And wee diſcharge our ſelves of the meat wee have eaten with pleaſure, when we heare it was polluted or forbidden.

The way to temper them is not to root out but to prune them, as the taming of Horſes is not to take away their motion, but their skips: And *Lycurgus* ſhould not ſo much cut downe the Vines to barre drunkenneſſe, as have planted ciſterns of water to have allaied the heat thereof. It was *Zeno* his ſaying of muſicall inſtruments, that even barren wood and dead guts would ſpeake, if ſtrained to their pitch, and ranked in order.

Wiſdome muſt be our Aſtrolabe to take the height and elevation of our paſſions, if they over-grow.

Our wayes to ſlacke them are,

1 To bend to the other extreme; as if my ſight bee ſcattered by view of white, I muſt regather it by viewing a black object: And *Epamminondas* way to ſtop his ſurfet on ſweet meats, was to cloſe his banquet with a draught of vineger.

2 Abſtinence from things hurtfull, though lawfull.

3 Stop all occaſions, that are motives to ſet paſſion on head.

4 Barre ſelfe conceits, and fanciſull apprehenſions.

5 Yeeld not to inconſtancy and fleeting.

6 Labour to mortifie the fleſh.

If Paſſion be too violent, that we cannot ſlack it, our labour muſt be,

1 To ſtay execution; As *Archytas* profeſſed to his Bayliefe that careleſly kept his ground, that were he not angry, he would tell him part of his mind: And *Plato* would not himſelfe beate his man, while hee was moved, but gave him up to *Spenſippus* to be handled by him.

2 To conceale it in what wee may, for it breeds diſreſpect, if wee open our yeelding to it: this made *Plutarch* to bee upbraided by his ſervant, when hee could not diſſemble his anger, that it was a ſhame for him to bee angry, ſith hee had written a booke to the contrary.

A man (ſaith *Plato*) is ſometimes his owne lord, when reaſon rules him; ſometimes his owne vaſſall, when ſence and paſſion.

VIII. *The diviſion and number of Paſſions.*

The bent and aime of all Paſſions are either, { The gaining of a good: / The avoidance of evill.

Good & evill { are { gained / avoided } { by 2. inclinations of the ſoule, } { 1 The concupiſcible that affects. / 2 The iraſcible that proſecutes & ventures on what we affect. }

Both theſe have their objects { Good. / Evill. }

The attainment of the { Good breeds pleaſure. / Evill breeds griefe. }

Thence { Pleaſure / Griefe } are the heads of all paſſion.

The Passions aiming at good are either { 1 Love. 2 Desire. 3 Hope. 4 Boldnesse. 5 Pleasure.

The good presented is affected first by { Love. Desire. } these proceed from the concupiscible:
Then it is prosecuted for attainment by { Hope. Boldnesse. } these proceed out of the irascible.

Then being attained there resorts pleasure: this onely for the good present, the other for the good absent.

The Passions aiming at the avoidance of evill are:

1 Hate opposite to love.

2 Abomination or detesting, opposite to desire, being but the vehemence or high degree of hate, as desire is of love.

3 Despaire opposite to hope.

4 Feare to boldnesse.

5 Paine or griefe the issue of all, when the evill is in presence.

As { Goods Evils } come nearer or farther off their attainment, so they partake more or lesse of { Pleasure Griefe.

These 10. Passions are simple, seeing they partake either of Pleasure alone, or griefe alone.

There are seven mixt Passions.

These worke either { on our selves, or on others.

1 They that worke on our selves are 2.

1 Shamefastnesse } mixt of { 1 Feare for infamy. 2 Sorrow for fault.
2 Repentance } { 3 Desire of amendment.

2 They that work on others, are either { for them, or against them.

1 For them are 2.

3 Pitie whose object is the evill of another, which wee would have removed.

Mixt of { Griefe for the evills befalling Desire for the removall of them.

4 Zeale, conceived in the behalfe of one we love.

Mixt of { 1 Griefe for the wrongs done. 2 Anger against the party wronging. 3 Love to the party wronged. 4 Boldnesse to right him in what wee may.

The Passions that worke against another, are either { In thought onely. Or in deed.

1 In thought, 1.

5 Jealousie or suspition mixt with { Griefe. Anger. Feare. Hate.

2 In deed, 2.

6 Anger mixt with either { 1 Griefe for wrongs. 2 Hate against the party wronging. 3 Desire of revenge. 4 Boldnesse in venturing.

7 Maligning: This is different from anger, sith anger is moved upon wrong done: This without that motive: onely because it is well with another.

This

This containes { Envie, muttering at anothers good.
Επχαιρεκακια, joying at others fall.

The former mixt of { Hate.
Griefe.
Deſire of falling.

The latter of { Hate.
Joy for the evill fallen.

This of Paſſions in generall.

IX. *Of Love the firſt Paſſion.*

THe object of Love is goodneſſe; the iſſue joy and content.
It is either with or without Paſſion.

1 Without Paſſion its in { God. } both have wills which are the affectors
Angels. } of good, and this affecting is Love.

1 Gods love is partly in { Reflexe to himſelfe.
Communicating good to others.
Viz. The creatures.

1 By reflex into himſelfe, he views his owne goodneſſe: and goodneſſe is the loadſtone of love.

2 He communicates to creatures, goods of { Nature.
Grace.

1 Nature is generall to all, and comprehends the works of { Creation, Preſervation, temporall. } In this is the true *Bonum Entis*, which God loves.

2 Grace is ſpeciall to ſome & comprehends the ſpirituall acts of his love as { Redemption, Satisfaction, Glorification. } In this is the true *Bonum moris*, and this is Gods love.

2 Angels love is by contemplation of { God.
the works of God.

They ſee in all perfection of good, the fountaine is God, the ſtreames ſcatter into each part of the world: Things they cannot hate, onely ſinne they hate which is as nothing.

This love hath theſe tenents.

1 It is in the beſt natures, and the perfection of them.

2 As the beſt things are moſt lovely, ſo they are moſt in imparting their loves to others.

3 It is impotence to be hating, envying, murmuring, all which are oppoſite to love.

4 It cannot bee perfect in man, it is trueſt in God, and nature; theſe are not interrupted by Paſſions.

5 The bond of Matrimony hath not truely this love, ſith it is ſpiced with luſt: wee may rather tearme it the Union of affections willed by God for avoidance of further evill.

6 It works for the beſt things with reluctance to ſenſe.

2 Love with paſſion is either { Proper.
Improper.

1 Love improper is in beaſts, ſorg, the Empreſſe of Nature.

Birds build their neaſts, and ſpare their owne crawes to fill their young ones: the Partridge flags before the Faukner, and ventures the taking, that her young ones may eſcape. The moſt timorous creatures grow moſt reſolute in theſe combats: In the worſt natures are ſome ſparkles of love: As in Gold-mines amongſt much earth ſhines a luſter, and in beaſts are rude lines of mans

naturall affection: As in wild figs and olives are the spices of the sweet, though in harsher maner:

2 Love proper is in men alone.

It is is either of { our selves, or others.

1 Love of our selves called φιλαυτία either { 1 True according to reason, or 2 Fancied according to sense.

1 True selfe-love apprehends that which is simply good, both in present and future.

It respects the goods of the soule before those of the body.

It chooses the lesse good of most durance before the greatest good of lesse continuance.

It is the well-head of Charity.

——*Charitas incipit a se ipso.*

And the spurre of Vertue, sith by it we benefit our selves.

Properties. 2 The properties of it are { Wishing / Working } the best to our selves.

3 Consent with our owne parts, as of { Reason. Passion.

4 Loving to retire into our owne thoughts.

5 Joying at our owne good, and grieving at the contrary.

Hence it is the attribute onely of good men.

1 The evill follow showes, and opinative good, which failing breeds sorrow: the good man aimes at truth, and therein contents himselfe.

2 Conscience suffers not the evill to view their owne thoughts, they are at odds with themselves; Sense and Reason are hard at combate with them: Love cannot be there, where there is difference.

3 Selfe-love causeth Joy; Evill men, though they have joy of sense, they have griefe of reason, and their joy is not for durance, but ends in repentance.

4 Intemperance is the badge of evill men, whose worke is to breed diseases in { Soule. Body.

A good man so loves himselfe, that he will either stop raising, or labour their alaying.

5 As goodnesse is wisedome, so evill is folly, which blindeth us, that wee cannot distinguish the good from the evill, but choose at randome, and so prove our selves without selfe-love.

The opposite of selfe-love is either a stupid neglect, or a desperate hate of himselfe, they that mangle themselves, are of this ranke: Selfe-love fancied according to sense is the badge of fooles; It is the seed-plot of Passion, the bathe of Flatterers, the nurse of vices in manners reall, of Phantastick humors, in manners of Complement.

It ariseth from 3. heads, *viz.* { 1 Blindnesse of understanding. 2 Easinesse of comparing our selves with others. 3 Partiality in judging to our owne side.

The Issues of it are 4.

1 Admiration of our selves.

2 Arrogancy of speech.

3 Easie excusing our owne faults.

4 Despising of others admonition, and counsell.

The wayes to restraine it are.

1 Prize the Act of any above thine owne particular, as many eyes see more then one, and many hands make better riddance.

2 Amplifie others vertues, depressing thine owne.

3 Be sparing in vaunts, seldome in excuses.

This selfe-love barres the admittance of goodnesse; it comes not, unlesse it bee

bee sought. Sought it cannot bee, unlesse it be acknowledged wanting: Selfe-love barres this acknowledgement.

Multi ad solidam eruditionem pervenissent
Nisi se pervenisse jam putassent.

Love to others is directed either to { God, or our Neighbours.

1 Love to God is onely in a sanctified will, none can truely hate him but sinners: The reason is because, God is Love, and sinne is in opposition to God.

2 Love to our Neighbours is either to { Enemies, or Friends.

1 Love to our enemies is one of the cunning'st points of *Charity*, and an imitation of the Divine nature.

1 Pardoning them, if they repent, as the Lions doe the beasts, that submit themselves.

2 Pardoning them, though persisting, and being without submission.

3 Not pardoning them onely, but working a good for them.

The Necessity of this Love is,

1 Because God loveth us being his enemies, and me must doe, as we would be done unto.

2 There is none so bad but hath some what excellent in him, and none so harmed us now, but he may doe us good hereafter; and for this is to be loved.

2 Love to our friends is either { for publicke respect, or private, and particular.

1 Love for publicke respect is the love of our Countrey, that is the duety of all; but it is most splendent in heroicks, who pawne their life for it.

It was questioned, whether this love was ingrafted by nature, or assumed by custome? *Ob. Lipsius.*

1 If it come by nature, why doth not the poore love as well as the rich?

2 How comes it, that many for gaine leave their countrey, never to returne, sith where we love, we love to converse: Some have been Traitors against it, and *Neroes* to fire it.

Wee answere: Nature cannot bee so strict, right, and eeven, but sometime shee breeds Monsters: gaine may withdraw mens hearts, and fasten them to forraine Coasts.

The poore love their home, but rich men more, because they reape the goodnesse of their Countrey in a larger manner.

Mens love of Countrey is first for themselves, as wee feare stormes, lest our selves pinch for them, and wee quench a fire, lest our owne houses bee fired by it.

2 Love for private respects is either { 1 Ascending to our Superiours. 2 Descending to our inferiours. 3 Betwixt equalls.

1 That in descent is farre more hearty then that in ascent: Hence fathers are more loving to children, then children to fathers.

2 That betwixt Equalls stands upon more indifferency of points; and in the best counterpoise of either they may fall to jarring: Hence brothers and sisters fall to jarring, and friends have many distastes.

These Loves are linked either by bond { Naturall, or Civill.

1 The Naturall bond is three fold.

1 Under God to parents, who challenge of us { 1 Honour. 2 Maintenance, if need so require.

It

It was *Solons* law, that none should be free from their duty but those that had learned no trade of their fathers.

Parents are either of { 1 Blood, that frame us in body. 2 Manners, that by direction frame us in Soule; such are teachers.

It was *Socrates* his tenent, that by nature both these had challenge of Love: it is also doubted by many, whether *Alexanders* debt was not as ample to *Aristotle* his Master, as to *Philip* his father.

2 Our bond of nature is to { Brethren. Sisters.

They challenge of us,

1 Counsell.
2 Liberty of Conference.
3 Pleasure of Conversation.
4 Helps of Fortune; So wee wrong not our selves over much in furnishing them:

Vivet extento Procul ejus ævo
Notus in fratres animi paterni.

Brothers love is { 1 Honoured by our friends. 2 Envied and feared of our enemies. 3 Usefull to our selves. 4 Joyous to our Parents.

King *Eumenes* his Mother professed her selfe happy in this, that of 4 Sonnes 3 yongest squired the body of the eldest, and that *Eumenes* was nothing jealous or mistrustfull of them: Nature hath made them in a family feet to beare up our body both in equality and proportion; If they exceed, they cause halting, if they trip at one another, they cause falling.

A Lady of Persia made it a great dispute, whether they were better to lose her brother, or her sonne, she said they could get a new sonne, but a brother, sith her Parents were dead, they could not.

Brothers dislike (it may be) oftē admits remedy, but their hate is inreconcileable: As the Joyntures of Art, though riven with rents, may be glewed againe, but Natures breach cannnot.

The speciall Motives of their dislike are 2.

1 If we leave their commerce, and follow strangers, as if we should cut off our flesh and inch in the roome of it a strange peece: And the Arcadian Poet in *Homer*, when he had lost his legge, for his best helpe was to hoppe on a legge of wood; strangers will be distrustfull of us, sith we leave our owne.

Can you stile your friend brother, when you cannot account a brother your friend: as absurd a thing, as if you mangeled his naturall body: but hanged his Idoll with laces and Garlands.

2 If weare alwayes checking, and thwarting their courses, as *Laco* said, by his short wife, of 2 Evils, the left is to be chosen; So if our brother be bad, rather let him have his fourth, then demerit his hate.

Though the dog bite and the horse throw us, yet we keepe them, and wee suffer Apes, Cats and Lyons, though sometimes harmefull.

Winking at faults in company is usefull, when wee would not displease, though it be not so honest, yet for avoydance of further Evills, it may be tolerated.

We must be our Brothers Friend, not his Judge.

3 Our bond of Nature is to our kinne either of { Blood, or Marriage,

both galling offices of love proper to the family.

as Invitation { Marriage feasts. Funeralls.

2 The

2 The civill bond of love is to { 1 Citizens. 2 Countrey-men. 3 Strangers. } { As particular respects vary, so this order varies.

It is the engaging of man unto man in heart began by use and acquaintance: It acteth as one Soule in 2 Bodies.

There are two branches of it { 1 Wishing. 2 Indeavouring the best for another not for his owne but the others sake.

The maine motives of it are the 3 goods { 1 Pleasure. 2 Profit. 3 Honesty.

1 Pleasure } are the aimes of Epicures; loves as they are diverse, and fancifull, so
2 Profit } such loves must be.

3 Honesty makes love more setled: it appeares not as *Alcibiades* changing his coat to the fashion of the Place, but as *Socrates* keepes his tenor.

This love gets his growth by 3 knots { 1 Affecting. 2 Acquaintance. 3 Trust.

The Twine to winde and fasten it must be a Resemblance of Manners.

Motives to make me affect one

1 I see him sympathize with my { Joy / Griefe } befreinding *Brutus*.

2 He accounts my friends his, and my enemies his; So *Cicero* loved *Appius Pulcher* for *Brutus* his sake, and by it bound *Brutus* the more to him.

3 He is pleasant-hearted and Jesting; If I jest with him he takes it not amisse.

4 He reports well of me behind my backe, and rather in secret shews his mind then in publike it should be told me.

5 He delights in my Company.

6 He goes neat, but curious in apparrell: this was *Demosthenes* and *Hortensius* his tricke to get them favorites, when they first began pleading.

7 He lives peaceably with others, which perswades me, hee will doe so with mee too.

These things may move affecting in me not acquaintance, sith the { Flatterer / Dissembler } may doe as much.

Motives to moove me to acquaintance.

1 He reports well of me before mine Enemies, and if they except, he defends mee.

2 I see him honestly given not giddily.

3 He doth me a good turne, so it be no prejudice to himselfe.

4 He is no busie-medler in my matters.

5 He overthwarts me not in talke, especially being eather serious or angry.

6 He keepes the 7 former motives without dissimulation. These move acquaintance, and I would trust him in matters obvious, and ordinary, but in things secret, and meerely touching me, I may not, unlesse he had Wisdome joyned to his Honesty.

Motives to move me to trust him.

1 He hath all the 7 former circumstances without dissimulation and the 6 latter with wisdome.

2 He is wary, that he be not felt by others to open himselfe by Ignorance.

3 He doth me a good turne though to his owne Preiudice.

4 If I have wronged him, he will not revenge it, though having opportunity.

5 He suffers wrong for my sake.

6 He discloseth to me his heart, opens his faults, sheweth me his hopes and feares.

This makes the upshot of love, and the Bond of Friendship. As the Diamond engraves the Diamond, and fire encreases fire: so his love encreaseth my love, and

and makes up an Union betweene us.

Satis de Amore prima Passione.

X. *Of Desire the 2. Passion.*

DEsire is the stoppe, and scale of Love: it addes vehemency to our affecting. The object of it is some pleasing good; The issue delight.

Goods are made pleasant unto us either by { Nature or / Custome.

1 By nature are such as in themselves have no Paine.

2 By Custome the hunts-man affects the cold winters walkes, and the student loveth his watchings, and they are desirable to him, though in themselves painfull, but are pleasant for the End.

Desire is partly { with Hope. / without hope.

1 If a thing desired be within compasse of attainement we raise up our powers within, and watch helps abroad to gaine it, then desire is ioyned with Hope.

2 If it be not likely to be gained, it leaves hope, and spends it selfe onely in wishing.

Thus we desire { Mines of Gold / Managements of States } { though there be no hope or expectance of it

About Desire are these Tenents.

1 It is a note of want, and impotency. Thence the covetous are said alwaies to be wanting in their greatest Abundance.

2 It is never but with griefe, till the thing be obtained, and in the attainement it ceases. Hence it cannot be in God, seeing in him is no Want, Griefe, or Passibility of Nature.

3 We cannot desire things, we know not.

4 It is limited onely by satisfaction; without it growes eager importunity.

5 It is grounded onely upon Sence: Angels properly have it not, nor Plants.

6 It appeares first in beasts: In a more pregnant manner it is in men, seeing in them the sensible part is more various, as having opinion to float and to cast their desire to infinite resolutions which beasts want.

Desire is either { Proper, / or / Improper.

1 The Improper is an Inclination to the regaining of a Good; this is called *Appetitus naturalis*, by which the Earth beareth downeward, the fire upward, and it appeares in all naturall bodies.

2 The Proper is in men principally.

This is for the bettering either of the { Reasonable part, / or / Sensible part.

1 For the reasonable, there is a desire of knowledge naturally in-grafted in the Soule.

2 For the sensitive part, the desires are either necessary as of { Meats. / Drinks.

Naturally not necessary, as Venery, which though it be necessary to man in *Specie*, yet is not to this or that man in *Individuo*: Neither naturall, nor necessary as are all Phantasies and conceited Appetites.

The 2 former are common to men with beasts.

The last comes by an Opinative apprehension of Colourable goods, it opens it selfe most in excesse of things: It growes boundlesse and infinite, for as opinion is infinite, so these desires brooded and hatched by it must be infinite.

Fancied

Fancied Deſires are, either { Extraordinary. / Ordinary.

1 The extraordinary are cauſed by diſeaſes, as the cholerick deſires honey, the Fever-ſicke wine, others eate chalke, coales, &c. or are incident to great bellies, whoſe longing proceeds from a raw cold Humor; If they faile of it, they either endanger themſelves, or their infants; it comes eſpecially, when they travell for Wenches. The Low-countrey-women of all others are moſt given to theſe deſires, becauſe of their coldneſſe of temper.

2 The ordinary ariſeth from voluntary Paſsions.

They bend either to { Pleaſure. / Profit.

1 The deſires bending to Pleaſures are mainly to ſooth the five ſenſes. Theſe are craving and exceſſive, all joyned make up luxury. *Cleopatra* in her voyage to *Anthony* had all theſe; odours for her ſmell, muſick for her eares, cakes for her taſt, coſtly hangings and ſoft pillowes for her ſight and touch.

The like was noted of *Antiochus* in his warres againſt the Romans. *Livium Lib.*

The two ſenſes that luxury ſeeks to pleaſe, are { Touching. / Taſting.

From theſe ariſe two imfortunate ones { 1 Luſt for Venery. { Meats. / 2 Liquorouſneſſe for { Drinks.

The excurrences of both theſe are a certaine ſigne of a corrupt, lewd, and intemperate ſoule.

1 Luſt is in beaſts, but exceeds in men.

1 Beaſts have it but at ſet times, men at their pleaſure, *ad Libitum.*

2 Beaſts have it leſſe violently, men, ſo, that many have wrought their deaths for it.

The onely way to allay it, and to excell beaſts is { Right reaſon. / Religion.

Our caveats againſt it muſt be to avoid wanton { 1 Words. / 2 Geſtures. / 3 Meats.

It never admits moderation, and warrantize, but onely in the bond of Marriage.

2 Liquorouſneſſe for meats and drinks aimes not at neceſſity, but pampering: thence it cannot be truely in beaſts, who feed not but for hunger.

This Deſire is ſeene in us, either { Eating overmuch. / Too greedily for the time. / Inſeaſonably at all times. / Feeding rather on delicates, then ſtrong meats.

It is *Seneca's* ſaying of the Belly: *Parvo contentus eſt, ſi des illi quod debet, non quod potes.*

2 Deſires aiming at profit are either of { Wealth, as Covetouſneſſe. / Honour, as Ambition.

1 Covetouſneſſe is for the Purſe, it gapes after money, either to have it only in poſſeſſion, this is Parſimony: or to have it for Uſe and purveiance, not of nature, but of ſuperfluities: This deſire may be termed Vaunting, or oſtentation.

Parſimony is onely to have, not to uſe; It is the trueſt note of poverty. *Plutarch.*

Increaſe rather feeds then allaies it: hee that ſtill drinks, and cannot bee ſatisfied, needs rather purging, then filling.

Theſe extort from others not to benefit themſelves: but wee rather hate the Viper, that ſtings onely to kill, then the Beare or Lion, that kill onely to eate.

They make others to want: yet themſelves are like the Bath-maſters Aſſes, that carry on their backs the Rubbers and the cleanſing Towels, yet they themſelves are all miry with filth: they never profit, but by their death. As a kind

of

of mice feeding in the gold-mines eate the Oare, yet redeliver it not till they be exenterated.

This deſire growes infinite, and ariſeth from 3. heads.

1 Imitation of them, whom we ſee to proſper and we wiſh to be as they are.

2 We make Wealth our End, not our meanes *Concupiſcentia finis ſolum infinita*; meanes to Ends are bounded, ſith the end is beyond them.

3 Riches are for Uſe; they are not of themſelves good: As man cannot bee ſure of his eſtate, but hee may require helps from them, and as loſſes are ever imminent, ſo riches are ever deſired for prevention: Deſire of money for Oſtentation aimes wholly at ſuperfluity: if at neceſſaries, the poore might equall the rich in this Kind: And *Diogenes* might by this as well vaunt himſelfe in his Tubb, as *Alexander* in his Throne. One came to *Scopa Theſſalus*, but to beg ſome of his ſuperfluous ſtuffe, his anſwere was, That the grace of his Wealth was ſeene in ſuperfluities rather then in neceſſaries. If *Iſmenias* at *Thebes*, and *Callias* at *Athens* both the richeſt of their times, bare no greater port then *Epaminondas*, or *Socrates*, wee might terme their Wealth blind, and heartleſſe: Therefore *Telemachus* in *Homer* paſſes over *Neſtors* houſhold, where all was frugall, nothing ſuperfluous, but amplifies in rich termes the gaudie and coſtly furniture of *Menelaus*

This Deſire ends in expence, as the former in keeping.

They are oppoſed as Logicke and Rhetoricke, the one reſembles the hand in ſpreading, the other in cloſing.

Logicke is for the Covetous to learne to count λογίσμαι *computo*. As Rhetoricke for the Vaunter to vent, and utter himſelfe: this is the chiefe factor for gaines both to antique, and moderne pleaders.

——— *Ciceroni nemo ducentos*
Iam dederit nummos, niſi fulſerit annulus ingens, &c.

The way to ſtop both theſe golden deſires is contentation in our preſent eſtate: this is called by *Socrates* the Soules riches.

Seneca. *Breviſſima ad diuitias per contemptum diuitiarum via.*

2 Deſire of honour termed { Ambition, is either of { Low and competent / Higheſt and beſt } Honours.

It ariſeth from two heads.

1 Preſumption of our owne worth.

2 Pride over others.

The abates of it are { Humility in reſpect of our ſelves. / Charity in reſpect of others.

As wee may not meerely want this deſire, ſo wee muſt not let it exceed in us; the exceſſe breeds envy in all; the defect is faulty onely in thoſe, which have deſert, occaſion, and fit meanes to gaine their honour.

Men of worth to extenuate their goods, and gifts, when neceſſity requires their triall, is to bury their goods with them, and to wrong the Weale publick.

This deſire in the meane is onely allowable.

If it bee of lower Honours it is termed Modeſty, if it perch to the higheſt, it is magnanimity, and is onely for great hearts, and the beſt perfections.

Both theſe are grounded on foure conditions.

1 That wee challenge no more honour, then what in the opinion of the beſt we have deſerved.

2 That we get them by lawfull meanes, not by out-ſtripping others.

3 That we reſt without ſeeking more, having gotten the former,

Unleſſe they be { Eaſily offered. / Forcibly put on us.

4 That wee keepe our Place, and defend it againſt all back-biters, and murmurers.

Satis de cupiditate ſecundâ Paſſione.

XI. Of

XI. *Of Hope the 3. Paſſion.*

AS Love and Deſire is { Hope / Boldneſſe } to affect good, ſo { Hope / Boldneſſe } to proſecute it.

The 2. former come from the concupiſcible, as a lord to will.

The 2. latter as a ſteward to purvey, and proceeds from the Iraſcible.

Love is the baſe to Deſire; ſo Hope to Boldneſſe.

1 It is alwaies the apprehender of Good.

2 The goods muſt not be in preſence, but in future.

3 It muſt be of a thing not eaſie, and without ſearch, but hard to compaſſe.

4 It muſt not be ſo hard, but it muſt apparantly be in poſſibility to attaine.

It hath theſe Tenents.

1 It is never without aſſurance, though not of the thing, yet of perſwaſion.

2 It makes us take delight in things painefull.

3 The ſurer the hope is, the greater is the joy, when the thing is attained.

4 It brings ſecurity, and barreth feare.

5 The adjunct of it is Expectation; herein is ſome griefe ſith wee yet want the good, which we would have in preſence.

6 It is a note of imperfection of being: whence it is onely for this life, it goes not beyond.

7 It moves our powers of { Body / Soule } for atchievements.

The Perſons given to Hope are,

1 They that either have deſerved, or intend to deſerve well of us.

2 They that have potency of friends and beſt meanes.

3 They that have hot and quick ſpirits, which enlarge our hearts to attempts.

Hence young men, and drunkards are moſt given this way.

Old men are leaſt hoping, { 1 For the coldneſſe of temper, making them unfit to attempt. / 2 For their experience of many dangers, and ſtoppages, which contrary, and croſſe their hope. }

4 They that quickly apprehend the good, but fore-caſt not the ſtoppage in the way, that hinders the good: Thence fooles, and inconſiderate perſons build onely upon hope.

The kinds of Hope.

Hope is either { 1 Naturall. / 2 Supernaturall, or Theologicall. }

1 The Supernaturall is a Vertue onely infuſed by God.

The ſecond ſiſter to { Faith. / Charity. }

2 The Naturall is either { Improper. / Proper. }

1 Improperly it is in beaſts: As the Dog ſprings the Deere within compaſſe of attaining, hopes to take him: So the Hauke the Partridge.

Object. How ſhould beaſts have hope, ſith hope comes from the Underſtanding?

Solut. Beaſts have their naturall inſtinct which proceeds from God, and underſtanding without them: by it they judge of things future, as the Emmot foreſees the cold Winter, Mice leave the houſe, when it begins to fall, and Ravens oft foretell weather.

2 Hope Proper, is in men onely.

It is either of things { Necessary, that must be. / Possible, that may be otherwise.

1 Things necessary are hoped for: as the Jewes calling, the worlds end, the Resurrection, which cannot be otherwise, because God hath appointed it.

Things Possible are attained { Partly by our selves. / Partly by others.

Then our Hope relies much on others helpe.

Motives to raise hope.

1 Shew the meanes to be strong and pregnant.

2 That the evills feared are not in proportion to the goods expected.

3 That to men of religion wee must not urge the generall onely but the particular providence of God.

4 To grave men use rather few and strong reasons, then many and weake: To the common sort use probabilities rather of circumstance then realities of substance, because of ignorance they are led most with conjectures.

Satis de Spe 3a. Passione.

XII. *Of Boldnesse the 4th. Passion.*

BOldnesse heartens our Hope, as desire doth our Love.

Its object is mixt { Evills to be removed. / Goods to be attained.

It goes under the name of Conscience and Courage: It begins with reluctance, and strugling, but ends with Victory.

Courage is either { Suddaine upon Sense. / Deliberate upon Reason.

1 That upon Sense grounds onely upon a presuming hope; weighes not every occurrence of danger, begins with resolution, but seeing dangers arise unlooked for, slacks and often failes, before it overcome: Thus quicke in the onset, but slow in the issue.

2 That upon reason begins slowly, endeth ventrously, viewes every circumstance, fore-layes the uttermost of dangers: If it happens lesse then his account, it heartens him the more, hee resolves to conquer by out-facing danger.

An example of both is seene in *Lucius Paulus*, and *Terentius Varro* the 2. Roman Generals at the overthrow of *Canna*.

Courage hath his two extreames { Heady rashnesse. / Base cowardize.

The parties most couragious are.

1 Whose temper of body is such, that they are hot spirited; which happens in three sorts of men.

1 Whose heart is little, because of combring and closing of spirits, whereas in the larger hearts their diffusion causeth feare.

2 Whose lungs are greatest and fullest of blood: This argues plenty of heat and much quickenesse.

3 Who are heated with much wine: Thence the *Germans* used it principally in their consultations of Warre: And *Alexanders* drinking was thought to adde somewhat to his courage.

2 They that have many and strong helps, are ventrous.

3 They that be most subject to choller.

4 They that rely on Gods promises, and cast their hopes upon him.

Hence it is that Martyrs are most resolute.

5 They that have a conscience of their innocency: on the contrary they are most fearfull, which have beene most injurious.

6 They

6 They that have oft eſcaped dangers: hence old Souldiers are more venturous then freſh-water-men.

7 They that ſee not inconveniences, and ſtops: Hence the wiſer ſort are more cautelous, and none ſo deſperate, as he, that fore-ſees leaſt.

5. Motives to make couragious.

1 Shew the excellence of the Victory: the meanes eaſie, and preſent that muſt compaſſe it.

2 If our equalls and inferiours have overcome: why ſhould not wee hope the like? It was *Cicero's* argument to perſwade the ſufferance of evill. If children at *Sparta* could endure ſtroakes without groaning, why ſhould not men? And amongſt men if the barbarous vaunt before their enemies, why ſhould the learned tremble?

3 Set them into anger: this makes a boiling of their blood, and by conſequence courage: Anger is wrought by laying open their wrongs and diſgraces offered without a cauſe.

4 Shew the { Paucity / Weakneſſe } of their enemies, { Will not / Dare not } oppoſe them.

5 That in former combats they have had ſucceſſe, and why not in theſe ſtanding in the ſame proportion.

Our maine worke muſt be to { Perſwade hope. / Expell feare. }

Satis de Fiducià 4ª Paſſione;

XIII. *Of Pleaſure the* 5th. *Paſſion.*

THis is the aime and up-ſhot of the 4. former Paſſions.

{ Love / Deſire } are like the qualities of lightneſſe in fire, which inclineth it to make { Hope / Boldneſſe } like the motion or paſſage of it.

Pleaſure reſults as the quietneſſe and reſt of the Soule in her object: it is never hearty before the goods are in preſence.

It is generally in men and beaſts; it is tearmed properly pleaſure, or delight: As it is in men by opinion, it is called Joy, *Gaudium*.

This in men hath 2. operations, *ſc:*
1 Enlarging the heart: hence properly it is called *Iætitia, quaſi latitia.*
2 Forcing outward geſtures, and ſo it is called *Exultatio.* *Aquinas.*

The tenents touching it are.

1 No Paſſion is ſo vehement: So that many have died of it; the reaſon is becauſe it opens the heart, and being overmuch paſſes out the ſpirits that keepe in life.

2 The greater joy, the greater content, and in men it is the conſequent of happineſſe.

3 It is never trve, and of continuance, but where there is peace of conſcience.

4 It is the adjunct of Vertue.

5 It is increaſed by variety of objects.

6 It purifies the ſoule, helpes concoction, expells ſuperfluities.

Hence the merry have { Good wits. / Faire complexions. }

7 It is for goods preſent: though wee joy for remembrance of things paſt, or for hope of things future, yet they are apprehended by us in a ſort of preſence.

Motives to raise delights in a man are,

1 Perswade him to a { Love / Desire } of those things, wee would have him delighted in.

2 Marke his inclination, sort, profession, and frame your selfe to the like practises.

3 Amplifie the goodnesse of the thing, we would have him delight in, not by describing it in grosse, but viewing every particular: Thence Poets in their love-legends describe every part of their Mrs. the more to delight.

4 Shew the continuance of this Joy, that it breeds not after-repentance. Variety causeth delight, and uniformity raiseth loathing.

Pleasure is { Common to men with beasts. / Proper to men alone. }

1 That in common is the issue of Sense, and comes from a naturall appetite.

It is { Negative for the avoidance onely of trouble. / Positive for the gaining of some reall good. }

This grounded on two conditions, *viz.* { 1 The attaining of a good convenient. / 2 The perswasion that we have attained it. }

2 That proper to men is voluntary and hatched by Opinion.

It is either of { Mind, or / Body. } { The pleasures of the mind are best, yet all not warrantable, as the { Prone / Malicious } take delight in the passions, yet their minds are corrupt: these begin in hope, but end in shame and griefe.

The truest delight of the mind without repentance is { 1 Meditation on God, and heavenly things. / 2 The view of learning. }

Eudoxus wished to bee burned with *Phaeton*, so he might stand neere the Sunne to contemplate the nature of it: And *Archimedes* left not his drawing of lines, till a sword was drawen through his body.

Pleasures of the body are sensuall, and quickly exceed Measure.

The properties of them are { 1 Inconstancy and fleeting. / 2 Saciety, and cloying like rancke meat. / 3 Ending in repentance. / 4 They quench the thirst no more then salt-water, that wets the palate, but inflames the stomacke. }

They are perswaded by three enemies, { 1 World. / 2 Flesh. / 3 Devill. }

The Worldlings take { Present / Apparent } Joy for future, and reall paine.

The good had rather suffer heere, and play hereafter.

Sensuall pleasures proceed from the diverse affecting of the Senses, as musicke, and odours affect the eare and smell, pictures the eye, &c. The strongest delight comes from the Sence of touching. The reason is, Delight is caused of Love: we love those things that most besteed us; of all the Sences touching is most usefull, without which it is impossible we should live: And as the goods affected by it are more deare; so the pleasure, when it is attained, must be more moving.

These bodily exercises in their Excesse distract the minds, and hinder the use of right reason.

XIV. *Of*

XIV. *Of Hate and Detesting.*

THese are the two opposites of { Love. / Desire. } Hate begins the dislike, detesting is the vehemency of it.

The object of both is evill:

It is either of the { Thing. / Person. }

1 The thing hated principally is sinne, and for it we dislike of the Person.

Sinne is against the law of { 1 Nature, this breeds the hate of either { Moralists. / Heathens. } } sith all partake of nature, and are bound to its lawes.
{ 2 Grace, this breeds the hate of Christians.

2 The Person we may not simply hate. It is proper to

Vbicunque homo est, ibi beneficio locus est. Seneca.

Three heads of sinne move hate { 1 irreligion towards God. / 2 Injustice towards men. / 3 A selfe inclination to evills without outward motives. }

If these heads grow stronger, and are done wilfully, it transcends hate, and moves detestation.

The principall object of it is Atheisme.

1 It is the ground-plot of all other sinnes.

2 It is an evill of Will, not of Understanding; wee cannot alledge ignorance for that, which the creature reveales. It is voluntary presumption.

3 Atheists are most unfit for Society.

Their commerce is either { 1 Scoffing. / 2 Impudency. / 3 Vaine. }

of that constitution, as is most contrary to wisdome, and morall gravity:

These things move the greatest detestation.

Hate is either { In common against states. / Particular for private respects. }

1 That in common arises, if { Their religion be in opposition to ours. / Their lawes be against nature. / Their oft injuries done bee without hope of righting. }

2 Hate for private respects, is { 1 Against a wronger of many, as { 1 Tirants. / 2 Extortioners. } / 2 Against a wronger of himselfe onely for the indignity of his person. }

This is set downe by its life { 1 Towards God. / 2 Towards himselfe. / 3 Towards his neighbour. }

His entry into the world is shamefull, his stay, and departure hence with misreport, like a snuffe leaving a stincke, when the light is out.

Satis de odio, & detestatione.

XV. *Of Despaire and Feare.*

These two are opposite to { Hope. / Boldnesse.

Their speciall Art is in avoiding the future evill, which seeing they cannot master, they yeeld.

1 Despaire ariseth from faile of helpes.
2 Feare from the imminence of evils.

The tenents of despaire are 3.

1 It dejecteth the minde.
2 It makes venterous to try the utmost of dangers.
3 It is deepest in them, who before had greatest hopes.

The tenents of feare are 3.

1 It is never moved, but where some spice of hope is, for things without remedy rather despaire, then feare.
2 The greater the things feared, and of longer continuance, the greater is the feare.
3 It prepares Patience, awakes industry, whereas despaire is only in suffering.

It ariseth from 3. heads: { 1 The debility of the person. / 2 The greatnesse of the danger. / 3 The certainty and imminency thereof.

Feare is either of a { Person. / Thing.

1 Of a Person it is either { 1 Filiall, which is properly love. / 2 Servile, which is onely for escape.

The persons most feared by us are.

1 Great men offended with us.
2 Lewd men made powerfull.
3 They who stand in bodily feare of us.
4 High stomacks wronged by us.
5 They, who have our life and credit in their hands.

We feare them either { 1 As in themselves faithlesse. / 2 To be provoked by { 1 Gaine. / 2 Threats. / 3 Danger on their part. / 4 Want of service on our part.

Persons not much to be feared are:

1 They that are soone angry, and soone pleased.
2 They which open themselves too much in menaces and threats.
3 They that disclose their purposes. The close heart concocts malice. *Vlisses* is said to dissemble his dislike for the Woers riot; but revenged them at occasion. *Anthony* and *Dolabella* fraid not *Cæsar*, though they conspired against him: Hee answered he feared not those fatt, and open fac'd *Traitors*, but two leane ones *Brutus* and *Cassius* which proved his deaths-men. *Demissos animo, & tacitos vitare memento.*

2 Things feared are evills { 1 Destruction to the whole man, or / 2 Baine to any part of him.

Evills are of { 1 Sinne, *malum culpæ.* / 2 Punishment, *malum pœnæ.*

1 The former is feared by the best men.
2 The latter is feared by the worst.

The parties most fearefull are:

1 They, whose quantity of heart is such, that it diffuseth the spirits.

2 They,

2 They, that know their owne weakneſſe, and others ableneſſe to hurt.
3 They, that amplifie on the evills feared.

The parties leaſt fearefull are,

The { Wiſe, who count Sinne, / Juſt, no evill but Diſgrace, } which they endeavour to avoid.

1 The moſt couragious.
2 They that preferre honour before their lives.
3 They that have ſtrength of meanes to backe them.

Satis de deſperatione, & metu.

XVI. *Of Griefe.*

GRiefe is the end of the former Paſſions, and ariſeth from the preſence of evill. *Livius Lib.*

It is of { Body. / Minde. } That of the minde is more dangerous.

The tenents of it are:

1 It never touches things of abſolute perfection, as God, Angels, &c. but is there moſt frequent, where is moſt plenty of evills, as in hell.
2 It drieth the body, and ingendreth melancholy by cold blood.
3 It makes one unfit for Action.

It growes upon us by { 1 Yeelding too much to pleaſures. / 2 Entertaining a conceit of evills preſent. }

The way to reſiſt it in our ſelves

1 Propoſe to your ſelves examples of Patience, as of *Marius*. *Ita tulit dolorem; ut vir et ut homo majorem ferre ſine cauſa neceſſariâ noluit.*
2 Reſolve to reſiſt evills. As that Souldier, that ſtands it out, often winnes, when the coward dies by flight. *Animi contentio Sola officij tanquam cuſtodia.*
3 That the evills now are not ſo great, but the goods enſuing counterpoiſe them.

The way to allay it in others is comfort. { Perſwaſion of a good to come. / Removall of an evill preſent. }

In it are two things.

1 The time to apply it, when the griefe is ripened, not newly begun: As Surgeons firſt let the ſore ſoften, before they begin to draw it.
2 The manner of applying it is { Generall. / Speciall. }

1 The Generall by theſe places.

1 Shew how greater evills have happened to others, then we now ſuffer. It was *Socrates* his ſaying, If of all mens evills heaped together all ſhould haue equall ſhare, each would reſt content with their preſent eſtate.
2 Our evills be ordinary, and doe what we can, we ſhall have { 1 Cares of minde. / 2 Diſeaſes of body. }
3 If the thing be revocable, ſhew the meanes of regaining it; if not, yet it is a folly to mourne for it.
4 That God ſees what is better for us, then we for our ſelves.

2 The Speciall is according to the maine motives of Griefe.

1 Theſe are { Death. / Temporall misfortune. }

2 Our comfort againſt death is.

1 It is unavoydable by fate, and all men muſt, and doe taſte of it.
2 It is no evill, but a paſſage to a better life.
3 Our life hath many troubles, and anguiſhes, death is the quiet of them.

4 If

4 If we grieve for the dead, then either, because they are not, or because they are in torment; If they are not, why grieve wee more for their now not-being, then for our children yet unborne; If they be in torment, it is seene, they were evill, we were the better rid of them.

Of deaths they are most { Suddaine. / grievous, that are { Untimely.

Against these our comforts are 3.

1 We ever beare Corruption in our flesh, that in a moment may kill us.

2 Dying young makes us lesse fixt to the world, and fitter for God ὃν φιλεῖ θεὸς, ἀποθνήσκει νέος. Hee calls us hence as from a banquet, lest overmuch sitting should make us surfeit.

3 The thing cannot be suddaine, sith we are ever liable to evill. Wee ought ever to expect it,

2. Our comfort for temporall misfortunes.

1 They come from Gods decree, and so are necessary to fall on us.

2 They are profitable unto us, and debarre our insolence.

3 They may befall any as well as us.

4 Shall we grieve ever or leave at last? If ever, too great a misery we impose on us: if we will leave, why resolve we not at first?

The persons most given to Griefe are 3.

1 Whose temper of body is Melancholy.

2 Women, because of their easinesse in yeelding.

3 They, who have given themselves to overmuch Joy:

This falling must end in depth of griefe.

Satis de dolore.

XVII. *Of Shamefastnesse.*

IT is a mixt Passion { joyned with { Feare of infamy. / Love of Honesty.

It ariseth partly { before a fault. / After a fault.

It is onely in good natures, but unsteddy, soone failing, and easily revoked by counsell: It is commendable in youth, but not in the aged.

The effects of it are 2.

1 It moves to vertue, thence termed *Purpura virtutis.*

2 It calls blood into the face. Reason and Passion move the heart; the heart, the spirits, the spirits the blood.

Now shame consists of 2. Passions { 1 Feare, that gathers blood to the heart. / 2 Love, that sends it abroad to the outward parts.

If wee feare onely disgrace, and have no love to good, our blood keepes within: This is the signe of a bad nature, which being convicted of faults lookes not red, but pale in the face.

If we feare not onely disgrace, but love and desire amendment, our blood spreadeth outward, and causeth blushing. *Aristoteles* his daughter being asked, what shee counted the fairest colour, answered, the ruddy caused by an ingenuous blush.

It is a note of the best natures, and fittest for counsell.

The reason why the blood sheweth it selfe most in the face is, because as the blood is moved by the spirits, so the spirits are most quicke, that animate the organ of sence; and the organs of sence principally are about the face.

The extremes of shame are { 1 *Scoϊma* an overbashfulnesse. / 2 Impudence, the defect of shame.

Bashfulnesse

Bashfulnesse in it selfe is not evill, but may often be a prouocation to evill. It is grounded upon an overlenity of nature, and easinesse of yeelding. The object of it is feare of infamy. The persons whom it may hurt are 5.

1 Young men as leading them to an unsetled and floating carriage in manners.
2 It makes them easie to suitors, without respect of their choice.
3 Incontinent persons; it makes them unable to resist evill motions, though in the yeelding they grieve at it.
4 It debarreth their courage in punishing faults, and makes them loath to displease.
5 They which are rich, powerfull, kind-hearted, and have many helps to further others.

1 It makes the rich { Rash lenders. / Heady sureties.
2 The kind-hearted by it either { 1 Follow the riot of bad company. / 2 Beare false witnes for their acquaintance. / 3 Soone take paines for others. / 4 Joine them to unworthy men.
3 The powerfull have many suitors, and by it are made easie to yeeld to any demand, and prefer without election.

The way to barre it is to acquaint our selves with resistance to motions, denials of suits, if they be not honest, and convenient, but hurtfull to the granter.

The inhabitants of *Asia* were all slaves, because they could not pronounce this word ☞. And *Brutus* said:

Impudence passes not feare of infamy.

The difference betwixt it and bashfulnesse is, that the bashfull retaine a love of Vertue, the impudent doe not.

Periit, cui perit pudor.

Satis de pudore.

XVIII. *Of Repentance.*

What it is.

REpentance is an act of conscience arising from the thought of an evill done.

It is either { 1 Theologicall, because of offences done against the law of Grace. / 2 Morall, because of things done against the law of nature, or common Honesty.

1 Repentance theologicall is in Christians alone.
2 Morall is in Heathens.

It is raised by three motives, { 1 Infamy. / 2 Punishment. / 3 Hate of vice.

1 That arising from feare of infamy, and punishment is slavish, and incident to the most.
2 The best repent for the hate of vice: For as they love good for the good, not for reward; so they hate evill for the evills sake, not for the punishment.

The parts of repentance are two { 1 Hate of the evill done. / 2 Resolution of amendment.

It is described three wayes { 1 By contrition of the heart. / 2 By confession of the mouth. / 3 By satisfaction by good workes.

Its properties are three.

1 Repentance must be with vehemency of griefe, least while our griefe for the

the fault slackens, our care for amendment slackens also.
2 It must not be for a time, but for continuance, sith evill is ever to bee hated, and good ever to be resolved upon.
3 It must not be deferred, least delay breed custome of evill, and custome hardnesse of heart.

The stops of repentance are 7.

1 Shame to confesse our faults, or pride in not acknowledging them.
2 Delighting in our sinnes.
3 Hope of long life.
4 Despaire of obtaining grace.
5 Presumption of Gods mercy.
6 Long custome of sinning.
7 Examples of bad men, which have long flourished, yet never repented.

The tenents of repentance are 5.

1 Repentance cannot be in a nature meerely good, as God, nor meerely bad, as the Devill; but in such onely as are partly good, and partly bad, as in men.
These are { Bad by nature; hence they offend. / Good by grace; hence they amend.
2 It is onely in things that bee to fall: Beasts have it not: those actions are not voluntary, but necessary, which cannot be repented of.
3 It ariseth from a knowledge, and taste of sinne committed: thence children have it not.
4 It groundeth on hope: They that die desperate have it not, sith the desperate are swallowed up with griefe: The repentant receive griefe for the evill past, but joy for the future good, and future things more move then those past.
5 Repentance is joyned with shame, as impenitence is joyned with impudence.

XIX. *Of Pitie.*

Pity lookes outwardly to the evills of others, but by reflex to our owne.
It is mixed with { Griefe for the evills fallen. / Desire for their remedy.
Evills that raise pity are 4. { 1 Griefe of mind. / 2 Torture of body. / 3 Danger of others death. / 4 Misfortune in goods.
The evills move most { 1 If they are so neere to fall, that we feare them. / 2 If so lately fallen, that we freshly remember them. / 3 If their then present falling barres our expectance of contrary profit.
The ground of pity is our communion of nature.
The extent of it is a desire to helpe.
This desire hath 2. conditions, { If we are able to helpe. / If justice permit.
1 Grieving for such as lawes and justice will have banished, is womanish.
2 For those we are not able to remedy, is is fruitlesse.

The tenents of pity are 4.

1 The better nature, the more it is inclinable to it.
2 It is meanes to provoke charity.
3 It compares the evill fallen with the desert, and concludes the person unworthy to suffer it.
4 It brings us to acknowledge our owne misfortunes.

The parties most pitying are 5.

1 Old

1 Old men partly { As not being ſo ſtomackfull, as the young. / As having more experience of dangers.

2 Weaklings { Women / Children } they thinke for their infirmity, they may ſoone ſuffer the like.

3 Schollers, as being by bookes acquainted with many examples of dangers.

4 They that have felt former evills, and now are rid of them.

5 They that have opinion of anothers worth, they count it below his deſerts to be in evills.

The parties leaſt pitying are 5.

1 Who are moſt given to { Anger. / Boldneſſe. } they recount not the evills, that may befall them.

2 Scoffers and they who are ready to wrong others.

3 They that are in extremity of diſtreſſe: As in Cities beſieged, parents eate their owne children; whereas otherwiſe they uſed to pity them. Their care is for the remedy of their owne harmes, little for others: thence they that feare imminent dangers, pity not others, but care for themſelves.

4 They that are in height of fortune not likely to fall. Thence tyrants and rich men pity leaſt.

5 They that have prejudice againſt others behaviour, what befalls them, they count it deſert, and doe leſſe grieve at it.

The perſons whom we pity moſt, are 4.

1 Acquaintance rather then ſtrangers.

2 Our equalls either in { 1 Yeares. / 2 Manners. / 3 Profeſſion. / 4 Office. / 5 Stocke. }

3 They who ſuffer thoſe evills, which we our ſelves feared.

4 Men bearing their harmes with { 1 Patience / 2 Courage } by it we count them unworthy of them, and ſo pity them.

The way to raiſe pity for others.

1 Shew the valour, and the worth of the perſon that ſuffers.

2 The grievouſneſſe of the evills befallen.

3 The like may happen either to them, or their friends.

Conſcience of a mans owne caſe moves it.

XX. *Of Zeale and Iealouſie.*

1 ZEale is a Paſſion grounded on love.

It is mixt with { 1 Griefe for a fault committed. / 2 Deſire for a good intended. }

It borders on repentance, and is the iſſue and effect of it.

It is ever with fervency: It is moſt dangerous, unleſſe it bee regulated with knowledge.

It is either for a { Good quality. / The good of a perſon. }

1 The former is in the beſt, who are zealous of good for goodneſſe it ſelfe.

2 The latter comes from the reſpect of a perſon conceived in the behalfe of one we love.

It ſuppoſeth { Wrong done to our friend / Deſire of remedy } or griefe for it.

2 Iealouſie is a paſſion conceiting an evill in another, that perhaps is guiltleſſe of it: it comes onely by conjectures.

It proves often injurious

It

It breeds trouble in our selves, and distrust to our friends.

The way to barre it is, not to skanne the actions of others, but with a favourable interpretation.

XXI. *Of Anger.*

ANger is a compound of sundry passions: As 1. Pleasure in revenge. 2. Griefe in recounting the wrongs. 3. Insolence in overbearing. 4. Envy in repining at the welfare of others: The proper Act of it is desire of hurting.

The Tenents of it are 5.

1 A just iniury requires as just anger: and it is stupidity not to bee moved with it.

2 It is not bent against men in generall, but to some in speciall onely. Thence *Timon* is not said to be angry with all but hate all.

3 No passion is more indiscreet then it: thence it is ridiculous, and to be contemned, none more violent, thence terrible, and to be feared.

4 Being moderate it whets Valour; but over-earnest it weakens revenge.

5 To bee suddainly moved is a signe of weaknesse: hence it agrees more to the sicke, then the sound, to old folkes then to young; and to Women.

——— *Quippe minuti*
Semper & infirmi est animi exiguique voluptas
Vltio continuo, sic collige, Quod vindicta
Nemo magis gaudet quàm fœmina. ———

Adjuncts of anger are these, *viz.*
1 Vexation of minde.
2 Ignorance of his owne strength.
3 Undecency of gesture.
4 Wrongfull opinion of others.

The causes raising it are
Generall.
Speciall.

1 The generall disrespect shewed 4. ways.
1 By derision in words.
2 Injury in deeds, as against, Body, Goods, Name.
3 Ingratitude for good turnes.
4 Want of due observance from our
1 Friends.
2 Inferiours either in
1 Blood.
2 Authority.
3 Wealth.
4 Vertue.

2 The speciall are according to the nature of speciall persons.

1 If wee have too setled a perswasion of those wee converse with, if they faile in the contrary to our expectation, our choler riseth: Hence credulity inflames anger.

2 Curiosity inflames it, if we busie our selves too much in love, and frivolous matters: Crosses in either of them fret us.

3 If wee delight in one thing more then another, when we should use either with indifferency: As in an household, if our stuffe of this fashion like us better then that, and we take pleasure in it, the losse or the mislaying of it frets us.

The wayes to allay anger in others.

1 Prove the wrong done upon
Ignorance.
Constraint.
Suddaine passion.
Mischance.

2 That it was done to our owne harme, aswell as his.

3 Shew sorrow for it, for outfacing growes of impudency, that of disrespect, the nurse of anger.

4 Be

4 Be not oppoſite in talke.
5 Diſſemble our humility, and feare: the angred by this are leſſe prone to revenge.
6 Seeme to bee ſerious for his good, and overcome this wrong with other paſſages of kindneſſe.
7 Speake not againſt men of his ſort and quality though their perſons grieve him not.
8 Scoffe at none whatſoever, but be affable to all. *Iſocrates ad Demon.*

To beare anger in our ſelves the wayes are 4.

1 Uſe no heart griefe, but { Sports. Games. Merriments. } Yet barre inſolent delights, ſith theſe are overbearing, and anger others.
2 Reſolve to reſiſt choler by not eaſily accepting diſreſpects.
3 A ſuddaine feare, or griefe unexpected allayeth ones anger.
4 If a wrong bee offered, rather contemne the offerer as wanting wit, then thinke our ſelves diſgraced by it.

How to behave our ſelves in anger. 3.

1 Bend our ſelves to a contrary paſſion; as *Socrates* with his friend laboured to looke moſt pleaſantly on him.
2 Retire we our ſelves from Company till the paſſion hath ſpent it ſelfe.
3 Not to revenge before our anger be paſt.

Perſons moſt given to anger are 4.

1 Weaklings, as children, women, ſicke men, old folkes.
2 They, that are ambitious, and ſtanding for offices.
3 They, that require much awe and reverence of others.
4 They, that know their deſerts well, yet are ſcorned.

The parties, with whom we are leaſt angry.

1 They, who reverence us, which argues they doe not diſreſpect us.
2 We cannot be angry with him, whom we feare; ſith anger implies hope of revenge: feare, not.
3 Men doing things upon choler, leſſe anger us.
4 Anger cannot bee againſt thoſe, whom we cannot hurt, as gods, and kings, that are out of our reach.

Satis de Ira.

XXII. *Of Maligning.*

THis Paſſion hath 2. parts, { 1 Envy, grieving at anothers good. 2 Ἐπιχαιρεκακία, joying for anothers evill.
1 It is in the worſt natures, and is oppoſite to common ſociety.

It is principally betwixt equalls, as men of the ſame ſort; hence wee envy not thoſe, that are in eminency above us: A common Souldier never envies *Alexander*; one of his neereſt Captaines may.

3 It aimes eſpecially at the goods of { Honour. Fortune.
4 It eates up a mans heart by fretting at others.
5 It ariſeth from pride of our owne deſerts.

The way to avoid it in our ſelves is to thinke that there muſt not bee an equality of gifts and goods in all: that as men are diverſe, ſo they muſt have diſtinction of place; and if any excell, we ought not to repine.

Great men avoid the envy of others 3. wayes.

1 Let them ſhew themſelves gentle, and affable to all.
2 Imploy their goods to the uſes of others.

3 They must not thinke to bee singular in any thing, sith that is envious. *Nemo de nobis unus excellat*, This is the Law of the *Ephesians*, who therefore banished *Hermadorus*.

XXIII. *The efficient cause of Vertue.*

Vertue is effected by 3. things, { 1 Nature. 2 Precept. 3 Practise.

Nature begins the inclination; Precept directs it; Practise perfecteth it.

Nature workes vertue either from the { Soule onely. Temperature of the body.

In Soule are 2. parts, { Understanding. Will.

The understanding is either, *viz.* { 1 Speculative, working for contemplation: The issue of this is Sapience or pondering. 2 Practicke, working for action: The issue of it is Honesty, or morall Vertue.

1 The acts proper to the practicke Vnderstanding are 3. { 1 Conscience. 2 Consultation. 3 Prudence.

These judge things to be { Good. Evill.

Then the Will records them, { 1 For affecting it, if it be good. 2 For avoiding it, if it be evill.

Of Practicke Understanding.

As the speculative is the discerner of truth from falsehood: So the practicke of good from evill: Both judge from principles, and undoubted opinions: The practicke judges onely of morall principles arising out of the law of nature: Grounds, that *Atheists* assent unto in the generall; though they will not follow them in particular.

The principles of these are.

1 Honour God.
2 Love honesty.
3 Obey { Parents. Magistrates.
4 Love our Countrey.
5 Hurt no man, but doe as you would be done by.
6 Yeeld every man his owne.
7 Use all sociably, and in friendship, as farre as stands with our { Credit. Benefit
8 Execute common malefactours. for the common quiets sake.
9 Suffer distinction of Lordships, lands, bounds, mens private possessions, &c.

These rules all nations assent unto, and from these institute their Commonweales, *Ius gentium*. The breach of these is accusable by nature, and this accusation is termed Conscience.

XXIV. *Of Conscience.*

Conscience is the immediate act of our soule, arising from a naturall apprehension of good, and avoydance of evill:

It cannot be totally extinguished in any.

It

It brings us { To know our faults. / To condemne them. / To have will to prosecute the contrary.

It is either of { faults past; so it { Checks. / Condemnes. / future, so it retaines.

It is best in the meane, and most dangerous, when it is too { Large. / Nice.

1 The former calls evill good, and breeds presumption.
2 The latter counts of the best good as evill, and breeds despaire.

It grounds upon this Sylogisme.

No evill is to be committed:
This particular is evill.
Ergo: Not to be committed.

The Major is drawen from the practick understanding out of the rules of Nature. The Minor ariseth from view of particulars, which are variable, and may often deceive; if our apprehension of them be false, our Conscience must needs erre.

Error of conscience proceeds from these heads.

1 From ignorance, if we know not what is to be { Chosen. / Refused.
2 Negligence in not fitting our selves, and getting direction from others, if we finde our owne weake.
3 Pride in not humbling our conceits to others, that are { Wiser / Honester } then us.
4 Singularity in following our owne private spirit.
5 Passion, that inclines Conscience to follow appetite.
Perit omne judicium, cum res transit in affectum.
6 Pusillanimity in distrusting all things, and fearing to venture on any thing, lest we offend: If we doe any thing against conscience, bee it good or bad; the act utterly is sinfull.

XXV. *Of Consultation.*

Consultation is grounded on these rules.

1 It is not touching the End, but of the meanes directing to it.
2 Things past are not to be consulted of, but things future.
3 Not necessary things, but contingent.
4 Things nothing appertaining to us are not to be consulted of.

Our consultation is either { By our selves alone. / By others.

1 Wee consult with our selves if the matter be { 1 Of a great secrecie. / 2 Suddainly befallen. / 3 If we have not a friend to impart it.
2 To consult with others observe them to be { Honest. / Wise. / Faithfull.

The question in our consultation is,

1 Whether the thing be convenient for vs.
2 Whether possibly to be compassed.

1 It is judged convenient if it be, *viz.* { 1 Safe for us, not discommodious. / 2 Not against the 4. rules of Honesty. { Prudence. / Justice. / Temperance. / Fortitude.

2 Possibility of compassing it found out from view of all these meanes, wee must use in working that end.

The particular wayes of Consultation are.

1 Whether the things be profitable, or disprofitable.
2 Whether honest, or dishonest.
3 When 2. profits are proposed, we question, which is greatest.
4 If 2. things be honest, which is most honest.
5 When one part is onely honest, the other onely profitable, which is rather to be prosecuted.

In Morality, the least honesty countervailes the most profit and is to be preferred before it: In Politicks our perswasion must be according to the auditory, with whom we deliberate.

Before the Vulgar our consultation must bee most inclining to profit, sith they are most addicted that way; before the better sort stand rather for honesty and honour.

XXVI. *Of Prudence.*

PRudence is a speciall quality of a Moralist, being the sole directresse, and governesse of all his actions.

It is onely in things ambiguous, and borders on Consultation.

It consists in { Choice. / Judgement. / Fitnesse of application.

It long consulteth, and quickly executeth.

It corrects things past, directs the present, foresees the future.

The speciall rule of it, is silence in revealing our purpose.

The waies to get it are.

1 Industry in { Disputing / Reading } matters practicke.
2 Observations of mens carriages.
3 Noting what effects proceed out of what causes.
4 Acquaintance with sundry Positive lawes, especially of our owne land.
5 Using to invent much of our owne, not to stand strictly on authority of others.

The parts requisite to prudence are:

1 Memory for retaining experiences past.
2 Understanding for judging morall principles.

This gotten by { Hearing. / Inventing our selves.

3 That wee may bee ready to heare is required docility, or readinesse to learne.
4 For invention is required, *Solertia*, a ripenesse of finding out meanes.
5 When we have { Learned, / Experienced, / Invented, } we must confer one thing with another, and discourse of the convenience of it. Hence to prudence is required reasoning. *Ratio.*
6 Out of this discourse arise precepts for action.

These observe 3. things.

1 Direction for fit meanes to fit Ends. Hence is required Providence.
2 Weighing each circumstance of the businesse: Hence circumspection is required.
3 Avoiding all stops, and impediments: Hence is required caution for evill.

XXVII. *Of the Will.*

THe ſeat of the Will is the Heart, where Paſſions reſide: As the braine is the ſeate of the Underſtanding.

The will proſecutes wha t the underſtanding judges.

The object of it is Good: Of the underſtanding Truth.

Will without paſſion ch ooſeth the true good: with paſſion the forged and apparent onely.

If goods bee evident, it affects ſimply without pauſe; if doubted, there is firſt deliberation.

It hath 2. parts, *viz.* { 1 Approbation, or willing. 2 Refuſall, or nilling.

For execution it commands in men { Paſſions. Faculty of motions.

1 The former it rules by perſwaſion, as by an Ariſtocracy, or ſtate regiment whereby governement is not ſo abſolute, but the reſt may interpoſe.

2 The latter it rules by command, as a Lord over his ſervant, without relent in the one, or reluctance in the other.

The tenents of the Will are 2.

1 It affects nothing, but what the underſtanding hath weighed firſt: and contrarily the underſtanding conceits nothing, but the will perſwades; their offices are joint and mutuall.

2 It cannot be conſtrained being of greateſt freedome and liberty: Though wee have not freedome of will, to come from worſe to better, in matters of grace, yet in matters civill wee have, ſith it comes from a common notion of goodneſſe conceived by the practick underſtanding.

XXVIII. *The formal cauſes of Vertue.*

TO examine this we enquire what is the { 1 Nature. 2 Properties. 3 Severall kindes of Vertues.

1 Its nature is to moderate the paſſionate part of the Soule: It is tearmed by *Plutarch*, A diſpoſition of the underſtanding part, according to reaſon.

This reaſon either { 1 Rules the paſſionate part, ſo tearmed vertue. 2 Yeelds unto it, ſo it nurces up vice.

Ariſtotle defines it thus:

1 It is not connaturall, but bred by cuſtome, thence termed Habit. Defin. Habitus.

2 Of habits ſome { 1 Inforcive as the underſtanding, that compels us to aſſent unto an evident truth. 2 On choice, and prælection, and ſuch a one Vertue is.

3 Prælection and choice may be of things utterly nought; as when 2: evils ſtand compared, and in competition: but the choice of vertue muſt rely on the meane for his Center; whereas evills ſpread to the extreames, and multiply degrees: Goodneſſe acknowledges one onely point of perfection, The golden mediocrity. Prælectivus.

Mediocrity changes according to circumſtance of { 1 Time. 2 Place. 3 Perſon. } If it were ſet, and definitive one. In medio conſiſten.

It were vertue for all to uſe it alike, but the begger may not be liberall of his purſe, though a King may; And *Milo* the wraſtler may eate large meales, when the

the weakling taking the same proportion may be termed riotous: The spittle of a man to a man is wholesome, but to a Serpent death: and what is vertuous to one, may prove a vice to another. This mediocrity is to bee ruled by judgement of each circumstance, which prudence must prescribe.

Directions how we shall attaine the meane.

1 Of the 2. extreames see which is most opposite to vertue, and avoid it.

2 Sift out the vice, our nature is most prone to, and labour to avoid it, by taking the other extreame: As a man being given to be prodigall let him labour to bee covetous. *Ab extremo ad extremum non pervenitur nisi per medium.* So wee straighten sticks by bending them as much the contrary way, as they are bent the other way.

3 Resolve to resist bodily pleasures, and embrace them of the minde.

2. The properties, and notes of vertue.

1 No morall vertue, but is placed betweene two vices. { 1 The excesse to be depressed. 2 Defect to be raised.

2 Its ever in action, and the action must be with 3, conditions. { 1 Knowledge. *Scienter.* 2 Perseverance. *Constanter.* 3 Willingnesse. *Volenter.*

3 Delight in goodnesse is a signe of the vertue gotten.
Sorrow argues, we doe it unwillingly.

4 Vertue is conversant especially about the moderating of { Griefs. Pleasure. } sith these are the grounds and ends of all the rest.

5 It is exercised about the highest, and hardest imployments.

6 It is amiable to all men, even to strangers and enemies,

The grounds of vertue are 3. { 1 Religion towards God. 2 Charity to our neighbours. 3 Cherishing our selves according to reason.

The comprehension of all vertue is universall Justice: by it we yeeld our duty to { God. Neighbours. Our selves.

XXIX. *The severall kindes of Vertues.*

VErtues are either { 1 Common to all. 2 Speciall to some person.

1 The common are requisite to all, though perhaps few have them.

They are either { 1 Proper, or full vertues. 2 Improper, or halfe vertues.

1 Full vertues are directed either, { 1 To our private good onely. 2 To the good of others.

1 Our private good is gotten by the governance of 2. passions, { 1 Desire. 2 Feare.

1 Our desire is of things { Naturall. Adventitious.

1 Naturall { Of nourishment: The vertue that tempers this is Sobriety. Of venery: The vertue that allaies this is Chastity.

The conjoyning of both is called Temperance.

2 Goods adventitious, as of { Wealth; the vertue for this, is content. Honour; the vertue for this, modestie, or a decent competition, of what we deserve.

2 Our feare is allaied by Fortitude.

2. Vertues directed to the good of others are:

1 Justice

1 Juſtice of { Exchange. / Diſtribution.

2 Beſtowing of gifts for the { Great ones, termed Magnificence. / Smaller ſort, Liberality.

3 Courteſie, and pleaſantneſſe of converſation.

2 The halfe and imperfect vertues are { 1 Veracitie, or a habit of telling truth. / 2 Grace of carriage. / 3 Emulation. / 4 Continence. / 5 Patience.

2 The vertue ſpeciall to ſome perſons is the Heroicall ſpirit, which cannot be incident to all, but onely to the higheſt, and beſt perfections.

XXX. *Of Temperance.*

THis containes { 1 Sobriety { Meats, / Drinks, } both theſe { 1 Properties. / 2 Effects. have their
2 Chaſtity, tamer of luſts.

The properties of Temperance.

1 With moderation to deſire abſent delights, and to uſe them preſent honeſtly.

2 To affect onely ſuch as are lawfull, and honeſt.

3 For attaining, or injoying them to doe nothing, that may prejudice { 1 Health. / 2 Credit. / 3 Private eſtate.

The effects of Temperance { 1 Soundneſſe of body. / 2 Strength of underſtanding. / 3 Promptneſſe of both, acquiring and exerciſing all other vertues.

Exceſſe.	Meane.	Defect.
Intemperance, that unbridlesour appetites, and gives the onſet to all kind of vice.	Temperance.	Stupidity. the utter refuſall of all naturall neceſſary delights; a fault ſo ſeldom, that the Ancients could invent no name for it.

Aut Deus eſt, aut Truncus iners, qui neſcit amare.

	Exceſſe.	Sobriety.	Defect.	
In	Meates, gluttony. / Drinks, drunkenneſſe.	Meane.	Overmuch abſtinence from neceſſary	Meats. / Drinks.

3 *Caſtitas* { 1 *Cœlibatus*, / 2 *Conjugii*.

Of Chaſtity.

Chaſtity is the containing of bodily luſts to the unmarried: moderating of them to the married.

It is in { Mind. / Body.

The breach of it is not from the act onely, but from the thought and affection of defiling.

The Integrity of mind and body is termed Virginity, the queene of Vertues. If wee abſtaine in body but with reluctance of mind, it is termed Containing. A vertue Civill, ſith law cannot take hold of us, but not full Morall.

Exceſſe.		Meane.	Defect.	
Unchaſtity in	1 Words. / 2 Geſture. / 3 Actions. / 4 Thoughts.	Chaſtity.	1	Defrauding our bodies of pleaſures lawfull: This is vicious.
			2	In none, but the married, which muſt not defraud one another.

It

It effecteth 3. things, { 1 Diseases to the body. 2 Deformities. 3 Corruption to the mind.

XXXI. *Of Content.*

THis Vertue moderates the desire of wealth.

There are 2. parts of it { 1 A gratefull acceptance of our present estate. 2 Barring desires of more, then befits our use.

The properties of it are 5.

1 It breeds quietnesse, and tranquillity of mind.
2 It cannot be incident to fooles and ambitious men.
3 It is a token of a good nature, and wise discretion to know sufficiency.
4 It is the truest riches; whereas the injoying of the greatest possessions with desire to get more, is the truest poverty.
5 It ventures not wealth in rash mispending, but keepes what is gotten without feare, till occasion, and use force him to spend.

Excesse.	Meane.	Defect.
Covetousnesse, whose effects are 2. 1 A desire of gaine. 2 It perswades us to all vice for the attaining it.	Αὐτάρκεια	Neglect of our state temporall. The effects hereof are 2. 1 Idlenesse in our vocation. 2 Extremity of want.

XXXII. *Modesty, and Magnanimity.*

BOth these are conversant about honour: The ground of them is desert.

Their properties 3.

1 To sue for honour deserved
2 To accept it offered.
3 To stand for his place, when his honour is deservedly yeelded to him.

Their difference.

Modesty is of lower, and lesse honour, as our desert is lower, and of lesse things.

Magnanimity is for the most generous heart, to desire the best, as his vertue is in supereminency above others.

Modesty hath these rules.

1 It argues, that both our selves and others have fit approbation of our vertue.
2 It is resolute against carpers, and wrongfull imputers.
3 It is humble in not acquiring further, then shall benefit us.
4 It shewes it selfe in { Words. Gestures. } either for the { Wishing what we deserve. Refusall of what we deserve not.

Excesse.	Meane.	Defect.
Ambition hatched by presumption.	Modesty.	Over-servileness called ἀφυομία. It ariseth from ignorance of our owne worth, not daring to shew our selves in the world.

XXXIII. *of*

XXXIII. *Of Magnanimity.*

MAgnanimity is for the higheſt perfection. It aimes at the beſt honour, ſo (whereas Honour is the repute of the multitude) the perfection of it is greateſt, when that repute is moſt tranſcendent and generall. Thence the perſon truely magnanimous muſt have the whole fardle of vertues, that hee may benefit all, that ſpeake well of him, and hurt none to avoid Ignominy.

The Adjunct of Magnanimity muſt be the higheſt place and office.

The Rules are 8.

1 The perſon having it counteth his honour received due unto him both for others good, and his owne deſert.
2 He cares not for common cenſures.
3 He rather gives then takes rewards.
4 He remembers not injuries.
5 He is pliable to all ſorts of perſons, with ſatisfaction to them, and credit to himſelfe.
6 He admires not others { Words, Deeds, } { ſith he himſelfe on } { Pleaſure, Occaſion } { is able to doe the like. }
7 He is ſparing in cenſuring others, yet living.
8 He puts not himſelfe upon voluntary dangers, yet undergoes the utmoſt, if it be put on him.

Exceſſe.	Meane.	Defect.
Pride.	Magnanimity.	Puſillanimity, or unfit dejection called μικροψυχία.

Pride is in { 1 Vaunting our owne parts. 2 Suffering others to attribute more to us then we deſerve. }

It ariſeth from philauty.

It betrayes it ſelfe in { Words. Geſture. Apparell. }

It hath theſe tenents. 5.

1 A proud man admireth none but himſelfe.
2 The way to abate him is to let him know, that we ſcorne him.
3 He is unjuſt, as attributing all to himſelfe, and derogating from others.
4 It is moſt inclining, and moſt dangerous in falling.
5 It is hatefull in all, but deteſtable in poore folke.

Puſillanimity doth undervalue our worth.

The rules of it are 4.

1 It is ingratitude towards God to receive gifts, and by our reſervedneſſe to leſſen them.
2 It makes other jealous of our parts, when we our ſelves diſtruſt them.
3 It is the mother of idleneſſe.
4 It defrauds other, that may get by us.

XXXIV. *Of Fortitude.*

THe Paſſions that exerciſe this vertue are { 1 Care to be raiſed. 2 Boldneſſe to be repreſſed. }

It is the indurance of evill for { Honour, Honeſty } ſake.

Evills

Evills are { Internall from our selves, as vices.
Externall, as dangers falling from without us.

1 The internall the most valiant ought to dread: his feare must be to nothing but sinne.

2 The externall are { 1 Extraordinary as { Prodigies. / Strange { Lightnings / Thunders, &c. } from God. }
2 Ordinary, and befalling in common.

1 The former none contemne, but { Atheists. / Fooles. / Madmen. }

2 The valiant mans vertue is onely in contemning the latter.

2. Evils ordinary are { 1 Generall to all, as, Death, &c.
2 Especiall to some as, { Exile. / Diseases. / Misfortunes. }

Death is the principall object of Fortitude, sith its the most terrible of all other evills.

1 As barring us from the exercise of all morall vertues: the upshot of all goods.

2 As bereaving us of all temporall commodities, the objects of our delights in this world.

All death is not properly the object of Fortitude, but the most honourable, as dying in warre.

1 Sith it is with highest honour.

2 With most good to the publicke wealth.

The effects of Fortitude are 3.

1 To triumph over our enemies.

2 To keepe our owne state quiet from the wrong of others.

3 To assure us in extremities.

——*Aut cita mors venit, aut victoria læta.*

The incourages of this vertue are 5.

1 Words of cheering from the honourable, and wiser sort.

2 Examples of others shewing their words by their deeds.

3 Exercise in skirmish.

4 Hope of reward; if not of spoile, yet of glory.

5 The enemies weakenesse, and unprovision.

The Tenents of Fortitude are 3.

1 The danger that it undergoes must have 3. conditions. { 1 They must bee honourably undertaken; not on suddaine Passion, or resolution. / 2 They must be in shew, that they may be commended by the weale publicke. / 3 They must not bee for private respects, but for publicke. }

2 The valourous must not be stockish but have some feeling of wounds, yet voluntary he endures them for his ends sake.

3 It is not lawfull for him to kill himselfe, sith hee doth it for avoidance of further evill, which is cowardze, *nam*

——*Timidis est optare necem, Ovid. metam.*

Five sorts of men seeme to have Fortitude, yet have not.

1 They that undergoe dangers onely { on hope of reward, / for feare of punishment. } As pressed Souldiers.

2 They that warre onely, because they have had experience in the warre, and cannot shew their skill otherwise.

3 They that run to skirmish in hot blood.

4 They that overcame often, and for hope of like successe venture more.

5 They

5 They that weigh not the extent of the danger, they are soone resolute.

Excesse.	Meane.	Defect.
Rashnesse of venturing. This grounds most on the passion of boldnesse.	Fortitude.	Cowardize. This grounds most on the passion of feare.

XXXV. *Of Iustice.*

IUstice is the mother, and foundresse of other Vertues: It is in every constitution of state, { Publike. / Private.

It is grounded in proportion and valuing.

It is either { Universall, comprehending all Vertues. / Particular. for some especiall { State. / Person.

1 Universall { Discretion to yeeld each his due. / 2. parts, { Obedience to the Law.

The lawes are either { Written, ἔγγραφοι. / Unwritten. ἄγραφοι.

1 The written are the positive lawes of the land, grounded on the { Law of { Nature. / Nations. / Customes of places.

And they are { Publicke. / Private.

1 Publicke, { Endited by the whole state, as Statutes. / Proceeding from the King alone, as Edicts, and Proclamations.

2 Private is for speciall contract, as Leases, Bonds, Deeds, and all which have force of law.

2 The not-written is the law of { Nature. / Nations.

The precepts of this Justice are, *viz.* { 1 Live honestly. / 2 Wrong none. / 3 Yeeld every man his right.

2 Particular Justice is { Distributive designing to each man { Office. / Rewards. / Punishments. } according to desert. / 2 Commutative in matter of exchange, and bargaine betweene man and man.

The breach of the { Former is favour, an acceptation of persons, προσωποληψία. / Latter, deceipt.

Foure things prevent both kinds of Justice. { 1 Love of money. / 2 Favour to the person. / 3 Feare to displease great ones. / 4 Rancor, and malice.

Justice of distribution considers 2. things: { Reward for the person deserving. / Punishment for the person offending.

The objects of it are either { Honour / Reward } to the good. / Chastening to the bad.

Its Tenent is.

It is not positive but varies according to the quality of the person: As in any Army all must have their pay, but the Captaine more then the common Souldier:

Souldier: And it were injustice to make them equall in reward, that are unequall in desert. The like in punishments.

Excesse.	Meane.	Defect.
Injustice in dispensing to us above our desert.	Justice.	Injustice in yeelding us lesse then our desert.

Both are tearmed Injury.

The excesse is injury to others, and robbing them of their due, and bestowing on us that deserve it not.

The defect is injury to our selves, sith others can have, and we not.

The Rule of injury is:

1 That it is suffered still with repining and unwillingnesse: thence a man cannot doe himselfe injury, sith as he receives the wrong, hee is repining, and as he offers it, hee is voluntary: And wee cannot will and nill at one time the same thing.

Justice of Exchange respecteth not the quality of the person but the worth of the thing: It is principally in buying and selling, and in all matters of contract.

This differs from the other, for this goes upon quality (so much for so much) that not: They are in trades, this in Merchandize, the meane is money.

In ancient time they used to give wares for wares: afterwards they gave Metals by weight for them. Now for more convenience of portage they have invented money, to wit, Metall in stampe and by it they exchange commodities.

The extreame in generall is unjust exchange.

Excesse.	Meane.	Defect.
When we sell for more then its worth.	Justice commutative.	When wee sell for lesse then it is worth.

In the former wee wrong the buyer, and it is the greater fault: In the latter wee wrong our selves, and it is more tolerable, sith our selves are the cause of it.

The meane rule for this injustice is.

1 Hee is more in fault, that doth the wrong, then hee that takes it, It was *Socrates* his saying. *Aul. Gell. Noct. Att. l. 2. c. 9.*

XXXVI. *Of Liberality, and Magnificence.*

THe act of this Vertue is relieving others wants, without prejudice to our owne.

Their difference is { Liberality is for lesse gifts. / Magnificence is for greater.

The object of both is money, or money-worth.

Liberality is of lower abilities.

In it are considered 2. conditions, { End / Manner } of giving.

The end onely is to benefit others in honest sort.

They that give { 1 To receive { Like / Greater } profit / 2 Upon ostentation: / 3 On long importuning and suit: } are not counted liberall.

The manner of giving is bounded by circumstances, { 1 Who the { Giver / Receiver } is. / 2 The time that the gift ought to come. / 3 The place where. / 4 The quality of it. / 5 The quantity of it.

1 The

1 The Person must be { Free-hearted to any. / Wise to bestow on the worthiest.

1 Though the receiver bee leud, yet, if hee be in poverty, his poverty makes him worthy of reliefe.

2 The time must be without pause. *Bis dat, qui cito dat.*

3 The place must be considered of { 1 If wee give onely for honesty sake, take a publicke place, that others may witnesse it, sith fame is the trumpet of Vertue. / 2 If for poverty and almes blow no trumpet; a place of most privacy makes the gift most acceptable, *Vbicunque est homo ibi beneficio locus est. Seneca.*

4 The quality must be such, that it be not to the hurt of the receiver: it must rather be for profit, then for pleasure.

5 The quantity with moderation betweene either, { Too much, / Too little,

drawen from consideration of the want of the receiver, present use of the giver, that by giving he not disfurnisheth himselfe for his owne imployments.

Excesse.	Meane.	Defect.
Prodigality in wasting a mans private estate.	Liberality.	Avarice, or Niggardize: this is willing to receive all, give nothing.

Avarice is worse then Prodigality.

1 It is further removed from liberality, whose act is in giving, sith the niggard gives nothing, and the prodigall gives too much.

2 The niggard defraudes both himselfe and others: The prodigall harmes himselfe onely, and benefits others.

Magnificence is a Vertue onely for great ones.

The Magnificent must be high above others in { 1 Blood. / 2 Office. / 3 Vertue.

Excesse.	Meane.	Defect.
Riotous mispending.	Magnificence.	Sordid parsimony; fearing to spend when Honour / Necessity require.

The Cause of Magnificence: { End of it ostentation. / 1 Folly. / 2 Neglect of our private estate.

XXXVII. *Of Courtesie and Vrbanity.*

This Vertue shewes it selfe in { Serious / Sporting } Conversation.

The Act of it is pleasure, and pliableness of behaviour.

The end of it to { Please others. / Demerit their good opinion.

It hath 2. parts, { Easinesse of accesse. / Slowenesse to take offence.

The sterne to guide it is Gravity, least our affability turne to lightnesse.

It was said of *Cato Major: Erat in illo viro comitate condita gravitas.*

The rules of it are 3.

1 It is most honourable in high persons.

2 It is varied according to the circumstance of { Time. / Place. / Person.

3 It intends our { Owne honestie. / Anothers profit.

For courtesie in serious matters the extreames are:

Excesse.	Meane.	Defect.
1 Popularity in great ones.	Comitie.	Morosity, as seeking neither to please any in honest causes, nor be displeased by any.
2 Soothing in the lower ranke.		

Affability in sports is called { Taking / Giving } jests.
Urbanity for

Excesse.	Meane.	Defect.
Scurrility for abuse	Urbanity.	Rusticity, making not able to give, nor willing to take jests.

XXXVIII. *Of Grace of Carriage.*

THis Vertue makes not a man { Reall for honesty. / But complementall.

Its rules are { Generall / Speciall } for fashion.

1. Generall. 7.

1 Goe cleanly in apparrell.
2 Keepe our body from loathsomnesse.
3 Have a fit composure of { Gesture, specially for { Head. / Hands. } / Gate, and all without affectation, and niceneſſe.
4 Have convenience of speech for { Fitnesse of words. / Discretion of reply. / Moderation of sound; that it be not { Over-loud. / Affected. / Harsh. }
5 Barre insolent { 1 Gesture. / 2 Shrickes in laughter: let not that bee often, but as occasion is offered; and that not so much apprehended by us, as the company also.
6 Use due reverence to our betters, observance to strangers, pleasure to our Acquaintance, Courtesie to our inferiours.
7 Take meat and drinke mannerly.

Speciall rules are had from consideration of each { Person. / Degree. / Quality.

Persons differ in { 1 Sexe. / 2 Yeares. / 3 Manners. / 4 Fortune.

Towards all our carriage must be honest and pleasing.

1 Honest pleasure is made by { Speech. / Gesture.
1 Twixt difference of sexe this behaviour is requisite: women must be { Little speakers: / Not forward for action.
Men must take up the talke.

Their talke must be serious of { Learning. / Not things sorrowfull, but of mirth, and obvious passages.

Their gesture is learned by dancing.

2 Difference

2 Difference of yeares is either in, *ſc.* { Youth. / Middle-Age. / Old-Age.

Wayes to be gracefull with young.

1 They are ſoone angry: Croſſe them not in { Word, / Deed, } to raiſe paſſion in them.

2 Enquire not of his faults: If a friend, tell him in private; if a ſtranger, he ſcorneth thy rebuke.

3 Tell them of good hopes, and great adventures. Young men are credulous and confident: and if you perſwade them to the hope of a good, they will love you for it.

4 Our ſpeach muſt rather be of pleaſure, then profit.

5 Be merry and jeſting, and ſeeme to like of their company.

3 To be gracefull with old men 5. wayes.

1 Bee not reſolute in Tenents diſcourſing with them: they are ſoone teſty, if they bee croſt, and love rather a young man doubtfull in controverſies, then over-holding; ſith they know the hardneſſe of finding out a truth, and the earneſtneſſe of youth in holding a poſſible falſhood.

2 They are ſuſpitious, we may not grow in too faſt with them, or force into their company.

3 Our ſpeach muſt rather be of profit, then honeſty, ſince they are generally covetous.

4 Shew reverence to age, not for faſhion, but as ſpying ſome ſparks of authority in their perſons.

5 They are talkative, feed them with ſpeach, but rather ſecond them in their conceits, then to ſift them from contradictions, take heed of often replies, they muſt rather be forced by queſtion, then they proceed voluntarily.

To aske them queſtions, ſave onely of things neceſſary, and pertaining to themſelves is againſt good manners.

The middle aged keepe an indifferent tenour betwixt both { Young. / Old. }

Our way to be gracefull with them is to keepe the middle ſtraine for { Honeſty, which likes young men. / Profit, which likes old men. }

Difference of manners is ſeene according to the difference of paſſions, and the way to behave our ſelves in ſuch a caſe is from the obſervance of his { Paſſion. / Age. } which have beene formerly deſcribed.

Difference of fortune is ſeene in { Nobility of birth. / Height of office. / Riches. }

Our behaviour to theſe muſt be { Yeelding in word, / Submiſſion in body, / Aſſigning titles, } { This is moſt honeſt for us. / Pleaſing for them. }

XXXIX. *Of Æmulation.*

ÆMulation ſtirs us up to Vertue, and heartens us to Imitation.

The object of it is a good quality in others, and attainable by us.

It is with griefe, that others have out-ſtript us, and with hope of over-taking them.

It differs from Envy, ſith that is in the worſt, this in the beſt natures: *Li-*

curgus in *Sparta*, commended it to youth, naming it the nurse of Vertues.

In it selfe it is profitable, { Hate. / but in excesse raises { Envy.

The parties most given to it are,

1 Young men, sith they are ever in rising.

2 They, who have equality of { Trades. / Professions. / Abilities.

As the *Roman* æmulates the Souldier, the *Athenian* the Scholler, the *Carthaginian* the Merchant, &c.

3 They, who count themselves of worth, and hope to attaine to as much perfection as another.

Excesse.	Meane.	Defect.
Indignation for anothers rising.	Æmulation.	Abjection of mind, as not weighing, whether we be out-stript or no.

XLI. *Of Continency.*

This is conversant about { Desires / the restraint of { Pleasures } especially of { Nourishment. / Venery.

The difference betweene a continent and temperate man is: The temperate hath his passion of desire subdued within: The continent not without foile and reluctance; passion dwelling within like a dangerous Citizen; though stopt from rising, yet ever feared.

Hence Continency is not properly a vertue, sith passion is not brought to consent with reason: And Incontinence is not properly a Vice, sith it doth that fact, but in judgement condemnes it.

The Intemperate doth it, { Will is corrupted. / and approves it, sith his { Judgement is blinded.

The opposite of Continence is Incontinence:

The Incontinent before the act hath knowledge of what is right and fit to be done: in the act hee is carried by Passion, which blinds him that hee cannot apply that knowledge: After the act hee remembers the fault, and begins to repent.

He falls into this vice by { Heedlesnesse, as not willing to forecast his danger / Infirmity, as not able to resist his Passion.

Fals from infirmity are lesse curable, then falls of headinesse, sith the one comes from a debility of nature; the other but from an heat of Passion.

XLI. *Of Patience.*

This differs from Fortitude, as Continence from Temperance: The act of it is bearing of harmes, but with griefe and trouble of minde.

Hence it is no perfect Vertue, sith vertue must be { With Joy. / Voluntary.

Excesse.	Meane.	Defect.
Stockish obduration: The *Spartans* used their children to it in beating them, yet not suffering them to lament.	Patience.	Impatience: A womanish yeelding to unavoydable evills.

XLII. *Of*

XLII. *Of the Heroicall Spirit.*

THis riſeth a degree of Eminence above the reſt.
It differs from other vertues as heate from warmth.

It extends it ſelfe to a 3. fold Eminence,
1. Of underſtanding: ſo the famous Lawgivers and ſpeciall Sages are Heroicall.
2. Of Grace: ſo excellence of faith is Heroicall.
3. Of Morall behaviour.

It is grounded on a
Strong compoſure, and temperature of Body.
Strong compoſure of Mind.

It is ſet forth by 3. helps,
1. Many abilities for Action,
2. Conſtancy of Continuance.
3. Proſperouſneſſe of Succeſſe.

The oppoſite of it is Savageneſſe: A generall falling from all good duty without judgement to know, or will to wiſh the contrary.

Theſe are the Catalogues of Vertue. Vertue tempers Paſſion. Paſſion gets his meane from Wit, and Will: And theſe intend for their felicity.

Detur inoffenſæ vitæ mihi tangere metam.

FINIS.

1 What Ethicks is.
2 Of the particular end of Ethicks.
3 Of universall ends thereof.
4 Temporall Happinesse.
5 Things required to Temporall Happinesse.
6 Stoicks Tenent of Happinesse.
7 Of Passions in generall.
8 The divisions and number of Passions.
9 Of Love the first passion.
10 Of Desire the second passion.
11 Of Hope the third passion.
12 Of Boldnesse the fourth passion.
13 Of pleasure the fifth passion.
14 Of Hate and detesting.
15 Of Despaire and Feare.
16 Of Griefe.
17 Of Shamefastnesse.
18 Of Repentance.
19 Of Pitie.
20 Of Zeale and Iealousie.
21 Of Anger.
22 Of Maligning.
23 The efficient cause of Vertue.
24 Of Conscience.
25 Of Consultation.
26 Of Prudence.
27 Of the Will.
28 The formall causes of Vertue.
29 The Severall kindes of Vertue.
30 Of Temperance.
31 Of Content.
32 Of Modesty.
33 Of Magnanimity.
34 Of Fortitude.
35 Of Iustice.
36 Of Liberality and Magnificence.
37 Of Courtesie and Vrbanity.
38 Of the grace of Carriage.
39 Of Emulation.
40 Of Continency.
41 Of Patience.
42 Of the Heroicall spirit.

FINIS.